THE HISTORIE OF THE CHVRCH SINCE THE DAYES OF Our Saviour IESVS CHRIST, vntill this preſent Age.

Devided into foure Bookes.

1. *The firſt containeth the whole proceedings and practiſes of the* Emperours, *both of the Weſt and Eaſt* for, *or* againſt *the Church; as alſo the wonderfull loue of God towards it, by whom it was ſo preſerved, that neither by Tyranny it could be ſubdued, nor by policie circumvented.*
2. *The ſecond containeth a breefe Catalogue of the beginnings, and proceedings; of all the* Biſhops, Popes, Patriarchs, Doctors, Paſtors, *and other learned men; in* Europe, Aſia *and* Affrica, *with or againſt the Church, together with their deaths.*
3. *The third containeth a ſhort ſumme of all the* Heretiques, *which haue beene in the Church; the time when, and the place where they lived; as alſo the perſons by whom they were ſubdued.*
4. *The fourth containeth a ſhort compend of all the Councels* Generall, Nationall, *and* Provinciall; *together with their ſeverall* Canons, *which haue beene eſtabliſhed, either* with, *or* againſt *the Church.*

Devided into 16. Centuries.

By all which is clearely ſhewed and proved, the Antiquitie, Viſibilitie, and Perpetuitie, of our Church; euer ſince Chriſts dayes, vntill this preſent Age.

Collected out of ſundry Authors both ancient and moderne; by the famous and worthy Preacher of Gods word, Maſter PATRICK SYMSON, late Miniſter at *Striueling* in *Scotland.*

LONDON
Printed by *I. D.* for *Iohn Bellamie*, and are to be ſold at his Shop, at the three Golden Lions in *Corne-hill* neere the *Royall Exchange*: and for *William Sheffard*, at the entering in of *Popes-head* Alley, out of *Lumbard* ſtreete. 1624.

TO THE RIGHT GRATIOVS PRINCE:

LODOWICK Duke of *Richmond*, and *Lenox*; Baron of *Settrington*, *Darnley*, *Tetbanten*, and *Methuen*; Lord great Chamberlane, and Admirall, of Scotland; Lord Steward of the Kings houſehold; Knight of the moſt noble order of *the Garter*; *and one of his Maieſties moſt honorable privie Councell.*

ALthough it may ſeeme both to your Grace and others, great preſumption in me, a ſtranger, to trouble your Grace, either with the view of theſe vnpoliſhed lines, or this enſuing Hiſtorie; yet I hope the latter ſhalbe a ſufficient excuſe for the former. For having received it from your Noble

Siſter the Counteſſe of *Marre*: at her Ladiſhips commaundement, and eſpeciall direction, I reviſed it, put it to the Preſſe, haſtened the Printing, and now alſo craue your Graces Patronage thereto: not ſo much reſpecting the greatneſſe of your authoritie as the goodnes of your nature and diſpoſition, whereof much might be ſayd, but that I hold it needleſſe to ſhew the Sunne with a candle. Thus humbly commending it to your Graces favourable acceptation, and heartily committing you to the Almighties gracious protection, I humbly take my leaue, reſting

Your Graces humble ſervant:

A. Symſon.

TO THE RIGHT NOBLE, VERTVOVS, and elect Ladie; *Marie*, Counteſſe of *Marre*: *P. S.* wiſheth, grace, *mercie, and eternall felicitie.*

THE eſtate of the Church of Chriſt (NOBLE LADIE) whereof wee reioyce to be accounted feeling members, hath beene ſubject vnto manifold afflictions, even from the beginning of the world: (not like vnto the eſtate of *Moab* ſetled vpon her dregs; and not poured out from veſſell to veſſell) yet the more afflicted, the more beloved of God; whoſe face, watred with teares, is faire; and whoſe mourning voyce, is pleaſant in the ſight of God: and as doing of good willingly, hath a great recompence of reward from God: even ſo patient ſuffering of evill, for righteouſneſſe ſake, as it is highly commended in Scripture, ſo it ſhall be richly rewarded in heaven: yea the very heathnick Philoſo-

Iere. 48. 11.

Cant. 2. 14.

Plato in repub. pher *Plato* (to whom the glory of the ſufferings for Chriſt was vnknowne) affirmeth that men who ſuffer, ſcourging, binding, tormenting, boring out of eyes, and finally, ſtrangling of their breath for righteouſneſſe ſake, are exceeding happy, are (as the word τρισολβιοι importeth) thrice happy: although the ſuperlatiue degree of ſuffering, which can be found amongſt the heathnicks, could never equall the glorie of the ſufferings of Chriſtians. They who were initiated in the myſteries of *Mittera* (which word in the Perſian language ſignifieth the Sunne) could not bee admitted to that honour, before they had beene tried by ſuffering fourſcore divers ſorts of puniſhments; ſuch as long abſtinence from meate and drinke, ſolitarie living in the wildernes a long time, tryall of ſuffering the fervent heate of fire, and the coldnes of water, and many other torments, vntill the number of foureſcore had beene completed. Theſe voluntarie ſufferings, like as in the beginning they wanted the warrant of Gods calling, ſo likewiſe in the end they wanted the hope of Gods reward, but the mouth of God himſelfe pronounceth: Chriſtians to be bleſſed who die in the Lord, for they reſt from their labours, and their works follow them.

Nazianz. in Iulian.

Apoc. 14. 13.

Three rankes of the perſecution of the Church.

The manifold perſecutions of the Church, may be devided into three rankes; ſome were fierce and bloodie, ſome were craftie, the third was and is, both craftie and cruell. The ten heathnicke Emperours, *Nero*, *Domitian*, *Traian*, *&c.* were ſo prodigall of the blood of the Lords Saints, that they poured it out like water vpon the ground: The Arrian Emperors were ſubdolous and craftie; but the perſecution of

Antichriſt

Antichriſt which is the third, goeth beyond the reſt both in crueltie and craft: yea the experience which we haue had in our owne dayes of the cruelty of Antichriſts ſuppoſts, and their craftie convey of their malicious enterpriſes intended againſt our Soveraigne Lord, His Royall race, and Noble Counſellers, doth cleerely proue that the malice and craft of Antichriſt, goeth as farre beyond the craft and malice of all Emperours, as the flood of *Noah*, exceedeth the inundation of *Nilus*.

In the firſt, ſecond, and third, Centuries, the faith and patience of Chriſtians was tried by the yoake of ten bloody perſecutions. For firſt the Apoſtles, (who had heard with their eares the words of the great ſhepheard of our ſoules, and ſeene with their eyes God manifeſted in the fleſh) were choſen to be faithfull to the world, of the doings, ſufferings, and doctrine, of Ieſus Chriſt: and next to the Apoſtles their Diſciples and true ſucceſſours, ſcaled vp with rivers of blood that faith, which they receiued from the Apoſtles. The eſtate of the Church in the 1, 2. and 3 Centuries.

The fire wherewith they were burnt; the water wherein they were drowned; the ayre wherein their bodies were hanged; the mountaines and wildernesſes through which they wandered; the darke priſons wherein they were encloſed (as people vnworthy of libertie); yea all the elements & the very light of heauen, from whence by moſt vnrighteous violence they (the righteous heires thereof) were excluded; all theſe (I ſay) were witneſſes of their glorious ſufferings.

In the fourth, fift, and ſixt, Centuries, the knowledge of the Church was tryed by Heretiques, who The eſtate of the Church in the 4. 5. and 6. Centuries.

by the mistie clowds of error, endeavoured to blindfold the eyes of men, and to leade them captiue from the simplicity of the truth of God; at which time also, the power of the light of God was manifested, in discipating the darkenesse of errours, as the Sun-rising doth the darkenesse of the night.

The estate of the Church in the 7. 8. and 9. Centuries.

In the seventh, eighth, and ninth, Centuries; the Romane Church (resembling the Harlots of *Heliopolis* in *Phœnitia*, who having liberty to prostitute themselues to the lust of strangers, teach their children procreated by this libidinous copulation, to depend only vpon them whom they know, not vpon their fathers, whom they know not) disadvantageth her children with the voyce of God sounding in holy Scripture; teaching, that it is sufficient to beleeue as the Church of Rome (the mother of al Churches) beleeveth, which in matters of faith cannot erre. But wee must depend vpon the voyce of God, our heavenly Father, *Who hath begotten vs by the incorruptible seed of his Word, fed vs with the sincere milke of the same, and anoynted vs with the balme of Gilead, making glad his owne Citie, even with the waters of his owne Sanctuary.* The lowd sounding trumpets of vaine and idle words, we leaue to the adversaries of the truth, for that is their armour wherewith they fight against the Gospell of Iesus Christ.

1 Pet. 1. 23. and 2. 2. Ier. 8. 22. Psal. 46. 5.

The estate of the Church in the 10. 11. and 12. Centuries.

In the tenth, eleventh, and twelfth, Centuries; the tyranny of Antichrist was accompanied with a wonderfull growth of lyes, falshood, and ridiculous fables, of which the absurdity of one, striving with the absurditie of another, derogateth, in the end, credite from them all, and (as the souldiers of *Cadmus*, who

who were bred of Dragons teeth) kill one another. *Vincentius* is not aſhamed to write, that they who regarded more their play & game, & dancing, then they did the reverend hearing of the maſſe; were plagued with a continuance in dancing without intermiſſion, for the ſpace of a twelue-moneth thereafter. If penne could bluſh, if hand could tremble, if paper could bee aſhamed, ſuch ridiculous fables had not beene written. At this time learning was not to bee found in Paſtors, ſincerity in Councels, humility in Prelates, and true religion in the multitude of people and Nations: For in ſtead of theſe, there was abundance of Liturgies, Proceſſions, and Pilgrimages, Maſſes, ſuperſtitious vowes, multiplication of vnprofitable ceremonies, confidence in externall ſervice, as if it could ſaue, *ex opere operato*, Faſtings, tyed to dayes and moneths, not vnlike to the faſts of the Donatiſts. At this time the vines of *Sodome* and *Gomorrah* abounded with grapes of gall, and bitter cluſters. At this time the key of the kingdome of God, ſeemed almoſt loſt; the preaching of the kindome of Chriſt, ceaſed for the moſt part: The authority and preheminence of the Pope over Princes, and all men in ſpirituall offices (like the axes and hammers of the *Aſſyrians*, cutting downe the carved worke of the houſe of the Lord) ſounded ſo lowd in all Churches, that the ſound of the Goſpell could ſcarcely be heard. And although at this time there were ſome Romane Biſhops who ſpoke againſt the kingdome of the Divell, yet their hearts were ſo filled by him, with ambition, avarice, vncleanneſſe, contempt of the lawfull authority of Princes, ſuperſtition

Vincen. in ſpeculo. an. 1012.

Deut. 32. 32.

Pſal. 74. 16.

ſtition, and horrible idolatry, that hee led them head-long to hell, as men may leade dogs (though barking aloud) whither they pleaſe.

Simile.

The eſtate of the Church in the 13. 14. 15. and 16. Centuries.

In the thirteenth, fourteenth, fifteenth, and ſixteenth, Centuries; even to theſe our times, there is nothing to bee expected, but a diſcoverie of Antichriſts hypocriſie, a decay of his vſurped authority, an abrogation of his tyrannous lawes; and finally, an vtter ruine and deſtruction of his kingdome, notwithſtanding of all the maintainers and vpholders of the ſame. And ſurely, it is a great encouragement to vs, when we ſee falſe teachers dayly renuing their forces to fight againſt the truth, as the *Philiſtims* did, who fought againſt *David* in the valley of *Rephaim*, after they had beene often diſcomfited by him. The laſt period of their reluctation againſt the Lords annoynted, was loſſe and hurt to themſelues, and diſhonour to their gods, whom they were forced to leaue behinde them, which *David* tooke and burnt with fire, calling the place *Baalperatzim* (that is) the rupture of Baal. The adverſaries of the Goſpell in Chriſtendom, by renuing their forces againe, are procuring a new name vnto their Idols: They cannot bee content with the name of *Baal-peor*, *Baal-meon*, *Baal-thamar*, *Baal-chatſor*, *Baal-gad*; but they will ſpread out their banners in the valley of *Rephaim* againſt the Lord, longing for the laſt name, *Baal-peperatzim*, confuſion to themſelves.

1 Chron. 14. 11.

That this hath beene the eſtate of the Church, euer ſince the dayes of Chriſt vntill this preſent, doth evidently appeare out of the enſuing Hiſtory, wherein beſides the antiquity and viſibility of this our Church

Church, your Ladiſhip may alſo (as in a mirrour) behold her wonderful conſtancie oppoſed to her enemies cruelty. Let the Papiſts to cover the turpitude of their new found doctrine, pretend antiquity as much as they will, yet they will never bee able to proue it. So did the *Hagarens* boldly vſurp the name of *Saracens*, although they were only the brood that ſprang from the wombe of *Hagar*, the hand-maide of *Sarah*. And the Prieſts boy in the dayes of *Eli* came to the Caldron, while the fleſh of the peace-offering was ſeething, and thruſt in his fleſh-hooke, all that the fleſh-hooke brought vp, the Prieſt tooke for himſelfe, which thing was done by violence, the Prieſt having no right thereto. The Roman Church in our dayes having borrowed the fleſh-hooke of the Prieſts boy, and violently arrogated vnto themſelues, the faithfull keeping of ancient Apoſtolique traditions; when wee demand where the Charter containing their title and right, wee ſee nothing but the fleſh-hooke, with theſe three teeth in their hand: 1. The Church cannot erre. 2. Wee are the true Church. 3. Curſed be hee that ſaith in matters of faith, our generall Councels can erre. 1 Sam. 2, 14.

Madam, accept vnder your Ladiſhips favourable protection, theſe my travailes in weakneſſe, not vnlike the writer (whoſe life it hath pleaſed the Lord to prolong theſe many yeeres by-paſt, vnder many infirmities of a dayly decaying tabernacle) containing a faithfull teſtimony of my humble endeavour, to confirme the branches of your noble houſhould in the true faith of Chriſt. Though there be many that forſake Chriſt, and are as reprobate ſilver from whom

the

the droſſe cannot bee ſeparated; yet let the Noble houſe of *Marre* follow Chriſt. And as *Helene*, Queen of *Adiabani*, when ſhe left her Countrey, and came to dwell at Ieruſalem, filled the bellies of the poore with the corne of Egypt, and the fruites of Cyprus (for it was a yeere of vniverſall famine) and ſpared for no coſt, to doe good to the Saints who were at Ieruſalem; ſo I beſeech the Lord to raiſe vp many honourable Ladies (ſuch as your Ladiſhip is) to refreſh the barren ſoules of ignorant people in this Land, with examples of humilitie, modeſtie, godlineſſe, and all other vertues.

Euſeb l. 2. c. 12. *Ioſeph.* l. 20. c. 2. Simile.

Now the mercies of the Lord Ieſus, *The Author and finiſher of our faith*, attend vpon my Lord your huſband, vpon your Ladiſhip, and all your Noble houſe: and *The great Mediator of the covenant of God, ſtabliſh all your hearts in the certainty of his vndoubted truth, vnto the end, and in the end.* Amen.

Your Ladiſhips humble ſervant:

P. Symſon.

The Authors Epiſtle to the Reader.

IT was admired of old, that Aphraates, who lived in the Cottages of the wilder-neſſe all his time, yet once was found in the ſtreets of Antiochia, in the dayes of the Emperour Valens: He excuſed the change of his former behaviour, by the ſimilitude of a modeſt Virgin, lurking quietly in the ſecret corners of her fathers houſe, ſo long as it is in ſafety, but if it be ſet on fire, it is a hurtfull modeſtie to lurke any longer; neceſsity forceth her to runne abroad, that ſhee may giue warning of the imminent danger. This example of Aphraates might ſufficiently excuſe mine vnaccuſtomed boldneſſe, to ſet forth my head, which hath beene lapped vp ſo long in hurtfull ſilence. For now the power of darknes increaſeth, and (as the Prophet ſayth): Woe vnto vs, for the day declineth, and the ſhadowes of the evening are ſtretched out, yea the ſhadowe of Mount Athos reacheth to the Iſle Lemnos, a ſure fore-running token, of the going downe of the Sun. And therefore now it is time to creepe out of our ſubterraneall caues, that wee may giue notice to quence the fire in time, before it ſpread further, and bring greater deſolation to the houſe of our God. Papiſts are become inſolent of late dayes (like vnto Serpents in ſummer weather, taking courage, and byting the heeles of horſes that the riders may fall)

Theod. l. 4. c. 26.

Ier. 6. 4.

fall) not ſparing both in word and writ, to reproch our religion, as not countenanced by Antiquity; and our Miniſtrie as altogether naked and voyd of the knowledge of ancient learning: Shall wee now ſtand ſtill (as idle men in the market-places) one looking vpon another? I had rather (then wee ſhould ſuſtaine ſuch apparent damage and hurt, through vntimely ſilence) ſtep forth with the Lacedemonian *ſouldier, impotent of his legs, and neither apt to fight, nor able to flie; having this comfort (as he had) that happily I may blunt the edge of the enemies ſword, and make others aſhamed, who are more fit for fighting then I am. And although thoſe who haue vndertaken to write* Compends, *haue found therein great difficulty, being ſo inuironed with ſtraits, that they finde it very hard, either to ſatisfie themſelues or others (for if the* Compends *bee ſhort, they ſeeme obſcure; if written at length, they ſeeme to haue need of other* Compends, *to abridge their prolixity) yet notwithſtanding of all theſe difficulties, it is better to ſet forward by doing ſome good, either to our ſelues or others, then to ſpend our time in idleneſſe, leſt our cogitations (like vnto the vpper and lower mill-ſtones, which lacking good graine to grinde vpon, rub violently one vpon another, vntill both be broken) not being well exerciſed, but ſpent vpon vaine things, become hurtfull to both our ſoules, and bodies.*

Simile.

In the 1. 2. *and* 3. *Centuries; I haue made no mention of Councels, either Prouinciall, or Nationall; for during that time, as they were few in number, by reaſon of the rage of perſecuting Emperours; ſo moſt part of thoſe which were gathered, were obſcure, and the leſſe regarded in reſpect of their contradiction one to another. There was a Councell gathered at* Rome, *another in* Cæſarea Pa-

Palestinæ, *another in* France, *the fourth in* Pontus, *and one in* Asia; *all for one, and to the selfe-same purpose:* viz. *to deliberate concerning the keeping of Easter. In* Rome, Victor *was of one opinion;* Polycrates *in* Asia *held another;* Iræneus *in* France, *was wiser then the rest, and was more carefull to keepe vnity in the Church of Christ, then to dispute contentiously about the keeping of dayes: A National Councel of* Philadelp. *in* Arabia, *was gathered against* Artemon & Beryllus, *wherein* Origen *was present. Another at* Rome, *by* Cornelius, *for the suppressing of the error of* Novatus. *Another at* Antiochia, *against* Paulus Samosatenus, *a pernicious Heretique. Others were gathered by* Cyprian, *Bishop of* Carthage, *for rebaptizing of those who were baptized by Heretiques: which weaknes both in* Cyprian, *and in other Bishops of* Africk, *was after corrected by the Church.* *Euseb. l. 5 c. 23.* *Euseb. l. 6. c. 37.* *Cypr. epist. lib. 1. epist. 2.* *Euseb. l. 5. c. 29.*

Take in good part the Goats-haire, and Rammes-skins, which I present to cover the Tabernacle of our God. I referre the ornaments of gold, silver, and precious-stones, for beautifying the inner parts of the Tabernacle, to others, vpon whom God hath vouchsafed greater gifts. The house of God is large and ample, and as it hath neede of bright-shining torches, for the Hauls, Parlors, and Chambers; so it hath need of smaller lights, for Cellers, and office-houses: if my farthing candle giue light in the lowes Celler of the house of God, my heart is fully content. Farewell.

Thine in the Lord:

P. Symson.

THE FIRST BOOKE OF THE HISTORY of the Church: wherein the whole proceedings and practiſes of the Emperours *both of the Weſt and Eaſt, for or againſt the Church, are briefly expreſſed: as alſo the wonderfull loue of* God towards her, who ſo preſerved her, that *neither by Tyranny ſhe was ſubdued, nor by Policie circumvented.*

CENTVRIE I.

Auguſtus Cæſar.

OVR Lord Ieſus the true Prince of peace, was borne in *Bethlehem Iuda* of a maid, in a very peaceable time, in the 42. yeare of the raigne of *Auguſtus Cæſar.* At what time the Temple of *Ianus* was cloſed and locked vp, which in time of warres was continually patent and open. At the time of this bleſſed Natiuity the Angels of God reioyced, the divels trembled. Some affirme that all the Oracles

Euſeb. eccl. hiſt. lib. 1. cap. 5.

Funct. Chron.

Luk. 1.

Oracles of *Iupiter*, *Apollo* and *Hecate* were silent, and gaue no answers: alwayes it is certaine that many yeares before the Lords blessed Nativity, the Lord permitted the world to be wonderfully blinded with the delusions of the diuell. The top of *Iupiters* Oake in *Dodona* was shaken, the caldron was smitten with the rod that was in the hand of *Iupiters* image: The Prophetesses forewarned by these fore-running tokens of inspiration were ready to vtter *Iupiters* Oracles, and the deceiued people were humbly kneeling and attending vpon the answer that should be giuen. The tripode in *Delphis*, the laurell and fountaine in *Daphne*, *Apollo* his deceitfull ensignes, the ram-faced image of *Iupiter*, *Ammonius* in *Cyrenia*, with many moe places whereinto the sound of the diuels trumpet was heard, to these places (I say) did people bewitched by Satan resort in frequent numbers to be taught by the mouth of him who was a lyer from the beginning, and who remaineth a lyer, albeit hee spake at some time the truth, because hee speaketh it *animo fallendi* vpon a purpose to deceiue. It is very credible, that the blessed Seed, who came to breake the head of the Serpent, did stopp his mouth also in the time of his blessed Nativity. The countrey of *Iudea* at this time was subiect to the Romanes, and payed tribute to *Cæsar*. The deputies of *Augustus* in *Iudea* and *Syria*, were *Cyrenius*, *Coponius*, *Ambibuchus*, and *Annius Rufus*, one succeeding to another. *Herod* the sonne of *Antipater* by fauour of *Antonius* obtained this honour to be Gouernour of the Nation of the Iewes, but the honourable name of a King he received from *Augustus Cæsar*: this was ratified for his further assurance by the Senate of *Rome*, for which cause *Herod* to testifie his thankefull minde towards *Antonius*, builded a Castle in Ierusalem very neere to the Temple called *Arx Antonia*: And to the honour of *Augustus*, he builded *Cæsarea Palestinæ*, sometime called the tower of *Straton*. Now a forreiner and stranger, of his fathers side an Idumean, of his mothers side an Arabian, and an aliant both from the stock of *David*, and also from the Common-wealth of Israell was raigning in Iudea, and the Sceper was sliding from Iuda, now I say, was it time

Nazianz. in Iulian. annot. nouni.

Luk. 2.

Ioseph. antiq. lib. 18. cap. 3.

Ioseph. antiq. lib. 15. cap. 10.

Sozom. lib. 1. cap. 1.

Christ was borne when the Scepter

time that *Shiloch* should come, according to *Iacobs* prophecie, to whom the people should be gathered. Now was it time that the promised *Messias* should come & sit in the Throne of his father *David*, and of his Kingdome there should be none end. And indeed how can the Kingdome of Christ haue an end, who acquireth a new title and right of gouernment by death, which is the last period of other Kings governments, and in death they leaue a vacant roome to a successour: but Christ Iesus by dying, and rising againe, hath a right to rule both over dead and quicke. Yea in the very death it selfe hee was practising his kingly office in most effectuall manner, and and trampling Satan vnder feet, and vndoing the power of death,

was apparantly sliding from Iuda. Gen 46.10.

Christs Kingdome is everlasting. Rom.14.9 Hos.13.14.

In *Augustus* time also, *Ioseph* was admonished in a dreame to take the babe and his mother, and to flee into Egypt. *Sozomen* not content with the certainty of Scripture, addeth a particular nomination of the towne *Hermopolis* in *Thebaida*, whereinto Christ soiourned vntill the death of *Herod* the great. This hee had by the vncertainty of tradition. The miracle of the huge and high tree Prestis, that bowed the toppe lowly to the ground and worshipped her Maker Christ, and afterward had a medicinable vertue in fruit, leafe, and barke, to cure diseases, rather derogateth credit to that Egyptian tradition, then assureth vs of the verity of that report. *Herod* before his departure from this life, had put to death three of his sonnes, *Aristobulus*, *Alexander*, and *Antipater*, and by testamentall legacy had divided his dominions amongst his remanent sonnes, *Archelaus*, *Herod*, *Antipas*, and *Philip*: which testament being ratified by *Augustus*, Iudea, Samaria, and Idumea were alloted to *Archelaus*, the Tetrarchie of Galilee to *Antipas*, and Iturea and Trachonitis to *Philip*. *Ioseph* being returned from Egypt, when he heard that *Archelaus* did reigne in Iudea in stead of his father *Herod*, feared to dwell in Iudea, but beeing warned of God in a dreame, went to the parts of Galilee, and dwelt in a Citty called Nazaret. All this was done in the dayes of *Augustus*. After hee had reigned 56. yeares, or as *Iosephus* writeth, 57. yeares, *viz.* with *Antonius*

Mat.2.13. The vncertainty of tradition.

Sozom.lib.5. cap.21.

Ioseph antiq.lib 17.cap.13.

Mat. 2.22.23.

tonius 14. yeares, and after hee ouercame *Antonius* and *Cleopatra* Queene of Egypt in sea-warfare ouer against *Epirus*, hee had the Imperiall soueraignty himselfe alone all his dayes, and died in the 77. yeare of his age.

Ioseph. antiq. lib. 18. cap. 3.

Tiberius.

AFter *Augustus* raigned *Tiberius Nero* 22. yeares, seuen moneths, seuen dayes. The Romane Deputies that were sent to Iudea in the time of his raigne, were *Valerius Gratus*, *Pontius Pilat*, and *Vitellius*. *Valerius Gratus* for loue of gaine remooued the Priests of the Iewes from their offices, at his owne pleasure. *Ananus*, *Ismael*, *Eleazarus*, *Simon* the sonne of *Camithus*, all these were denuded of their priestly dignity, when as two of them, *viz.* *Eleazarus* and *Simon* had continued scarce one yeare in office. In end *Iosephus Caiphas* is advanced to the Priesthood. This is the cause wherefore the Evangelist *Iohn* calleth *Caiphas* the high Priest of that same yeare. Matters of religion were now come to an horrible abuse, and were not ordered according to Gods holy ordinance, but according to the appetite of the Roman Deputies. After *Gratus*, *Pontius Pilate* was sent to be Deputy in Iudea, a man vigilant and actiue in all civill affaires, as the blood of the Galileans mixed with their sacrifices clearely proueth, but in the cause of Christ remisse, negligent and slacke. After the issue of ten yeares, *Vitellius* is appointed Deputie in Iudea, and *Pontius Pilate* addresseth toward Rome. By gratifying of the Iewes of a matter of small importance he obtained great fauour. The priestly garments were wont to bee kept in the Castle called *Antonia*, but *Vitellius* gaue commandement to the Captaine of the Castle, to let the high Priest haue the vse of them when hee pleased, and to chuse what place he liked best for the custodie of the priestly garments. Hee disauthorized *Caiphas*, following (as appeareth) the example of *Valerius Gratus*, and gaue his office to *Ionathan* the sonne of *Ananus*,

Romane Deputies in Iudea. *Bucole Index.*

Ioh. 18. 13.

Ioseph. antiq. lib. 18. cap. 3.

Luk. 13. 1.

The Priestly garments.

nus, sometime high Priest. In the 15. yeare of the raigne of *Tiberius*, Christ our Lord and Saviour was baptized by *Iohn* in Iordan, was led to the wildernesse, fasted forty dayes, was tempted of the divell and began to preach. *Ioseph. antiq. lib. 18. cap. 6. Euseb. hist. eccl. lib. 1. cap 10. Mat. 3. & 4.*

In the 18. yeare of *Tiberius*, the Lord was crucified, and offered a sacrifice for our sinnes, which hath a perpetuall vertue to saue such as beleeue. Hee arose againe the third day from death. The high Priests and Rulers of the people gaue money to the souldiers, to obscure the glory of his resurrection, yet it was sufficiently knowne, not onely to Christs Disciples, by his frequent apparitions to them, but also to *Pontius Pilate* the Romane Deputy himselfe, who had given out a sentence of death against Christ. *Pilate* by letters signified to *Tiberius* the miracles of Christ, his resurrection, and that hee was supposed of many to be God: But the Senate of Rome refused to acknowledge the divinity of Christ, because hee was worshipped as God, before his Godhead was approved by the Senate of Rome. The words of the Apostle *Paul* had performance in the Romane Senate, ἐματαιώθησαν, they became vaine in their imaginations, and their foolish heart was full of darknes, when they professed themselues to be wise, they became fooles. The very smoke that riseth from the furnace seemeth to be somewhat at the first, but when it mounteth vp into the aire, the higher it ascendeth, the more it scatereth, and the sudden dispartion of it declareth it is but a vaine thing. Such was the wisedome of the Romane Senate, when they mounted vp so high as to iudge of diuine things farre surpassing the reach of the naturall vnderstanding of man, they prooued starke fooles, and people destitute of true vnderstanding: and *Pilate* himselfe ouerladen with many heauy calamities in the dayes of *Caius*, put hands into himselfe, and so ended his wretched life. *Euseb. lib. 2. cap. 7.*

Christ crucified in the 18. yeare of *Tiberius*. *Heb. 7.*

The Senate of Rome refuseth to acknowledge the diuinity of Christ. *Euseb. eccl. hist. lib. 2. cap. 2. Rom. 1. 21, 22.*

Pilate killeth himselfe.

Caius Caligula.

Caius Caligula, succeſſour to *Tiberius*, raigned three yeares and nine months. Hee was a proud Tyrant, enemy to all righteouſneſſe, the very childe of the diuell. I inſiſt only vpon Church matters. Hee was an hateſull enemy to the Iewes dwelling at Ieruſalem, and at Alexandria. For one and the ſelfe-ſame cauſe were they both deſpiſed and hated of *Caius*, becauſe they would not giue vnto him diuine honors by building Temples, and Altars, and offering ſacrifice to new *Iupiter Caius*, and ſwearing by his name. Firſt concerning Ieruſalem, hee had ſent *Petronius* to be Deputy in Iudea, with commandement to dedicate the Temple of Ieruſalem to *Iupiter Caius*, and to ſet vp his image in the Temple. The Iewes were more willing to die, then to ſee the Temple of their God polluted. *Petronius* advertiſed the Emperour of the grievance of the Iewes, but before his letters came into the hands of *Caius* ſomewhat interveened that both diſappointed the purpoſe of *Caius*, and alſo incenſed his heart with fury and rage againſt his Deputy *Petronius*. At what time *Herod Agrippa* was at Rome, whom afterward the Angell of God ſmote at Cæſarea, ſo that hee was conſumed with wormes, hee was exceedingly beloved of *Caius*, becauſe in the dayes of *Tiberius* hee had beene caſt in priſon, and bound with bands for the loue hee carryed to *Caius*, in ſo farre that *Caius* invited *Agrippa* vpon a certaine time to a banquet, and bade him aske what hee pleaſed, and it ſhould be granted. *Agrippaes* petition was this, that *Caius* would ſuffer the Nation of the Iewes to liue according to their owne lawe. *Caius* was moued ſomewhat with this vnexpected petition, yet partly for his exceſſiue loue toward *Agrippa*: alſo, leſt hee ſhould ſeeme to them which ſate at table to be a promiſe-breaker, the petition is granted. But the venome of his indignation againſt the Iewes hee poured out

Euſeb. lib. 2. cap. 8.

Caius would be counted a god.

Euſeb. eccleſ. hiſt. lib. 2. cap. 6 Ioſeph. antiq. lib. 18. cap. 11

The Iewes abhorred the vpſetting of the image of *Caius* in their Temple. Act. 12.

The petition of *Agrippa*.

out againſt *Petronius*, becauſe that by lingring in executing his commandement occaſion was offered to *Agrippa* to preſent this foreſayd petition. The letter of *Caius* ſent to his Deputy was cruell and bloody, the like whereof was ſeldom heard: becauſe hee fulfilled not the Emperours deſire, he is commanded to giue out ſentence of death againſt his owne life, and to be both iudge and burrio to himſelfe. Such mercy was in this new *Iupiter Caius*. Before I write any thing of his cruelty againſt the Iewes that dwelt in Alexandria, it is a meet place to admoniſh the Reader of the hypocriſie and counterfait holineſſe of *Herod Agrippa*, who ſeemed both in the dayes of *Caius*, and alſo in the dayes of the Emperour *Claudius*, to bee a patterne of godlineſſe, preferring at the banquet of *Caius* the liberty of the people of God, and the inviolable obſervation of the Law of God, to all the riches that the liberality of an affectioned Emperour could be able to afford. In *Claudius* dayes hee ſayled from Italy to Iudea, hee acknowledged God to be the author of his deliverance from priſon and bands, and offered a chaine of gold to bee hung vp in the Temple of Ieruſalem, in teſtimony that hee receiued that benefit with a thankfull mind out of the Lords hands. In outward things hee was a builder of the wals of Ieruſalem, vntill the emulous envie of *Marſus*, or envious emulation, the hinderer of all good workes, compelled him to deſiſt and to leaue the worke imperfited. For all this outward ſhew of holineſſe, the leſſons of *Caius* whom he loued beyond all things, never left him till his laſt breath. *Caius* deſired to be counted a god, ſo did *Agrippa* in Cæſarea delight when his Oration was called the voyce of God and not of man. *Caius* perſecuted the Iewes without a cauſe, ſo did *Herod Agrippa* the Chriſtians. *Caius* the higher hee advanced himſelfe, the greater was his fall, the like alſo happened to *Agrippa*. So pernitious a thing is vngodly company, burning their aſſociats with their fire, or elſe blacking them with their ſmoke, and hurtfull every manner of way. In the towne of Alexandria the Grecians contended againſt the Iewes, both parties ſent Ambaſſadors to Rome, the Grecians ſent

The bloody letter of *Caius* written to *Petronius* his Deputy. *Ioſeph antiq. lib. 18. cap. 11.*

The hypocriſie of *Agrippa*. *Ioſeph. antiq. lib. 19 cap. 5.*

Ioſeph. antiq. lib. 19 cap. 7.

Acts 12.

Contention betweene the Iewes & Grecians who dwelt at Alexandria.

sent *Appion*, the Iewes sent *Philo* a very prudent and learned man. *Appion* with flattering words insinuated himself in the fauour of the Emperor *Caius*, & accused the Iewes that they neither builded temples, nor offered sacrifice to the honor of *Caius*, as the Grecians did. *Philo* was ready to answer, but *Caius* ruled with affection rather then with reason, caused *Philo* to be thrust out of his palace, and would not hearken vnto him. In these two mirrors, we may see the cruell disposition of this Emperor, whose penders were persecuters of Christians, like as he himself was a persecuter of the Iewes. If any good turne fell into his hand, it was rather by accident then of purpose to glorifie God, or to punish sin: he banished *Herod Antipas*, who beheaded *Iohn* the *Baptist*, & his wife *Herodias* that incestuous harlot, who ended their liues in penury and misery in Lyons of France. But all this was done for the fauor of *Agrippa*, but not for detestation of murther & incest. In end *Caius* was slaine by his owne servants, *Chereas* & *Lupus*, whom the Emperour *Claudius* afterward punished vnto death. This new *Iupiter* I count him to haue been in worse case then old *Iupiter* the son of *Saturne*, albeit both of them died, yet the one after his death, was counted a god, but the other after his death was counted a diuell.

Ioseph. antiq. l.b. 18. cap. 10.
Euseb. eccl hist. lib. 2. cap. 5.
Euseb. hist. lib. 2 cap. 4.
Ioseph. antiq. lib. 18 cap. 9.
Ioseph. antiq. lib. 19. cap. 3.
New Iupiter in worse case then old Iupiter.

Claudius.

Claudius raigned thirteene yeares, eight months. Hee ratified the gift of the kingdome of Iudea, bestowed by his predecessor *Caius* vpon *Herod Agrippa*, and added thereto all the dominions of *Herod Antipas*, whom *Caius* had banished. This *Herod Agrippa* when hee returned from Italy to Iudea, builded the walles of Ierusalem, sparing for no cost, so high and strong, that if the worke had not been hindered by the procurement of *Marsus* Governour of Syria, he had made them impregnable. Hee was not so carefull to build the walles of the spirituall Ierusalem, for hee beheaded the holy Apostle S. *Iames*, the brother of *Iohn*, and did cast *Pe-*

Euseb. lib. 2. cap. 19.
Ioseph. antiq. lib. 19. cap. 4.

ter into prison, whom the Lord miraculously deliuered. This *Herod* and the Iewes made hauocke of the glory of God, and blood of his Saints. For he gratified them by shedding the blood of the Apostles of Christ, and againe they gratified him by giuing him the glorie that appertained to God alone. For which cause he was stricken by the Angel of God & consumed with wormes, In this Emperour *Claudius* dayes, the famine foretolde by the Prophet *Agabus* afflicted the world. One of the causes of this plague doubtlesse was the manifold abuses of the creatures of God, in the middes of the aboundance of bread, the contempt of the poore, which faultes were so vniuersally ouerspread in the world, that some of the Emperours themselues were not free of the foule spot of intemperancie: as the scoffing speeches of the people did witnesse in stead of *Claudius Tiberius Nero* calling the Emperour *Caldius Biberius Mero*. This is referred to the successour of *Augustus*.

Acts 12.

Acts. 12.

The famine foretold by Agabus Acts 11.

Funck. Ch. on.

In the yeere of our Lord 48. and in the sixt yeere of the reigne of *Claudius*, as *Chytraus* reckoneth, was gathered that famous Councill of *Ierusalem* described viuely by the Euangelist *Luke* whereat were present the Apostles, *Peter* and *Paul*, and *Iames*, and *Barnabas* a reuerent man of God in whom Apostolike giftes were not lacking, with other worthie men, *Iudas* surnamed *Barsabas* and *Silas* notable Prophets and fellow-labourers of the Apostles: likewise the Commissioners of *Antiochia*, and Elders of *Ierusalem* with many others who were beleeuers. What was concluded in this Councell, I remit to the faithfull narration of the Euangelist *Luke*. Alwayes if votes be pondered rather then numbred, this is the Councell of Councels more worthie to bee called *O Ecomenicke* then the Councels of *Nice*, of *Constantinople*, of *Ephesus*, and *Chalcedon*. In the Councell of *Nice* were worthy Bishops, who came from all quarters, of the world, but in this Councill were holy Apostles, who could not erre in matters of faith, *O Ecomenicke* Bishops indeede, and any one of the holy Apostles was illuminated with more aboundance of cleare light in things pertaining to the worship

The Council of Ierusalem, *Anno.* 48.

Acts 15.

Acts 15.

ſhip of God then al the 300. & 18. biſhops cõueened at *Nice* in *Bithynia*. Many *Romaine* Deputies were ſent in the dayes of *Claudius* to keepe *Syria* and *Iudea* in ſubjection to the *Romaines*, ſuch as *Marſus*, *Longinus*, *Cuſpius Phadus*, *Tiberius Alexander*, *Cumanus* and *Felix*. I leaue *Marſus* and *Longinus* for deſire to open vp in what Deputies time things mentioned in holy Scripture came to paſſe. When *Cuſpius Phadus* was deputie, there aroſe a deceitfull man named *Theudas*, to whom reſorted a number of men aboue 400. who were ſlaine, and all who followed him were ſcattered, *Ioſephus* writeth that *Phadus* ſent forth a trope of horſemen, who ſuddenly charged the people that followed *Theudas*, and ſlew them, and tooke *Theudas* aliue, and cut off his head, and brought it to *Ieruſalem*, After this man aroſe one *Iudas* of *Galile* in the dayes of the tribute, and drew away much people after him: he alſo periſhed, and all that obeyed him were ſcattered. If *Gamaliel* in that narration keepe the order of time, as theſe words (*After him*) would import, of neceſſitie the words of the hiſtory of the Actes muſt be vnderſtood of another *Theudas* then that man of whom *Ioſephus* writeth in the place aboue mentioned. For *Iudas* of *Galile* liued in the dayes of *Auguſtus*, and when *Cyrenius* was Deputie of *Syria* and *Iudea*, But I am not certaine whether or no the words μετὰ τοῦτον doe abſolutely import that *Iudas* of *Galile* was poſterior in time to *Theudas*. When *Cumanus* was Deputie, who ſucceded to *Tiberius Alexander* the inſolencie of one *Romaine* ſouldier was the deſtruction of twentie thouſand innocent people, he diſcouered the ſecret parts of his body vpon a ſolemne feaſt day, neere vnto the Temple, and in the ſight of the Iewes, they counted this a contempt done to God in the porch of his owne houſe: *Cumanus* drew the *Romane* ſouldiers to the Caſtle called *Antonia* verie neere the temple, and ſet them in order, and the people of the Iewes fearing the inuaſion of the ſouldiers, fled, and in the narrow paſſages ouertrode one another, and a great multitude of people were ſlaine, After this the people of the Iewes came to *Cæſarea* where *Cumanus* was for the time, and complained of

Romane deputies.

Acts 5.36.

Ioſeph antiq. lib 20 cap 2. Enſeb. lib. 2. cap. 11.

Acts 5 37.

Ioſephus lib 18. cap. 2. lib 20. & cap. 3.

Ioſeph antiq. lib. 20. cap. 4.

of a *Romane* souldier, who had cast a booke of holy Scripture into the fire, whom *Cumanus* beheaded, and so pacified the Iewes. In end, *Cumanus* through his euill gouernement procured to himselfe the indignation of the Emperour *Claudius*, he fauoured the wicked cause of the *Samaritanes*, who had stopped the passages of the *Galileans*, and slaine a great number of them. They were accustomed yeerely to goe vp to *Ierusalem* to holy feaites, and their way was through the townes and villages of the *Samaritanes*. *Cumanus* rather fauoured then punished this wicked fact of the *Samaritanes*, therefore he was remoued from his place, and *Felix* was sent to be Deputie of *Iudea*. Whether *Claudius* was impoisoned by *Agrippina* his wife to prepare an easie passage to *Nero* her sonne to be Emperour or not, I leaue that to be read in authors, who haue entreated the liues of Emperours politikly. It contenteth me to write of the estate of the Church in their time.

Ioseph antiq. lib 20. cap. 4.

Ioseph antiq. lib. 20. cap. 5.

Nero.

Domitius Nero, succeeded to *Claudius*: he reigned thirteene yeeres and eight months, His mother *Agrippina* after the death of *Cneus Domitius Ænobarbus* was joyned in mariage with the Emperour *Claudius*. In the first fiue yeeres of his gouernement he abandoned the insolencie of his wicked disposition, so that it was a prouerbe in the mouthes of men, *Neronis quinquennium*, in regard of his good cariage for the space of fiue yeeres. But a fire long couered, in end breaketh out into a mightie flame, that no water can slake it His cruelitie against his mother, his wifes *Octauia* and *Poppea*, his master *Seneca*, the Poet *Lucan*, and the vile abuse of his body with persons of his neerest consanguinitie, I remit to the reading of learned authors, who haue written exactly the historie of the *Romane* Emperours, and I haste to that

Euseb. lib. 3. cap. 5.

that which is the principall purpose of this compend, how wicked *Nero* kindled the first great Fornace of horrible persecution against the Christians. It cannot be denyed but in the dayes of *Tiberius* our Lord Christ Iesus was crucified: in the dayes of *Caligula* and *Claudius* the hands of that cruell persecuter *Herod* was mightily strengthened by the fauour, countenance and bountifulnesse of both these Emperours, so that he layd hands vpon the pillars of the house of God: and so I deny not but the Church of God before the dayes of *Nero* was in the fornace of trouble, but now come the dayes whereinto the *Roman* Emperours like vnto *Nebuchadnezar* were full of rage, and the forme of their visage was changed against the Christians, & they commanded that the fornace should be hoate seuen times more then it was wont to be.

Daniel. 3. 19.

The ten persecuting Emperours wrestled against God.

This historie henceforth conteineth on the one part, the great wrestling of persecuting Emperours against God, not like to the wrestling of *Iacob* with God. The place of *Iacobs* wrestling was *Peniel*, where he saw God, the forme of wrestling was with many teares and strong supplications, the end was, that the Angel should not hastly depart from him leauing him comfortlesse, the successe was the obtaining of a blessing, which was the armour of God to saue him against the hatefull malice of *Esau*: but by the contrary, *Nero*, *Domitian*, *Traian*, *Antonius*, and the rest set their faces against the heauen, commanded the holy One of *Israel* to depart out of the world, endeuoured to quench the sauing light of his Gospell, and by so doing, brought downe vpon themselues, in stead of a blessing, that wrath that is reueiled from heauen vpon all them who detaine the truth of God into vnrighteousnes, On the other part is set downe the constant faith and patient suffering of the Saints who hated not the burning bush, because it was set on fire, but they loued it, because in it they were refreshed with the comfortable presence of the great Angel of God, who would not for gaining of their liues once fashion themselues according to the similitude of Idolaters in outward and externall things. *Tertulli-*

Gen. 32.

Hos. 12.

Rom. 1. 18.

Exod. 3.

an

an in his booke *de corona militis* declareth that true Christian souldiers abhorred from setting a garland of flowers vpon their heads, when they received wages for their painfull seruice in warfare, because it was the habit of Idolaters who sacrificed to *Iupiter*. O happy men of God, whose vertues the dead colours of Painters cannot represent, and the festered manners of this corrupt age cannot imitate! When shall the fresh oyle of the grace of God bee powred into our lampes, that the light of our faith, patience, and constant perseverance may shine clearely to the world as theirs did?

The first persecution.

The occasion of this great persecution of *Nero*, was his owne barbarous and cruell fact: hee caused the towne of Rome to be set on fire, which wasted the buildings of the towne for the space of sixe dayes, and to eschew the vile infamy of this barbarous fact, hee layde the blame vpon the Christians, and gaue forth edicts and commandements to to persecute them to the death. *Nero* was so hatefull an aduersary to all righteousnesse, that *Eusebius* following the example and words of *Tertullian*, affirmeth that if the Gospell had not beene an excellent good thing, it had not been condemned by *Nero*. It is supposed that *Peter* was crucified, and *Paul* was beheaded at Rome, in the time of this persecution. If this be true, the very dead bones of *Peter* and *Paul* are witnesses against the Romane Church, if they continue not in the same faith, that *Peter* and *Paul* sealed vp with their blood. The estate of the Iewes vnder *Nero* was very hard in respect of the oft change of the Romane Deputies. For in *Neroes* time continued *Felix* for a space, whom the Emperour *Claudius* had sent to Iudea, and after him *Festus*, *Albinus*, and *Florus*. This last Deputy was fashioned according to the similitude of the manners of *Nero* his Master, and the Proverb holdeth true in *Nero* and *Florus*, *Such man, such master*. In the time that *Felix* was Deputy, a certaine Egyptian man pretending to be a Prophet, and promising great things, perswaded foure thousand of the Iewes to follow after him, but *Felix* sent forth companies of horsemen and footmen, who slew foure hundreth of the people that fol-

Anno. Chr. 65. Bucole Index chron. Funct. chron. Chytr. chron.

Euseb. lib. 2. cap. 25.

The martyrdome of *Peter* and *Paul*.

Euseb. lib. 2. cap. 25.

Romane Deputies.

Act. 25.

followed the Egyptian, and tooke two hundreth of them
Ioseph antiq.lib. 20.cap.6. aliue, the reſt were ſcattered, but the ſeducing Prophet eſcaped, and could not be found. When *Feſtus* was Deputy, King *Agrippa* heard the Apology of *Paul*, and ſayd that in a
Acts.25. part *Paul* perſwaded him to be a Chriſtian. This *Agrippa* (I
Acts 12. ſay) the ſonne of *Herod*, whom the Angell of God ſlewe, was advanced to great honours by the Emperour *Claudius*, as his father had beene before him by the fauour of *Caius*, and he poſſeſſed not onely his fathers dominions, but alſo the Tetrarchy of Iturea and Trachonitis, ſometime belonging to *Philip* the ſonne of *Herod* the great. His might and riches procured trouble to the Nation of the Iewes. He had a palace ſituate vpon the Weſt-ſide of the Temple of Ieruſalem, and in regard it was builded vpon a mountaine, he had a delectable proſpect of the towne of Ieruſalem: yet not content with this, hee mounted vp the walles of the Palace by a new building, ſo high, that they who were in the Palace might haue ſeene the Altar, and ſacrifices of the Iewes offered in the inner court, which at that time was called *Atrium Iudaorum*. This doing grieved the hearts of the Iewes. They on the other part, to cut off the ſight of thoſe who dwelt in the Palace, from beholding their ſacrifices, rayſed vp the wall of the inner court on the Weſt-ſide to ſuch eminency, that no man could behold the ſacrifices of the Iewes
Contention. betweene *Agrippa* and the Iewes. from the Palace. King *Agrippa* and *Feſtus* with authority commanded the Iewes to demoliſh their new builded wall. In end this matter was referred to the Emperour *Nero*, who being ſolicited by his wife *Poppea*, gratified the Iewes in this
Ioſeph. antiq. lib.20.cap.7. poynt, and compelled them not to caſt downe their wall. *Feſtus* died in Iudea, and *Albinus* was ſent to be Deputie in Iudea. *Ananus* was the high Prieſt of the Iewes in thoſe dayes, and finding opportunity of time, to practice the malice of his heart againſt *Iames* the ſonne of *Alpheus*, ſurnamed
The martyrdome of *Iames* ſurnamed *Iuſtus*. *Iuſtus*, an holy Apoſtle and kinſman of our Lord Ieſus. When *Albinus* was vpon his iourney, and had not as yet arriued neither to the coaſts of Egypt, nor of Iudea, this *Ananus* (I ſay) cauſed *Iames* ſurnamed *Iuſtus*, and the brother

ther of our Lord, to bee ſtoned to death. *Euſebius* writeth that he was throwne down from the pinacle of the Temple. This cruelty of *Ananus*, albeit it diſpleaſed both King *Agrippa*, and *Albinus* the Deputy of the Romans, and the people of Ieruſalem, yet wicked men are wiſer in their owne generation, then the children of light: and *Ananus* ſawe that if hee had lingred vntill the Romane Deputy had arriued, hee could not haue procured the death of a man counted ſo iuſt, and ſo welbeloved of the people, as the Apoſtle *Iames* was. It is to be marked that *Euſebius* in the foremencioned place deſcribeth the Martyrdome of *Iames* ſurnamed *Iuſtus*, before the edict of the perſecution of *Nero*, after which followed the martyrdome of *Peter* and *Paul*, in the 12. yeere of *Nero* his raigne, neuertheleſſe, the Romane Church had forged Epiſtles decretall, whereinto *Clemens* Biſhop of Rome, writeth to *Iames* ſurnamed *Iuſtus*, after the death of *Peter*. What credit theſe decretall Epiſtles deſerue, it ſhall be declared hereafter, God willing. But *Florus* who ſucceded to *Albinus*, was an avaritious and cruell man: hee exhauſted the treaſure that was in the Temple, and tooke out of it ſixteene talents of ſiluer. And when the Iewes at Ieruſalem murmured againſt him, hee came to the towne in great wrath, and permitted the ſouldiers to ſlay, and to ſpoyle the Citizens of Ieruſalem at their pleaſure. Likewiſe he afflicted with vnaccuſtomed cruelty, men of noble birth, by ſcourging and crucifying them. This was the ground of the warre betweene the Romanes and the Iewes, wherein Ieruſalem came to that lamentable ruine foretold by our Saviour Chriſt. Now to returne to the Emperour himſelfe, and forme of his death. After he had raigned 13. yeares and eight moneths, the Senate of Rome proclaimed him to bee an enemy to mankind, and condemned him to be whipped with wands to the death, and to be harled through the City. For feare of which puniſhment he was forced to flie, and by ſlaying of himſelfe, made an end of his moſt wretched life. Iuſtin.

Ioſeph antiq. lib 20 cap 8.

Euſeb lib. 2. cap. 23.

Epiphan. contr. hereſ.

Ioſeph. de bello Iudaico lib. 2. cap. 15.

The ground of the warre betweene the Iewes and the Romanes.

Mat. 24.

Veſpatian.

Vespatian.

AFter *Nero, Otto, Vitellius,* and *Galba* contended for the Empire, and were all haſtily cut off, and made out of the way, and *Flavianus Veſpatian* was choſen Emperour by the Roman Army, he reigned ten yeares. The Nation of the Iewes at this time, for the moſt part was given ouer into a reprobate minde, according as it was foretold by the Prophet *Zacherie: Then ſayd I, I will not feed you: that that dieth, let it die, and that that periſheth, let it periſh, and let the remnant every one eate the fleſh of his neighbour.* Like as the intollerable cruelty of *Florus* had irritat the Nation of the Iewes: even ſo on the other ſide, the vnſupportable obſtinacy of the Iewes had incenſed the wrath of the Romanes againſt them. They were now become ſo head-ſtrong, that they reiected the ſacrifice that was wont to be offered for *Cæſar.* The calamity of the Iewes who dwelt in Alexandria, and in Damaſcus, was but the beginning of ſorrowes: fifty thouſand Iewes were ſlaine in Alexandria, ten thouſand in Damaſcus. Beſides this, many ſignes and wonders both in heauen and earth, did proclaime their future deſolation and deſtruction. A Comet was ſeene in heauen, hanging ouer the towne of Ieruſalem for the ſpace of a yeare, and having the ſimilitude of a ſword: in the Temple at the mid time of the night, a cleare light was ſeene ſhining round about the Altar, in brightnes not vnlike vnto the light of the day: and the great braſen port of the Temple opened of it owne accord, about the ſixt houre of the night: chariots of fire were ſeene compaſſing townes, and a voyce was heard in the Sanctuary warning to flit, and to tranſport, with many other fearfull ſignes and wonders. But a people ſenſleſſe, whoſe eyes were dimme, whoſe eares were dull of hearing, whoſe heart was fatte, and locked vp by Satan in infidelity, they could take no warning of the wrath to come, becauſe the Lord was minded

Bucole Index. chron.

Zach. 11. 9.

Ioſeph. de bello Iud lib. 2. c. 30

Ioſeph. de bello Iud. lib. 2. cap. 36. and 41.

Forerunning tokens of the deſtruction of Ieruſalem.

Ioſeph. de bello Iud. lib. 6. c. 31.

minded to deſtroy them. *Flavius Veſpatian*, and his ſonne *Titus Veſpatian* leading an army of threeſcore thouſand armed men from Ptolemaida, beſieged the townes of Galilee and Trachonitis: ſo many as would not willingly bee ſubiect to the Romanes, the townes of Gadara, Tiberias, Iotopata, Tarithea, Gamala, all theſe were brought vnder the reverence of *Veſpatian*, and *Ioſephus*, who had beene lurking in a caue (after the towne of Iotopata was conquered) was taken aliue, and kept in bands by the Romans: hee foretold that *Veſpatian* ſhould be Emperour, and ſaluted him *Cæſar*, and αὐτοκράτωρ, while *Nero* was yet aliue. When this prophecie came to paſſe indeed, and hee was choſen to bee Emperour, hee ſent for *Ioſephus*, and commanded that he ſhould be looſed from bands, but *Titus* his ſonne, thought more expedient that his bands ſhould bee cut off from him, rather then looſed, to the end he might be counted a worthy man, who never deſerved captivity nor bands. *Flavius Veſpatian* returned to Rome, and left behinde him his ſonne *Titus* to ſubdue the Iewes, and to beſiege the towne of Ieruſalem, but the Chriſtians who dwelt at Ieruſalem, were warned by God to depart out of the towne of Ieruſalem, ſo they left it, and dwelt beyond Iordan in a towne of Decapolis, called Pela. Separation of the corne from the chaffe, goeth before the vnquenchable fire wherewith the chaffe ſhall bee burnt. *Titus* beganne to beſiege Ieruſalem in the firſt yeare of the reigne of his father, at the time when the people were gathered to celebrate the feaſt of the Paſſeouer. The terror of the ſword of the Romanes without, the feare of mercileſſe brigands within the bowels of the towne prevailing, the ſlewer of the dead (wanting the honour of buriall) infecting the aire, and devouring the living with contagious ſickneſſe, the violent plague of famine breaking aſſunder the bands of nature, and conſtraining women to eate the birth of their owne bellies. All theſe calamities ſeaſed vpon them at once, in the iuſt iudgement of God. They deſpiſed the Father of eternity, and the Prince of peace, and ſayd to *Pilate*, Wee haue no King but *Cæſar*. Now they finde that the mercies

De bello Iud. lib. 3. cap 27.

De bello Iud. lib. 4. cap 39.

Euſeb. lib. 3. cap. 5.

The deſtruction of Ieruſalem.

Anno Chr. 71.

Euſeb. lib. 2. cap. 7.

De bello Iud. lib. 6. cap. 21.

Ioh. 19. 15.

of *Cæsar* were cruell, and his sonne *Titus*, who was commended in all mens mouthes, as meeke, mercifull, liberall, and eloquent, and was called *Amor & delitiæ humani generis*: that is, The loue and most dainty thing of all mankinde, yet God made him a terrible scourge to the Nation of the Iewes, who forsooke the Lord Iesus, and preferred *Cæsar* vnto him. In Scripture wee reade of many great viols of the wrath of God powred downe vpon vnrighteous men, but these are greatest that resemble by most liuely representation the great condemnation of the wicked at the last day, such as the flood of *Noe*, the ouerthrow of Sodome, and destruction of Ierusalem. The flood of *Noe* was vniuersall and sudden, so shall be the condemnation of vngodly men at the last day. The overthrow of Sodome and Gomorrha, was a destruction vnsupportable, and the more meet to bee an example of the vengeance of eternall fire. The destruction of Ierusalem, and the forerunning tokens thereof, are so mixed with the tokens preceeding the condemnation of the great day, that it may bee clearely perceiued, that God hath appointed the one to be a type and figure of the other. So oft as we call to remembrance the flood of *Noe*, the overthrow of Sodom, and the destruction of Ierusalem, let vs feare & stand in awe to fall into the condemnation of vngodly men, because all the terrors of these iudgements concurre and are massed together in the iudgement of the last day. What are the deepe wells of water, what are the shoures of fire and brimstone, what is famine, pest, and sword, both intestine and forraine, in comparison of that worme that never dieth, and that fire that shall never be quenched, and the blacknesse of darknes, with weeping and gnashing of teeth, &c? It is a terrible thing to fall into the hands of the living God. Concerning the number of them that were slaine in Galilee, Trachonitis, Samaria, and Iudea, chiefly in the Metropolitane towne Ierusalem, over and besides those that were sold to be slaues, and those that were deuoured by wild beasts, in the triumph of *Flavius* and *Titus* at Rome, reade *Iosephus de bello Iud. lib. 6. cap. 45.*

Mat. 24. 37. 38. 39.

Iude ver. 7.

The flood of *Noe*, the overthrow of Sodome, and destruction of Ierusalem, types of the great iudgement to come. Mat. 24.

Titus.

AFter *Flavius*, raigned *Titus Vespatian* his sonne, two yeares, two months, twenty dayes. The Nation of the Iewes being now subdued, there was great peace in all parts of the Romane dominions, both by sea and land, and the Temple of *Ianus* in Rome, was closed and locked vp againe. *Bucole Index chron.* *Bucole.*

Domitian.

F*Flavius Domitian* was associate to his brother *Titus* in government, during his life time; and after his death was his successor. Hee raigned 15. yeares. Hee was proud like *Nero*, and persecuted innocent Christians as hee did, so prone and bent is our corrupt nature to sinne, and to follow evill examples. Now againe the Church of Christ militant vpon the earth, must learne obedience by suffering, and must giue a proofe before the world, that the Covenant of God is written in the tables of her heart, and so deeply ingraved by the finger of God, that no tribulation, anguish, persecution, famine, nakednesse, nor death it selfe can separate her from the loue of Christ. The members of the Church were the good Merchants, of whom Christ speaketh, who having found a pearle of vnspeakeable value, were content to sell all they had for loue of gaining it: they had tasted of the Well of water springing vp into eternall life, and thirsted not againe for the water that cannot satisfie the heart of man with ful contentment. In this second great persecution, the beloved disciple of Christ, the Apostle *Iohn* was banished to the Isle of Patmos, for the word of God. *Flavia Domicilla*, a woman of noble birth in Rome, was banished to Pontia, an Isle lying ouer against Caieta in Italy. *Protasius* The second persecution. *Anno Chr.* 96. *Chytr. chron.* Mat. 13. Ioh. 4. 14. The banishment of the Apostle Iohn. *Euseb. lib. 3. cap. 18.* *Euseb. lib. 3. cap. 19.*

Chytr. chron.

sius and *Gervasius* were martyred at Millain: concerning the miracle wrought at their sepulchres, God willing, wee shall speake in the third Century, and in the Treatise of Reliques. *Chytræus* writeth, that *Timothie* was stoned to death at Ephesus, by the worshippers of *Diana*, and that *Dionysius Areopagita*, was slaine by the sword at Pareis. *Domitian* had heard some rumors of the Kingdome of Christ, and was afraid as *Herod* the great had beene, after the Nativity of our Lord: but when two of Christ kinsmen, according to the flesh, the Nephewes of the Apostle *Iude* were presented before him, and hee perceived them to be poore men, who gained their living by handy labour, and when hee had heard of them, that Christs Kingdome was not of this world, but it was spirituall, and that hee would come at the latter day to iudge the quick and the dead, he despised them as simple and contemptible persons, and did them no harme. In the end, as the life of *Domitian* was like vnto the life of *Nero*, so was he not vnlike vnto him in his death: for his owne wife and friends conspired against him, and slew him: his body was carried to the graue by porters, and buried without honour. The Senate of Rome also decreed, that his name should bee rased, and all his acts should bee rescinded. *Sueton. in Dom. Ierom. catal. script. eccles.*

Domitian afraid by rumors of the Kingdom of Christ.

Euseb. lib. 3. cap. 20.

Nerva.

Euseb. lib. 3, cap. 21

Occius Nerua after *Domitian*, raigned one yeare, foure moneths. And hitherto all the Emperours that ruled, were borne in Italy: from henceforth strangers doe rule: for *Traian* the adoptiue sonne of *Nerva*, his successor was borne in Spaine. *Nerva* redressed many things, that were done amisse by *Domitian*, and in his time the Apostle *Iohn* was relieued from banishment, and returned againe to Ephesus, where he died.

Euseb. lib. 3 cap. 23

CENT.

CENTVRIE II.

Traianus.

Traian the adopted ſonne of *Nerva*, was the firſt ſtranger who obtained that honour to bee King of the Romanes. Hee raigned 19. yeares, 6. moneths. A man ſo exceeding well beloved of the Senate and of the people of Rome, that after his dayes, whenſoever a new Emperour was elected, they wiſhed vnto him the good ſucceſſe of *Auguſtus*, and the vprightneſſe of *Traianus*. Notwithſtanding of this, hee was a cruell perſecuter of Chriſtians. And this third perſecution is iuſtly counted greater then the two preceeding perſecutions. To other afflictions now is added contempt and ſhame. It was no great diſhonour to bee hated of *Nero* and *Domitian*, wicked men and haters of righteouſnes, but to bee hated and perſecuted by *Traian*, a man counted a patterne of vpright dealing, this was a great rebuke. Notwithſtanding Chriſtians looked to Ieſus, the author and finiſher of their faith, who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God. Many haue more patiently endured paine in their fleſh, then ſhame and contempt in the world, but Chriſts true Diſciples muſt reſolue to bee a gazing ſtocke to all the world, and to bee counted the off-ſcourings of the earth, as the holy men of God did in the dayes of the Emperour *Traian*. Theſe were Citizens of heauen, liuing in earthly tabernacles, liuing vpon the earth, but not faſhioned according to the ſimilitude of this world. In doing great things by faith, they ſurpaſſed mighty Monarches: In patient ſuffering of evill, they over-

Euſeb. eccl. hiſt. lib. 4. cap. 3.

The third perſecution. *Anno. Chr.* 108.

Heb. 12, 2

Rom. 12.

went admired Philosophers. In this persecution *Simon* the sonne of *Cleopas*, an holy Apostle suffered martyrdome, being now an hundreth and twenty yeares old: hee was first scourged, and then crucified: but all this rebuke hee most patiently suffered for the name of Christ. Of *Ignatius* martyrdome wee haue spoke in the first Century, the time of his suffering, was in the time of *Traianus*. *Plinie* the second Deputy in Bithynia, breathing threatnings against innocent Christians, persecuted great numbers of them to death. In the end he was commoued and troubled in his owne mind, cõsidering both the number & patient suffring of christians that were put to death, he wrote to the Emperour, declaring that Christians were men of good conversation, and detested murther, adultery, and such other vngodlinesse: onely they had conventions earely in the morning, and they sang Psalmes to the honour of Christ, whom they worshipped as God, but they would not worship images (here marke the portrait of the Ancient Apostolike Church, and what conformity the Romane Church in our dayes hath with it, the Lord knoweth.) This letter of *Plinius* mitigated the Emperours wrath in a part, yet gaue hee no absolute commandement to stay the persecution, but onely that the Iudges should not search them out narrowly, but if any happened to bee presented before them, then let them bee punished. What confusion was in this edict, it is well marked by *Tertullian*: the one part of it repugneth to the other. In forbidding to search them out narrowly, hee declareth their innocency, but in commanding to punish them when they were presented, hee pronounceth them to bee guilty. This is that Emperour for whose soule *Gregory* the first made supplications to God 400. yeares after his death, and was heard of God as *Damacen* writeth. This superstitious Monke, of the descent of Saracens blood, if he supposed *Gregory* to be so full of charity, that hee prayed for the soule of one persecuting Emperour, why would he not bring him in praying also for all the ten persecuting Emperours, to the end that they being all delivered from the condemnation of hell, heauen

The martyrdome of *Simon* the sonne of *Cleopas*.

Euseb. eccl. hist. lib. 3 cap. 23.

The letter of *Pliny* 2. written to *Traian*.

Euseb. eccl. hist. lib. 3. cap. 23.

Tertul. Apol.

Damas. Serm. de defunct.

Gregory 1. prayed for the soule of *Traian*

heaven might be counted a mansion both for Christs true Disciples, and also for Christs hatefull and impenitent enemies?

Adrianus.

AFter *Traian*, *Ælius Adrianus* raigned 21. yeares. In his time *Aristides* and *Quadratus*, the one a Bishoppe, the other an Orator at Athens, wrote learned apologies in defence of Christian Religion, and did so mitigate the Emperours minde, that in his time no new commandement was set forth to persecute Christians. *Barcochebas* at this time perverted the Nation of the Iewes, and called himselfe the promised *Messias*: whom the foolish Iewes followed to their owne overthrow and destruction. *Tynnus Rufus*, Deputy in Iudea, besieged this man in Bethera, a towne not farre distant from Ieruſalem, and destroyed him with all his adherents. Also the whole Nation of the Iewes was banished from their natiue soyle: and the towne of Ieruſalem was taken from the Iewes, and delivered to other Nations to bee inhabitants of it, and was called by the Emperours name *Ælia*. Thus we see that the Iewes who would not receiue Christ, who came in his Fathers name, yet they received another who came in his owne name, and like vnto babes, who are easily deceived with trifles, they were bewitched with the splendor of a glorious name: for *Barcochebas* signifieth the sonne of a starre: and hee said to the Iewes, that hee was sent as a light from heaven to succour their distressed estate: but hee might haue beene called more iustly *Barchosba*, the sonne of a lie. Here I giue warning againe, that we take heed to our selues, lest wee bee circumvented with the deceitfull snares of the diuell: for it is an easie thing to fall, but a difficult thing to rise againe. The Christians who lived in the dayes of *Adrian*, were glad to bee refreshed with the crums of outward comfort, which are denyed to no

Chytr. chron.

Euseb. eccles. hist. lib 4. cap. 3 Ierom. catalog. script. eccles.

Barcochebas a false Prophet, seduced the Nation of the Iewes.

Euseb. eccl. hist. lib. 4. cap. 6.

Note.

accuſed perſon in the whole world, *viz.* that Chriſtians ſhall not be condemned to death for the importunate clamours and cryes of a raging people accuſing them, except it be prooved that they haue tranſgreſſed the Law, and haue committed ſome fact worthy of death. Reade the Epiſtle of *Adrian* written to *Minutius Fundanus*, Deputy in Aſia. The good intention of *Adrian* in building a Church for the honour of Chriſt, voyd of Images, (becauſe ſuch was the cuſtome of Chriſtians) was hindered by ſome of his familiar friends, who ſayd, that if hee ſo did, all men would forſake the temples of the gods of the Gentiles, and become Chriſtians. In this point good Reader marke what Church is like vnto the ancient Primitiue and Apoſtolike Church, whether the Church decked with Images, or the Church voyd of Images.

Euſeb. eccl. hiſt. lib. 4 cap. 9.

Adrianus his intention to build a church for the honor of Chriſt.

Bucole.

Note.

Antoninus Pius.

TO *Adrian* ſucceeded *Antoninus Pius*, his adopted ſon, and raigned 23. yeares. Hee was ſo carefull to preſerue the liues of his Subiects, that hee counted it greater honour to ſaue the life of one Subiect, then to deſtroy the liues of a thouſand enemies. In this Emperours time *Iuſtinus Martyr* wrote notable bookes of Apologie for the Chriſtians, which were preſented and read in the Senate of Rome, and mollified the Emperours minde toward Chriſtians, as clearely appeareth by his edict, proclaimed at Epheſus, in time of moſt ſolemne conventions of all Aſia.

Carion l. b. 3. Monarch. 4.

Euſeb. eccl. hiſt. lib. 4. cap. 13.

Anto-

Antoninus Philosophus, and L. Verus.

AFter *Antoninus Pius* succeeded his sonne in law *Antoninus Philosophus*, otherwise called *Marcus Aurelius*, with his brother *L. Aurelius Verus*. This is the first time wherein the Romane Empire was governed by two *Augustes*. Albeit *Titus* had associated his brother *Domitian*, to be a fellow labourer with him in the worke of government, yet was not *Domitian* counted or called *Augustus*, vntill the death of his brother *Titus*. But now at one and the selfe same time, two Emperours do raigne. *Antoninus Philosophus* raigned nineteene yeares, *Lucius Verus* his brother nine yeares. And so after the death of *Verus*, the whole gouernment returned to *Antoninus Philosophus* onely. Hee was called a Philosopher not onely in regard of his knowledge, but also in in respect of the practise of Philosophie. He was neither greatly puft vp by prosperity, nor cast downe by aduersity: yet he was a cruell persecuter of innocent Christians. *Euseb. eccl. hist. l. 5 cap. 9. Bucole.*

Now is the fuell added to the furnace the fourth time, and the flame is great, and the arme of wicked men who hated the name of Christians, is strengthened by the Emperours commandement. The trumpets of the Monarches of the world sound the alarme against him who made them Kings & rulers on the earth. The poore innocent lambs of the sheepfold of Christ appointed for the shambles, strengthened their hearts in God, and in the power of his might, & chose rather to suffer adversity with their brethren, then to enioy the pleasures of sin for a season, they were content to be racked, and would not be delivered, that they might bee partakers of a better resurrection, whose bodies torne with stripes vntill their very inward bowels were patent to the outward sight, witnessed the vnrent firmenesse and stability of their faith. The fourth persecuion. *Anno Chr.* 168. Heb. 11. 25 Heb. 11. 35

They

They were so supported with the power of that grace that commeth from aboue, that they were not terrified with the multiplied numbers of cruell torments, newly deuised for dashing that invincible courage of faith which was seene in Christians. Yea further then this. When the persecuting enemies were compelled to change the high tuned accent of their menacing speeches, and to craue but a little conformitie to the Emperours desire in swearing by his fortune, the holy men of God would not once seeme to fall away from their profession, by answering with timerous and doubtfull words: bnt glorified God with a cleare and constant confession of their Christian faith. *Polycarpus* Bishop of Smyrna, and *Iustinus Martyr*, a man of singular erudition, were both martyred in the fervent heat of this persecution. But aboue all other places, the consuming flame of the furnace brast out most vehemently, in France that happy Nation, wherein, both of old, and late time, so many were found worthy to giue their blood for the name of Christ. *Vetius Epagathus*, *Maturus*, *Prothenus*, *Attalus*, *Sanctus*, and *Photinus* Bishoppe of Lyons, all suffered for the testimony of Christ in France. And *Blandina* a worthy woman suffered many torments, and renewed her spirituall courage by continuall iteration of these words, *Christiana sum*, that is, I am a Christian. In like manner Christians were persecuted with the slanderous speeches of Pagans, obiecting vnto them the banquets of *Thyestes*, and the chambering of *Oedipus*, that is, the eating of mens flesh, and incestuous coppulations. But men who are giuen to the momentaneall delights of sin are not willing to die, because that by death they are separated from all bodily pleasures. The Christians by patient and willing suffering of death for Christs sake, clearely witnessed vnto the world, that they were not addicted to the deceitfull pleasures of sinne. Nevertheless, these slanderous speeches were credited by the pagans, and tooke such deepe roote in their hearts, that those who seemed before to be more meek and moderate then others, now they became full of madnesse and rage, against Christians: and that which was foretolde by

The martyrdome of *Polycarpus* and *Iustinus*.

Euseb. eccl. hist. lib. 5. cap. 1.

Bucole Index.

Slanderous speeches against Christians.

Euseb. ibid.

Iustin. Martyr. Apol.

by our master Christ, it was fulfilled at this time, to wit, *The time shall come, that whosoever killeth you, shall thinke hee doth God good service.* The huge number of Martyrs that were slaine in the fury of this persecution, are both accurratly and at great length set downe by that worthy instrument of Gods glory, who lately wrote the Booke of Martyrs: I onely point out shortly the estate of the Church at this time. In this Emperours time good men were not wanting, who admonished him to appease his wrath against Christians: such as *Claudius Apolinaris*, Bishop of Hierapolis, and *Melito* Bishop of Sardis. But nothing could asswage his cruell heart, vntill hee was cast into the furnace of grievous troubles himselfe: for his army that fought against the Germanes and Samaritanes, fell into great distresse for want of water, but was supported by the prayers of the Christian legion that was in his army. For they bowed their knees to Christ, and prayed for helpe, and the Lord Iesus sent raine in aboundance to refresh the army of the Romans, & dashed the Barbarians with thunder and fire. In remembrance whereof, the Christian legion was after that time called Κεραυνόβολος, or *Fulminatrix.* After this victory hee asswaged his anger, and wrote to the Senate of Rome to deale gently with Christians, by whose prayer hee acknowledged both himselfe and his Army to haue received deliverance from God.

Iohn. 16. 2.

The Romane Army supported by the prayers of the Christians.

Euseb. lib. 5. cap. 5.

Commodus.

COmmodus the sonne of *Antoninus*, raigned 13. yeares. Many of the Romanes not without cause, called him *Incommodus.* He presumed to do great things, and to change the names of moneths, and would haue the moneth of *December* to be called *Commodus*, like as the two names of two moneths, *Quintilis* and *Sextilis* had beene changed in time past

Euseb. eccl. hist. lib. 5. cap. 27.

past, and called *Iulius* and *Augustus*, for honour of these two welbeloved Emperours. But hee was not so well favoured of the people, that this ordinance could haue place any longer, then during his owne life time. The Church in his dayes was not altogether free of persecution: for *Apollonius* a man of noble birth in Rome, and a man of great learning suffered death, because hee would not forsake the Christian religion. His accuser also was punished to the death. Such advantages Iudges might easily haue taken, finding so many discrepant lawes, some made in favour, and some conceived in disliking of Christians.

Euseb. lib. 5. cap. 21.

Contrary lawes.

Pertinax and *Iulianus.*

Chyter. chron.

ÆLius *Pertinax* Emperour sixe moneths. *Didius Iulianus* two moneths. *Eusebius* maketh no mention of *D. Iulianus*, but of *Pertinax* onely, to whom succeeded *Severus*. *Eseb. lib. 5. cap. 27.*

CEN-

CENTVRIE III.

Severus.

AFter *Pertinax* and *Iulian*, *Severus* governed seventeene yeares, and eight months. *Eusebius* reckoneth onely twelue yeares. He stirred vp the fift persecution against the Christians. The crimes obiected against the Christians besides those that were obiected in the former persecution, were these: Rebellion against the Emperour, sacriledge, murthering of Infants, worshipping of the Sunne, and worshipping the head of an Asse: which last calumny was forged against them by the malice of the Iewes. This persecution raged most severely in the townes of Alexandria and Carthage, like as the former persecutions had done in Lyons and Vienne in France. *Leonides* the father of *Origen* was beheaded: his sonne being but young in yeares, exhorted his father to persevere in the faith of Christ constantly vnto the death. *Potamiæ* a young beautiful virgin in Alexandria, was by the Iudge condemned to death, and delivered to a Captaine called *Basilides*, who stayed the insolency of the people that followed her to the place of execution, with outrage of slanderous and rayling wordes, crying out against her: for this cause shee prayed to God for the conversion of *Basilides* to the true faith, and was heard of God, insomuch, that hee was not onely converted to the faith of Christ, but also sealed it vp with his blood, and had the honour of martyrdome. *Alexander* who was a fellow labourer with *Narcissus* in Ierusalem, escaped many dangers, yet was he martyred in the dayes of *Decius* the 7. great persecuter. Of this Emperour the Senate of Rome sayd, *Aut non nasci, aut non mori*

The fift persecution. *Anno Chr.* 205. *Euseb. lib. 6 cap. 12.*

Euseb. lib. 6 cap. 1

Leonides the father of *Origen.*

The conversion of *Basilides.* *Euseb. lib. 6, cap. 5.*

Alexander fellow labourer with *Narcissus* *Euseb. lib. 6. c. 39.*

mori debuisse, that is, Either he should never haue been born, or else should never haue tasted of death. So it pleased the Lord by his wise dispensation to suffer the dayes of *Traian*, *Antoninus Philosophus*, and *Severus*, Emperours renowned in the world to be more cruell against their owne people, then the dayes of *Nero*, *Domitian*, *Caligula*, or *Commodus*, to the end the poor Church might learne to be content to be spoiled of all outward comfort, and to leane vpon the staffe of the consolations of God onely. Many that were brought vp in the Schooles of *Origen*, suffered martyrdome, such as *Plutarchus*, *Serenus*, *Heraclides*, *Heron*, and another having the name of *Serenus* also. Among women *Rhais* was burned with fire for Christs sake, before shee was baptized with water in Christs name. Innumerable moe Martyrs were slaine for the faith of Christ, whose names in perticular no Ecclesiasticall writer ever was able to comprehend, therefore it shal suffice to heare the names of a few. The rest whose names are not expressed, enioy the crownes of incorruptible glory, as well as those doe, whose names are in all mens mouthes. It is the comfort of our hearts to remember that the Apostles & Evangelists sealed vp with their blood the doctrine which they taught and committed to writ, and no other doctrine: and the holy Martyrs immediatly after the Apostles dayes, sealed vp with the glorious testimony of their blood, that same faith which we now professe, and which they received from the hands of the Apostles, but they were not so prodigall of their liues to giue their blood for the doctrine of worshipping of Images, invocation of Saints, plurality of Mediators, of intercession, the sacrifice of the Masse, both propitiatory and vnbloody, expresly against the wordes of the Apostle, *Heb. 9. ver. 22.* and such other heads of doctrine vnknowne to antiquity. The Romane Church in our dayes is a persecuting and not a persecuted Church, fruitfull in murthers, and not in martyrdomes, glorying of antiquity, and following the forgery of new invented religion. This Emperour *Severus* was slaine at Yorke by the Northerne men and Scots.

Note.

Euseb. lib. 6. cap. 4.

Rhais a Martyr burnt before she was baptized.

Euseb. ibid.

The death of *Severus*.

Bassianus

Baſsianus and *Geta*.

SEverus who was ſlaine at Yorke, left behinde him two ſonnes, *Baſſianus* and *Geta*. *Baſſianus* ſlew his brother, and raigned himſelfe alone ſix yeeres, ſo that the whole time of his government both with his brother and alone, was 7. yeeres 6. moneths. Hee put to death alſo *Papinianus* a worthie Lawyer, becauſe hee would not plead his cauſe concerning the ſlaughter of his brother, before the people, but ſaid that ſinne might be more eaſily committed then it could be defended. He tooke to wife his owne mother in law *Iulia*, a woman more beautifull then chaſte. In all his time (as hee confeſſed with his owne mouth) hee never learned to doe good, and was ſlaine by *Macrinus*.

Euſeb. lib. 6. cap. 21.

Note. Bucole.

The death of *Baſsinus*.

Macrinus with his ſon *Diadumenus*.

MAcrinus and his ſonne raigned onely one yeere. *Euſeb. lib. 6. cap. 21.*

Antoninus Heliogabalus.

ANtoninus *Heliogabalus*, raigned after *Macrinus* 4. yeeres. He was a prodigious belly-god, a libidinous beaſt, an enemy to all honeſty and good order. So many villanous things are written of him, that ſcarcely (if the Reader can giue credit to the hiſtory) ever ſuch a monſter was faſhioned in the belly of a woman. At his remouing in his progreſſe, oft-times followed him 600. chariots laden only with bauds and common harlots. His gluttony, filthineſſe, and exceſſiue riotouſnes, are in all mens mouthes. He was ſlaine of the ſouldiers, drawne through the Citie, and caſt into Tiber.

Euſeb. lib. 6. cap. 21. Funct. chron.

The death of *Heliogabalus*.

Alex-

Alexander Severus.

Eusib. lib. 6. cap. 28. Chron. Funct.

ALexander *Severus* the adopted sonne of *Heliogabalus*, raigned thirteene yeares. Hee delighted to haue about him wise and learned Counsellers, such as *Fabius*, *Sabinus*, *Domitius*, *Vlpianus*, *&c.* This renowned Lawyer *Vlpianus* was not a friend to Christians, but by collecting together a number of lawes made against Christians in times past, hee animated the hearts of Iudges against them. And this is a peece of the rebuke of Christ, that Christians haue borne continually to be hated of the wise men of the world. Hereof it came to passe, that in this Emperours time, albeit hee was not so bloody as many others had beene before him, (and therefore his Empire was called ἀναιματον, that is, vnbloody) yet not a few suffered martyrdom even in the daies of *Alexander*, such as *Agapetus*, a young man of fifteene yeares old, at Præneste a towne of Italie: hee was assayed with many torments, and finally with the sword he was beheaded. The Iudge who gaue out sentence of death against him, fell out of his iudiciall seat, and suddenly dyed. The martyrdome of *Cecilia*, if by her trauells *Valerian* her espoused husband, and *Tiburtius* his brother, and 400. moe had beene converted to Christ, and secretly baptized by *Vrbanus* Bishop of Rome, immediatly before her death: I marvell that no mention should bee made by *Eusebius* of such a rare and miraculous worke. Senators and noble men at Rome, such as *Pammachius*, *Simplicius*, and *Quiritius*, with their wiues and children died for the faith of Christ, with many others. The favour that this Emperour shewed to Christians, against whom the very slubbering cookes did contend, challenging vnto themselues the right of a place wherein Christians were accustomed to conveene for exercise of divine seruice, this favour, I say, seemeth to haue proceeded from the councell of *Mammea* his Christian mother, rather then

Vlpianus an enemy to Christians.

Hist Magdeb. cent. 3.

The martyrdome of *Agapetus*.

Hist. Mag. cent. 3.

then from the counſell of *Vlpianus* that renowmed lawyer an hatefull aduerſarie to Chriſtians. But *Mammea* his mother hearing the report of the learning of *Origen* ſent for him and by him was inſtructed in the groundes of Chriſtian faith. The learned doctour who wrote the booke of the martyrs, very judiciouſly obſerueth the iniquitie of this time, wherein no Chriſtian Churches were erected, when as yet (notwithſtanding of the fauour of the Emperour at ſome times) no publicke houſe could quietly be obtained for the Chriſtians: ſo that by reaſon hereof may appeare the decretall epiſtle of Pope *Hyginus* concerning the dedication of Churches is forged and fained, becauſe the raigne of *Alexander* is a long time poſterior to the dayes of *Hyginus* (who liued vnder the raigne of *Antoninus Pius*) and in the raigne of *Alexander* as yet there was great difficultie to obteine a place whereinto Chriſtians might aſſemble together. The juſt deſerued puniſhment of *Turinus*, whom the Emperour cauſed to bee faſtened to a ſtake in the open market place, and there to be killed with ſmoke, the Herald ſtanding by and crying to the people, *Smoke he ſold and with ſmoke hee is puniſhed.* This puniſhment I ſay declareth that this Emperour counted flatterers worthy of great puniſhment. *Alexander* and his mother *Mammea* were both ſlaine by his owne ſouldiers.

Mammea the Emperors mother is inſtructed by *Origen* in the faith.

Note.

Turinus killed with ſmoke.

Seuerus his death.

Bucol. Index. chron.

Maximinus.

AFter *Alexander Seuerus* *Maximinus* was Emperour and raigned 3. yeeres: A man of baſe parentage, of an huge ſtature, promoted to honours by *Alexander*, who nouriſhed a ſerpent in his owne boſome (as the prouerbe ſpeaketh) when he aduanced *Maximinus* an ingrate foſter to great dignities and honours. For by his meanes the armie killed *Alexander*, and his mother *Mammea*, and ſaluted him

Euſeb. lib. 6. cap. 28.

and his sonne Emperours without aduise of the *Romane* Senate: a man hated of all good men, beloued of euill men, more grieuous to the citizens of *Rome* then to their enemies, who for hatred of the house of *Alexander* (as *Eusebius* recordeth) raised vp the sixt persecution against Christians, specially against the teachers and leaders of the Church, thinking the sooner to vanquish the rest if the Captaines and guiders of them were made out of the way.

Eucolc. Index chron. The 6. persecution. *Ann. Christi.* 237. *Euseb. lib. 6. cap. 18.*

Origen at this time wrote a booke *de martyrio*, and dedicated it to *Ambrosius* and *Protectetus*, pastors of the Church of *Cæsarea*: because these two vnder this persecution had sustained great afflictions, and constantly perseuered in the true faith. No persecution was more violent, no persecution endured shorter time. In no persecution are the names of suffering martyrs so obscured and couered with silence, possibly because the booke of Origen *de martyrio* through injurie of time is not to be found, therefore some learned men doe referre the martyrdome of such as we haue spoken of in the dayes of *Alexander* to this time, or to the persecution of *Decius*. I will not dispute of such doubtsome things. Three other things that are more necessarie to the edification of the Church I will touch. First the malice of the deuill, who hateth the welfare of the sheepfold of Christ, and laboureth either to spoyle it of true Pastors, or to send in among them poore sheepe hyrelings, and men not regarding the wellfare of the flock, but their own gaine: or else, if they haue true Pastors, to mooue the flocke to be disobedient to faithfull and vigilant Pastors. The flocke that can eschew all these three snares of the deuill, and all these three wofull calamities, so oft seasing vpon the poore sheepefolde, they are in good estate: Reade *Chrysostome* writing vpon the 13. chap. Heb. ver. 17. Another thing is worthie to be marked, that in three great persecutions, in the fift, sixt, and seuenth, *Origen* a man more renowmed in his life time then after his death, God vouchsafed vpon him two great honours, but not the third, whereof he was most of all desirous. He encouraged his father *Leonides*, and his disciples, *Plutarchus*,

Origen wrote a booke *de martyrio*. *Euseb. lib. 6. cap. 28.*

1 The malice of Satan against true Pastors.

2

Note

two

two *Sereni*, *Heron* and *Heraclides* patiently to suffer martyrdome in the dayes of *Seuerus*. Next hee wrote a booke *de martyrio* in the daies of *Maximinus* the sixt persecuter, whereby doubtlesse many were incouraged patiently to suffer euill for Christs sake. What remaineth now but the third and principall honour of martyrdome it selfe, whereunto he had a bent desire in the dayes of *Decius* the 7. persecuter, but then he fainted, as shall be declared hereafter God willing? When we call to minde this weakenes of *Origen*, let all the cogitations of our heartes stoope, and thinke that we are not meete for great things, but if the Lord call vs to suffer great things for his Names sake, the Lord perfite his strength in our infirmitie and weakenesse. Thirdly let vs marke the great difference that is betweene the volume of the booke of holy canonicke and sacred Scripture, and all other bookes whatsoeuer. In Scripture the ouerpassing of matters of great importance and moment is not for ignorance, misknowledge or doubting of those things that are ouerslidden, but for mysterie and representation of things more necessarie to be knowne: as namely when *Moses* a most accurat writer of the life, death, and genealogies, of holy Patriarches: ouerpasseth the description of the genealogie, death, & beginning, of the life of *Melchisedecke*: this was done of purpose to bring in *Melchisedeck*, as a type and figure of the true king of peace Christ Iesus, as the Apostle declareth, Heb. 7. but among ecclesiasticall writers I finde a preterition of the names of these worthy Pastors who were martyred for the cause of Christ in the sixt persecution, and this ouerpassing with silence so weightie a matter, is a secret confession of ignorance in this part of the historie, together with a doubting, whether *Vrbanus* the first, *Valerianus*, *Tiburtius*, *Cecilia*, and *Martina* suffered vnder *Alexander*, or vnder *Maximinus*, or vnder *Decius*. Yea *Platina* writeth it was the opinion of some men that *Vrbanus* 1. was martyred in the persecution of *Diocletian*. I haue insisted at greater length in this purpose to the end that euery man may giue vnto sacred scripture that reue-

Origen got not the honor of martyrdome.

Note.

difference betwixt holy scripture and other bookes.

rence that is due vnto it, but other writings let vs reade them with judgement, for assuredly there is palpable weaknes in them. In the ende this wicked persecuter *Maximinus* and his sonne were slaine by his owne souldiers at the siege of *Aquileia*.

The death of *Maximinus* and his sonne. *Func. chron.*

Gordianus.

THe tyrannie of *Maximinus* enforced both the Senate of *Rome* and likewise their oppressed confederates in *Africke* to aduise by what meanes the distressed estate of the Commonweale might be supported. And first *Gordianus* a man of noble birth in *Rome*, and at that time *Proconsul* in *Africke*, with his sonne bearing the name of *Gordianus* with his father, these two were declared to be Emperours to resist the tyrannie of *Maximinus*, but they were both cut off by *Capellianus*, Captaine of the *Mauritanians*. Within a short time the senate of *Rome* chused *Maximus Pupienus* and *Balbinus* to be Emperours, and to resist the tyrannie of *Maximinus*. But this election displeased the people of *Rome*, therefore they were compelled to associat *Gordianus* a yong man of 13. yeeres olde in conjunct authoritie with them. This *Gordianus* was the nephew of him who was Proconsull in *Africke*: and the souldiers made out of the way, *Max. Pupienus* and *Balbinus*. So *Gordianus* raigned himselfe alone without associats sixe yeeres.

Chron. Func.

Philippus.

PHilippus a man borne in *Arabia* and his sonne raigned fiue yeeres, *Eusebius* saith 7. yeeres. He was the first Emperour who became a Christian, and was baptized by *Fabianus B.* of *Rome*. He was content to stand among the number

Chron. Func. Eccle.

number of the penitents who made confeſſion of their ſinnes, for his life was reproueable in ſomethings before his conuerſion, eſpecially in ſlaying of *Gordianus* an Emperour inclined to peace. *Decius* one of the Captaines of his armie conſpired againſt him, and ſlew him, and his ſonne raigned in his ſtead.

Euſeb. l. b. 6. cap. 34.

Philippus his death.

Decius.

Decius and his ſonne obteined the Empire. 2. yeeres: Whether for hatred of *Philip* his maſter, whom he had ſlaine, or for deteſtation of Chriſtians, or for couetous deſire of the treaſures of *Philip* left in the cuſtodie of *Fabian B.* of *Rome*, or for ſome other cauſe, it is not certaine. Alwayes he mooued a terrible perſecution againſt the Chriſtians. The martyrs who ſuffered death in the time of this perſecution were innumerable. Some few of the principall martyres I ſhall rehearſe. *Alexander* Biſhop of *Ieruſalem* died in priſon at *Cæſarea*. *Babylas* Biſhop of *Antiochia* died likewiſe in priſon. *Fabian* Biſhop of *Rome* ſuffered martyrdome. *Dioniſius Alexandrinus by* a wonderfull prouidence of God eſcaped the handes of perſecuting enemies. *Ciprian* Biſhop of *Carthage* was baniſhed and reſerued to the honour of martyrdome vntill the dayes of *Valerian* the eight perſecuter. *Origen* who from his childhood was deſirous of the honour of martyrdome, in this perſecution of *Decius* he fainted, and his heart was ſo ouerſet with feare to haue his chaſte body defiled with an vgly *Ethiopian*, that he chooſed rather to offer incenſe to the Idol, then to be ſo filthily abuſed. For this cauſe he was excommunicated by the Church of *Alexandria*, and for very ſhame fled to *Iudea*, where he was not only gladly receiued, but alſo requeſted publickly to preach at *Ieruſalem*. Neuertheleſſe in ſtead of teaching he watred his face with teares, when he reade theſe words of ſcripture. *To the wicked man ſaith God, What haſt thou to doe to declare*

Chron. Func. The 7 perſecution. *Ann. Ch.* 250.

Alexander and *Babylas* both died in priſon.

Origen at Ieruſalem cloſeth the booke and weepeth.

mine ordinances, that thou shouldest take my covenant in thy mouth? Ps. 50. ver. 16. These words so deepely wounded his heart with griefe, that he closed the booke and sate downe and wept, and all the congregation wept with him. No pitie nor compassion was had neither of sexe or age. In this persecution, *Apollonia*, a virgine of good yeeres, after they had dashed her face with battons till all her teeth were stricken out of her jawes, they burned her quicke at the port of *Alexandria*. This is that holy martyr whose teeth the Romane Church in our dayes say that they haue them as holy monuments kept in the treasures of their reliques vntill this time. But the tryall that was taken of late dayes by *Henry* the eight king of England, seeking for the teeth of *Apollonia* as a remedy of the toothach clearly prooueth that many teeth are supposed to be the teeth of *Apollonia* that were neuer fastened in her jaw bones. The death of *Quinia, Ammonarion, Mercuria, Dionisia*, clearely declareth what pitie was had of the weakenesses of women. *Iulianus*, an olde and gowtie man burned with fire testifieth what regard was had to the gray haires of ancient men. *Dioscorus* a yong man not exceeding 15. yeeres of age, albeit they were ashamed to condemne him to death, yet he escaped not many painfull torments, and was a glorious Confessor with patient expectation awaiting vntill the Lord should call him to the honour of martyrdome. *Nemesion* was accused in Alexandria as a companion of brigants, and was punished with stripes and fire vnto the death with greater seueritie then any brigant, albeit his innocencie was sufficiently knowne. *Ammon, Zenon, Ptolemeus, Ingenuus, Theophilus*, warriours and knights standing by the tribunall seate beckened with their hands to a certaine weake Christian, who for feare was readie to incline and fall, that he should continue constant, and stepped to the bench, and professed themselues to be Christians. This dayly increasing courage of Christians, who were emboldened by the multitude of sufferings, astonished & terrified the Iudges: *Ischirion* was slaine by his owne master. The number of martyres

Hist. Mag. cent. 3. cap. 10.

The teeth of the holy martyr Apollonia.

Chemnitius de reliquiis.

Note.

The Martyrdome of *Nemesion.*

Euseb. lib. 6. cap. 41.

in

in Alexandria and Egypt, (of whom *Dionyſius* in this Epiſtle written to *Fabius* Biſhop of Antiochia maketh mention) clearely teſtifieth that if the names of all thoſe who ſuffered martyrdome in the townes of Rome, Carthage, Antiochia, Epheſus and Babilon, were particularly ſet downe, together with the names of others who ſuffered in other townes of Aſia, Africke and Europe: ſubject to the domini- of the Roman Emperour, it were not poſſible in the volume of a litle booke to comprehend them all. For mine owne part I preſume not to doe it, but I reuerence the painfull trauelles of learned men who haue dipped deepely into ſuch a fruitfull ſubject, ſpecially the writer of the booke of martyres. Onely I find ſomethings in this ſeuenth perſecution, which the principall purpoſe wherefore I haue collected this compend will not permit me to paſſe ouer with ſilence. Namely theſe: firſt, let no man thinke that the veritie is weake, and hath neede to be ſtrengthened by a lie, as *Nicephorus* is accuſtomed to doe. The ſeuen martyres of Epheſus, whoſe names were *Maximianus*, *Malchus*, *Martinianus*, *Dionyſius*, *Ioannes*, *Serapion*, and *Conſtantinus*, were lurking in a caue, the entrie whereof *Decius* commanded to be cloſed with great heapes of ſtones, to the end that the forenamed Chriſtians might be killed with famine, which came to paſſe indeede: Yet famine could not ſeparate theſe holy Martyres from Chriſt. But *Nicephorus* the father of many other fables alſo ſaith, that they fell on ſleepe, which they continued till the time of *Theodoſius*, that is, from the 250. vntill the 379. yeere of our Lord, and then they did awake out of their ſleepe, ſaith *Nicephorus*: But he who will giue haſtie credite to *Nicephorus* fables, writing of the 7. martyres, who lurked in a caue of mount Cælius and to *Euagrius* deſcription of *Barſanuphius* an Egyptian monke, who encloſed himſelfe in a cottage beſide Gaza for the ſpace of 50. yeares, and vſed no kinde of bodily refreſhment to ſuſtaine his earthly tabernacle, he may be eaſily led to all kinde of errour. The ſecond thing worthy to be marked, is, that many perſecuted preachers had wiues

The veritie hath no neede to be vnderpropped with lies. *Note.*

Nicephorus. lib. 5. cap. 27.

Note.

and children, as the historie recordeth. *Cheremon* Bishop of a citie in Egypt called Nilus fled to the mountaines of Arabia, accompanied with his wife, and returned not againe to Egypt, neither was he seene of those who sought him in the wildernesse, *Dionysius* Bishop of Alexandria, who miraculously escaped the crueltie of persecuters, maketh expresse mention of his children, *Deo mihi vt migrarem præcipiente, viámque mirabiliter aperiente, ego & liberi, & multi fratres egressissumus*; that is, after that God had commanded me to remooue, and had miraculously opened a passage vnto me, I and my children, and brethren went forth: If antiquitie be regarded, Bishops who doe marrie, are not Nicolatian Heretiques, but rather such as forbid to marrie teach a doctrine of deuils. Thirdly it is to be marked, that in time of this vehement persecution, many fainted and fell backe from the open profession of Christian faith. Others to prouide timous remedie against such defections, gaue out a rigorous sentence against such as had fallen of infirmitie, that they should not be receiued againe into the fellowship of the church. In this opinion was *Nouatus*, and his complices. And by their example we should learne to beware of such men as vnder pretence of zeale perturbe the vnitie of the Church, and inuent remedies to cure the maladies of the diseased Church, which are worse then the sicknes it selfe, as the Novatians did: Weakenes at some time is to be pitied, but deuilish rigour pitying no man, who falleth of infirmitie, is a lesson that hath no allowance in the booke of God. This cruell tyrant, after he had raigned two yeeres, made warre against the Scythians (some call them the Gothes) by whom hee was vanquished in battell, and fearing to be ouertaken, and to come vnder the tyrannie of barbarous people, he cast himselfe into a deepe pit, where he ended his life, and his body could not be found. The great desolations that were made in the world about this time by the plague of pestilence the Ethnickes imputed the cause of them to the Christians. But *Cyprian*, whose pen the Lord guided better, declared that the cause of all these calamities

was

Euseb lib. 6. cap. 42. Married Bishops.

Euseb lib. 6. cap. 40.

1 Tim. 4. 3.

Note.

The rigour of *Novatus.*

Euseb. lib. 6. cap. 43.

Gal. 6. 1.

Bucolc. Index. Chron. chron Funst.

was the worshipping of Idols, the contempt of Gods true seruice, and the persecuting of innocent Christians. *Cypry. ad Demetrianum.*

Gallus and *Volusian.*

AFter *Decius*, *Gallus* and *Volusian* his sonne raigned two yeeres. Hee walked in the footsteps of *Decius*. Hee was slaine by *Emilian*, who presumed to raigne, but he was so hastily made out of the way, that *Eusebius* and many other Historians misknow his name in the Catalogue of Emperours. *Euseb. lib. 7. cap. 1.*

Valerianus and *Gallienus.*

Valerianus and *Gallienus* his sonne, raigned 15. yeeres. *viz. Gallienus* with his father in coniunct authoritie 7. yeeres, after his fathers captivity and death, hee raigned alone eight yeeres. In the first three or foure yeeres of the Empire of *Valerian*, hee was favourable and friendly to Christians, and great numbers of them were found in the Emperours Court: But afterward hee was seduced by an Egyptian Sorcerer, who hated Christians, because that by them he was hindred from practicing his magicall charms. So the eight persecution began vnder *Valerian*. In this persecution suffered three Bishops of Rome, *Lucius*, *Stephanus*, and *Sixtus*; and a Deacon, *Laurence* who was layd vpon an hot broyling iron, and patiently endured the torment of fire. This is that Deacon who called the poore the treasure of the Church: for then is the Church rich, when it is rich in good workes, and feedeth, clotheth, and visiteth Christ in his hungry, naked, and diseased members. *Dionysius* Bishop of Alexandria, was banished to Cephro, a place in the wildernesse of Libya. *Priscus*, *Malchus*, and *Alexander* were devoured

The 8. Persecution. *Euseb. lib. 7. cap. 10.* *Anno Chr.* 259. The martyrdome of *Laurence.* *Euseb. lib. 7. cap. 11.*

Euseb. lib. 7. cap. 12. devoured by beasts in Cæsarea, Palestina. *Cyprian* Bishop of Carthage was beheaded. *Marinus* a Roman Captaine in Cæsarea, was envied for the dignity and honour he was advanced vnto, and hee was accused to bee a Christian, and consequently to bee vncapable of great preferments and dignities: he was encouraged by *Theotecnus* Bishop of Cæsarea, patiently to suffer death for the cause of Christ, by taking him into a secret chamber and laying before him a drawne sword and the booke of the Gospell, and bidding him take his choice of one of these two which he liked best: *Marinus* liked better the booke of the Gospell then of the sword; and was martyred for the faith contained in that sacred booke of holy Scripture. *Astyrius* a noble Senatour, caryed the body of this holy Martyr *Marinus* vpon his own shoulders, and buried it hounourably. In the end the Lord delivered this persecuting Tyrant into the hand of *Sapor*, King of Persia, who not onely detained him in strait captivity, but also abused him most filthily, and made his bodie a footstoole, and trampled vpon his necke at such times as he was about to mount on horsebacke.

The martyrdome of *Cyprian.*

Naz. in laudem Cypriani.

Theotecnus B. of Cæsarea, encourageth *Marinus.*

Euseb. lib. 7. cap. 15.

Euseb. lib. 7. cap. 16.

The miserable captivity of *Valerian.*

Euseb. lib. 7. cap. 13.

Bucol. Index. chron.

This fearfull captivity of *Valerian* had vnto it a notable testimony of the wrath of God against persecuters. For like as hee trampled vnder his feet the Church of Christ: so in like manner the Lord gaue his necke and backe to be trampled vpon by the feet of his enemies. This example of Gods heavie indignation somewhat terrified *Gallienus* his sonne, and he gaue out an edict, for the safe returning of such as were banished, to their own dwelling places, and for staying the rage of persecution. *Dionysius* Bishop of Alexandria, having liberty granted by the Emperors edict to returne from banishment, came backe againe to Alexandria, wherein hee found such terrible desolation by famine and pestilence, that there remained not of men, women, and children so many aliue as there were wont to be of ancient hoare-headed men, walking vpon their streets: the Lord was so highly displeased with the vnthankfull world, that hee was determined to consume them who had consumed his people.

Note.

Euseb. lib. 7. cap. 13.

The

The good carriage of Christians at this time is worthie to be marked, who were full of charitie and loue, and visited the sicke, and did all offices of humanity to those who were diseased, or dead: whereas the Pagans by the contrary forsooke their deerest friends, left them comfortlesse, and thrust out such as were halfe dead into the streets, and left them there vnburied, and to be eaten with dogs. This is written in the letter of *Dionysius* inserted in the history of *Eusebius*. So great difference is betweene Christians trained vp in the schoole of Christ, and others, who haue not beene fed with the sincere milke of the Word. Christians in time of sickenesse were more dutifull to their enemies, then others were vnto their friends.

Christians full of pitty.

Euseb. lib. 7. cap. 21, 22.

If any man would defend worshipping of images to bee an ancient custome in the Church, by the two brasen images, which were set vp in Cæsarea Philippi, for a memoriall of the miracle that Christ wrought in curing of the woman who had a bloody issue, this place of *Eusebius* will make nothing for him. For these images were not made for adoration, neither were they set vp in temples, nor worshipping places, but in the very street, before the doore of the woman who had beene cured. The places whereunto Christians were gathered together for diuine service, at this time are called in the mandate of the Emperour *Gallienus*, *Cæmiteria*. In these places no man readeth that images were set vp. Besides this, these images were graven or molten by the hands of Pagans, and not of Christians: and this fact was done by imitation of the Gentiles, τῇ ἐθνικῇ συνηθείᾳ, that is, according to the custome of the Gentiles; hee saith not τῇ πατρικῇ συνηθείᾳ, according to the custome of her owne kindred, but τῇ ἐθνικῇ, as is said. Yet may wee take warning by this place, to beware of the small beginnings of errour. Images haue beene like vnto a base borne fellow, who at the first can haue no credit to set his head into the Kings palace, but afterward hee getteth accesse into the outer court, and in the end, his credit daily increasing by degrees, he getteth fauour to lie in the Kings bed-chamber: euen so in the first

The history of *Eusebius* concerning the two brasen images in Cæsarea Philippi.

Euseb. lib. 7. cap. 18.

Euseb. lib. 7. cap. 13.

Note. Similitude.

300. yeere of our Lord, images were not brought in, into places of holy conventions: afterward they were brought in, into Churches, but not worshipped, as the Epistle of *Gregorius* the first, written to *Severus* Bishop of Marsil, cleerly testifieth. But in the end adoration of images was in so frequent vse, as if it had beene the principall point of the worship of God.

Claudius and *Quintilius.*

Eusib. lib. 7. cap. 20.

CLaudius, after *Gallienus* raigned two yeeres. And his brother *Quintilius* seuenteene dayes. Hee is not reckoned by *Eusebius* in the roll of Emperours.

Aurelianus.

Eusib. lib. 7. cap. 30.
The 9. Persecution.
Anno Chr. 278.

AFter *Quintilius*, *Aurelianus* possessed the crowne sixe yeeres. In the beginning of his raigne hee was not a great disturber of Christians. Notwithstanding in continuance of time, his nature somewhat inclinable to severitie, was altered to plaine tyranny, which tyranny first hee shewed beginning with the murther of his owne sisters sonne, as witnesseth *Eutropius*. After that, hee proceedeth to moove the ninth persecution against Christians: albeit the mercifull working of God did soone overthrowe all the wicked purposes of the Emperour. For as the edict and proclamation should haue beene denounced, for the persecuting of Christians, the mighty hand of God from aboue did suddenly stop his purpose: cleerly declaring to all men, that there is no power to worke any violence against the servants of God, vnlesse his permission doe suffer them, and giue them leaue. Here I see that D. *Iohn Fox*, writer of the booke of Martyrs, taketh leaue of *Vincentius* Martyrologie, If others had

Note.

Eusib. lib. 7. cap. 30. Funst. chron.

had done the like, they had not heaped vp ſo many Martyrs in the dayes of *Claudius Quintilius*, and *Aurelian* as they haue done. For *Euſebius* had aſſuredly made mention of it, if the number had beene ſo great as *Vincentius* recordeth. Before the Emperours minde was altered and inclined to tyranny againſt Chriſtians, hee aſſiſted with his authority the Biſhops convened at Antiochia, for the depoſition and excommunication of the heretique *Samoſatenus*. and ſo the Emperours authority being interpoſed, this proud Heretike was compelled to ſtoope and to giue place, and with great ignominy was driven from the towne of Antiochia. In his place *Domnus* was elected to be Biſhop of Antiochia, a man endued with good graces, the ſonne of *Demetrian*, who immediatly before *Samoſatenus* governed the Church of Antiochia. And here againe it is to be marked, that the Biſhops at this time (albeit it was a time of perſecution) yet did they not abhorre from marriage: for *Demetrianus* Biſhop of Antiochia, was a married man and had children, and *Domnus* his ſonne, ſo that the prohibition of mariage to men in ſpirituall offices is not an ancient doctrine.

Aurelian with ciuill authority aſſiſteth the Church againſt *Samoſatenus*. *Euſeb. lib. 8. cap. 3.*

Note.

Annius Tacitus and *Florianus.*

AFter *Aurelian* was ſlaine betweene *Bizans* and *Heraclea*, the Imperiall chaire was vacant ſix moneths. The Senate of Rome elected *Annius Tacitus* to be Emperour. Hee continued but ſix moneths in his government. *Euſebius* overpaſſeth his name with ſilence, as likewiſe the name of his brother *Florianus*, who aſpired to the Imperiall dignity. *Funct. chron.*

Aurelius

Aurelius Probus.

Euſeb. Func. chron.

Aurelius Probus a gentle and peaceable Emperour, raigned ſix yeeres, three moneths. Hee was envied by his Captaines and Souldiers, becauſe hee appointed them to plant vineyards, and ſaid there was no great need of ſouldiers, where no enemy was to be feared. He was ſlaine by his ſouldiers.

His death. *Func. chron. Bucol.*

Carus, Carinus, Numerianus.

Euſeb. lib. 7. cap. 30.

Carus with his two ſonnes, *Carinus* and *Numerianus* raigned after *Probus*. All theſe three continued not aboue the ſpace of three yeeres. And *Numerianus* was ſlaine by his owne father in law, called *Aper*. *Carus* was ſlaine by thunder: and *Carinus* was ouercome in battell, and ſlaine by *Diocleſian*, whom the Romane army had declared to be Emperour, while *Carinus* was yet aliue.

Func. chron.

Bucol. Index. chron.

Diocleſianus and *Maximinianus.*

Func. chron.

Like as *Diocleſian* overcame *Carinus* the ſonne of *Carus* in battell, even ſo likewiſe hee ſlew *Aper*, the father in law of *Numerianus*, with his owne hands. Whether this was done for deteſtation of ſinne, or for deſire of government, it is vncertaine. Alwayes ſome affirme that his concubine *Druas* had ſayd vnto him, that hee ſhould kill a wilde Boare before hee ſhould bee Emperour. And after the killing of *Aper* (which name by interpretation ſignifieth a wilde Boare) hee became Emperour. In the beginning of his raigne

raigne hee chuſed for his colleague *Maximianus* ſurnamed *Hercules*, father to *Maxentius*. And theſe two chuſed other two, *viz.* *Galerius* and *Conſtantius Chlorus*, the father of *Conſtantine*, whom they called *Cæſars*: but the honourable title of *Auguſtus* *Diocleſian* & *Maximian* retained to themſelues. Theſe two *Auguſties* raigned 20. yeeres. *Conſtantius Chlorus Cæſar* continued fifteene: *Galerius Cæſar* 21. yeeres. *Diocleſian* and *Maximianus Herculeus*, abſtained from perſecuting of Chriſtians vntill the nineteene yeere of their raigne. Before I touch the Hiſtory of the tenth perſecution, three things are to be premitted. Firſt, that after the perſecution of *Valerian* the eight Perſecuter, the Church enioyed great peace, which albeit it was like to bee cut off by the altered minde of *Aurelian*, yet the wiſe diſpenſation of the wiſdome of God, provided that all his cruell enterpriſes were diſappointed. *The righteous Lord cutted the cords of the wicked.* Pſal. 129. 4. Secondly, Chriſtians were in great favour and credit with Emperours, and to them was committed the gouernment of Provinces and Nations, as cleerly appeared in the preferment of *Dorotheus* and *Gorgonius*. Thirdly, they had libertie to build Oratories and Temples, large and ample in every Citie.

1

2

3 Temples were built by Chriſtians after the death of *Valerian*. *Euſeb. lib.* 8. *cap.* 1.

All this came to paſſe in the forty yeeres peace, that intervened betweene the raigne of *Valerian*, and the nineteenth yeere of the raigne of *Diocleſian*. Yet the the Church of Chriſt in this ſhort time began to be feſtred with the corrupt manners of carnall and fleſhly people, ſo that contentions abounded, but charity waxed cold in the Church of God. What wonder was it then that the Lord permitted this tenth and moſt horrible perſecution of *Diocleſian* to ſtirre and to waken drowſie Chriſtians, who were beginning to be faſhioned according to the likeneſſe of the world?

In the nineteenth yeere of his Imperiall authority, and in the moneth of *March*, this horrible perſecution began to ariſe: *Diocleſian* in the Eaſt, and *Maximianus* in the Weſt, bending all their forces to roote out the profeſſion of Chriſtians, out of the world. *Diocleſian* was pufft vp in pride for his

The 10. Perſecution. *Anno Ch.* 308.

his manifold victories and triumphes, and would bee counted a God, and adorned his shooes with gold and precious stones, and commanded the people to kisse his feete. This Persecution continued ten yeeres, even vntill the seventh yeere of the raigne of *Constantine* the great. So that whatsoever cruelty was practised by *Maximinianus*, *Maximinus*, *Maxentius*, and *Licinius*, all goeth vnder the name of *Diocleſian*, the author of this tenth persecution. Cruell edicts and proclamations were set forth in the beginning of this persecution, cõmanding to overthrow & cast to the ground the Temples of Christians, to burne the bookes of holy Scripture, to displace all such as were magistrates and were in office, and to cast Christian Bishops into prison, and to compell them with sundry kinds of punishments, to offer vnto Idols. Also common people, who would not renounce the profession of Christianity to be spoyled of their liberty.

Euſeb. lib. 8. cap. 3.

The great cruelty vsed in this 10. persecution.

These edicts were hastily put in execution. Many Christians were scourged, racked, and cruciated with intolerable torments. Some were violently drawne to impure sacrifice, and as though they had sacrificed, when indeede they did not, were let goe: some were downe vpon the ground, and drawne by the legges a great space, and the people was made to beleeue that they had sacrificed: some stoutly withstood them, and denyed with a lowd voyce, that they had not bin, or ever would be partakers of Idolatry. Notwithstanding, of the weake sort, many for feare and infirmity gaue over even at the first assault. When the foresaid edicts were proclaimed, both the Emperours happened to be in the towne of Nicomedia: notwithstanding a certaine Christian being a noble man borne, whose name was *Iohn*, ranne and tooke downe the proclamation, and openly tare and rent it peeces. For which fact he was put to a most bitter death, which hee patiently endured vntill his last gaspe. The generall Captaine of the army of *Diocleſian*, gaue choyce to the souldiers, whether they would obey the Emperours commandement in offering sacrifices, and keepe still their offices, or else lay

Iohn a noble man borne, rent in peeces, the Emperors Proclamation.

Euſeb. lib. 8. cap. 5.

away

away their armour, and be depriued of their offices: but the Chriſtian ſouldiers were not onely content to lay away their armour, bu alſo to offer themſelues vnto the death, rather then to obey ſuch vnlawfull commandements.

In Nicomedia the Emperour refraind not from the ſlaughter and death of the children of Emperours, neither yet from the ſlaughter of the chiefeſt princes of his court, ſuch as *Peter*, whoſe body being beaten with whips and torne that a man might ſee the bare bones, and after they had mingled vineger and ſalt, they powred it vpon the moſt tender partes of his body, and laſtly roſted him at a ſoft fire as a man would roſt fleſh to eate, and ſo this victorious martyr ended his life. *Dorotheus* and *Gorgonius* being in great authoritie and office vnder the Emperour after diuerſe torments were ſtrangled with an halter. The torments that *Peter* ſuffered, encouraged them to giue a worthy confeſſion that they were of that ſame faith and religion that *Peter* was of. This perſecution raged moſt vehemently in *Nicomedia*, where the Emperours palace through ſome occaſion being ſet on fire, the Chriſtians were blamed as authors of that fact: Therefore ſo many as could be found out, were burned with fire, or drowned in water, or beheaded with the ſword, amongſt whom was *Anthimus* Biſhop of Antiochia, who was beheaded. The bodies of the ſonnes of Emperours that were buried, they digged out of their graues, and ſent them in boates to bee buried in the bottome of the ſea, leſt Chriſtians ſhould haue worſhipped them as gods, if their ſepulchres had beene knowne, ſuch opinion they had of Chriſtians. The number of twentie thouſand burned in one temple of Nicomedia by *Maximinus* ſmelleth of the libertie that *Nicephorus* taketh in adding many things to the veritie of the hiſtorie. The martyrdome of *Serena* the Emperour *Dioclesians* wife is rejected by learned men as a fable, albeit recorded by *Hermannus Gigas*. The number of Chriſtians caſt into priſon and appointed for death was ſo great, that ſcarcely a voide place could be found in a priſon to thruſt in a murtherer, or an opener of graues, ſuch

Euſeb. Lib. 8. cap. 4.

Note.

The martyrdome of *Peter Dorotheus* and *Gorgonius*.

Euſeb. lib. 8. cap. 6.

Euſeb. lib. 8. cap. 6.

Euseb. lib. 8. cap. 6. heapes of Christians were inclosed in darke prisons. The martyrs of Palestina, of Tyrus in Phenicia, of Tarsus, of Antiochia, of Alexandria, of Miletina in Armenia, and of Pontus, Cappadocia and Arabia, they could not easily bee numbred.

Horrible crueltie against Christian women.

In Thebaida, horrible and vnnaturall crueltie was vsed against christian women, whom they hanged vpon gibbets with their heades down-ward toward the ground, and fastened one of their legges onely to the gibbet, the other being free: thus their naked bodies hanging vpon trees in maner aforesaid, presented to the beholders a spectacle of most vile and horrible inhumanitie.

Euseb. lib. 8. cap. 9.

In like maner the branches of trees were artificially bowed downe to the earth, and the feete and legges of Christians tied to them, so that by their hastie returning againe vnto their naturall places the bodies of Christians were rent in pieces. This was not a crueltie finished in a short space of time, but of long continuance, some dayes 20. some dayes 60. and at some times an hundred were with sundrie kindes of torments excruciated vnto the death. And these torments they suffered with joy and gladnesse, and singing of Psalmes vntill the last breath.

Euseb ibid. A towne in Phrygia set on fire, and all the inhabitants burnt with fire.

In Phrygia a towne was set on fire by the Emperours commandement (the name whereof Eusebius passeth ouer with silence) and the whole inhabitants being Christians, men, women, and children, were burned with fire.

Euseb. lib. 8. cap. 11. *Tirannion* Bishop of Tyrus, *Zenobius Presbyter* of Sidon, *Siluanus* Bishop of Gaza, and Pamphilus a worthy Presbyter in Cæsarea, whose life and death *Eusebius* hath described in a seuerall treatise, all these (I say) were crowned with martyrdome.

Euseb. lib. 8. cap. 13. *Maximinus* Emperour of the West, whose persecution *Eusebius* describeth not at such length as the persecution of *Diocletian* in the East, hee was like vnto a wilde Boare trampling vnder his feete the vine-yarde of God.

Mauritius with a whole legion of Christian souldiers martyred. *Hist. Mag. cent. 4.*

He slew *Maximinus* a noble Captaine with a legion of Christian and Thebane souldiers, because they would not consent to offer sacrifice vnto idoles. This was done beside the riuer of Rhonne. The martyres of France, Italy and Germanie, specially at

Colen

Colen and Triers, where the blood of Chriſtians was ſhed in ſuch abundance, that it ranne like ſmall brookes, and it coloured great and mightie riuers. the multitude (I ſay) of theſe holy martyrs, and the diuerſitie of torments dayly excogitated againſt them, what memorie is able to comprehend, or what tongue is able ſufficiently to expreſſe? In the ende, when theſe two Emperours were drunken with the blood of the Saints of God, and ſaw that the numbers of Chriſtians daily increaſed, they beganne to relent their furie and madneſſe a litle, beeing at laſt content that the puniſhment of Chriſtians ſhould be the thruſting out of their right eyes, and the maiming of their left legges with condemning them to the mines of Mettalles. *The mercies of the wicked are cruell,* ſaith *Salomon.* Before two yeeres were fully compleate after the beginning of this tenth perſecution, theſe two furious perſecuters (for what cauſe God knoweth) gaue ouer their imperiall function, and remained not Empetours any more, but as priuate perſons, *Diocleſian* after hee had denuded himſelfe of the imperiall dignitie, liued almoſt 9. yeeres. *Maximian* within foure yeeres after, was ſlaine by the commandement of *Conſtantine.* The imperiall dominion then remained with *Conſtantius Chlorus* and *Galerius Maximinus.* theſe two diuided the whole monarchie betweene them. *Conſtantius* contented himſelfe with France, Spaine and Brittaine: *Galerius Maximinus* had the reſt. *Conſtantius* tooke *Conſtantinus* his ſonne to bee *Caſar* vnder him, and *Galerius Maximinus* chuſed his two ſonnes, *Maximinus* and *Seuerus* to be *Caſars* vnder him. The Romane ſouldiers alſo ſet vp *Maxentius* the ſon of *Maximianus Herculeus* to be their Emperour: againſt whom *Galerius* ſent his ſonne *Seuerus,* who being ſlaine, he chuſed *Licinius* in his ſtead. Of theſe fiue, who raigned at one time (the like whereof came not to paſſe at any time before) two Emperours and three *Caſars,* three of them viz. *Galerius* and *Maximinus* his ſonne, and *Licinius* proſecuted the perſecution, begun by *Diocleſian,* neere the ſpace of 7.

Euſeb. lib. 8. cap. 12. Pro. 12. verſ. 10

Euſeb. lib. 8. cap. 13. *Diocletian* and *Maximian* giue ouer their imperiall function. *Bucol.*

Note. or 8. yeares, which was to the yeere of our Lord 318. The other two, *Constantius* and his sonne *Constantine* were fauourable to Christians.

Constantius and Galerius Maximinus.

Constantius Chlorus raigned as Emperour 13. yeeres. Others say 16. some say 11. yeeres. He ended his life in peace at Yorke. Hee was not onely friendly to Christians, but also hee counted them the onely faithfull subjects to Emperours. And such, as hee perceiued that for loue of honour, gaine, or any worldly commoditie would make shipwracke of a good conscience and sacrifice to idoles (albeit they had allowance by his owne fained commandement, giuen out for exploration of the religion of his Captaines and souldiers, rather then seriously and from his heart, allowing the worshipping of idoles) these (I say) who made no conscience to worship idoles for conquessing fauour at the Emperours hands, he disauthorized them, remoued them from offices and counted them men who were false to God, and would neuer be true to him.

Hist Magd. Constantius tried his Captaines whether they were Christians, or not.

Euseb. lib. 2. de vita Constantini lib. 1.

Maximinus elder and yonger in the East part of the world were cruell persecuters. Because ecclesiasticall writers doe not clearely distinguish the crueltie of the father from the crueltie of the sonne, I shall comprise all vnder the name of *Galerius Maximinus* the father of the other *Maximinus*. He was not vnlike vnto *Pharaoh*, for when the correcting hand of God was vpon him, then he relented his furie: but when the plague ceased, he returned againe to his wonted malice. First God smote him with a wonderful vncouth disease, so that his flesh began to putrifie and innumerable multitude of vermine swarmed out of his inward parts, then hee commanded that the persecution should cease, and that Christians should pray for him,

A comparison betwixt *Maximinus* and *Pharaoh.*

and

and hee publiſhed edicts of peace in their fauours throughout all his dominions. But ſcarce continued hee in this good reſolution 6. months, when as he ſent out contrarie edicts, and cauſed them to be engraued in braſſe (which thing was not done at any time before) and to be ſet vp in euery Citie, whereupon enſued a grieuous perſecution of *Siluanus* Biſhop of Emiſa. *Lucianus* Biſhop of Antiochia, who ſuffered martyrdome at Nicomedia after he had giuen in his apologie to the Emperour, and *Peter* Biſhop of Alexandria. The martyrdome of king *Antheas* and 37. thouſand moe martyrs with him I paſſe by as a thing vncertaine: becauſe *Euſebius* could not haue ouerpaſſed with ſilence ſuch a rare and wonderfull crueltie committed in his owne time, if it had beene of veritie done, as ſome alledge. Other thirtie thouſand are ſaid to haue beene martyred in ſundrie places, and this is very probable, becauſe the martyrs who ſuffered in this tenth perſecution were innumerable. *Quirinus* Biſhop of Sceſcania a towne of vpper Pannonia was throwne into the flood hauing an hand-mill hanged about his necke, and ſo was drowned. I leaue a recitall of the names of all the reſt of the martyrs, of whom I reade to haue ſuffered martyrdome at this time, like as I haue done in all the preceding perſecutions.

Euſeb. lib. 9. cap. 7.

Euſeb. Lib 9. cap. 6.

Quirinus his death.

Now to ſpeake ſomewhat of the cruell edict of this Emperour ingraued in braſſe, and hanged vp in all principall cities, ſpecially in Tyrus. In it he gloried, that peace, wealth, proſperitie and plentie of all good things were in his time: and he attributed the glory of all this aboundance to the deuote worſhipping of the heathen gods. At this time (ſaith *Euſebius*) was that fulfilled which the Lord Ieſus fortold *that the tribulation of thoſe dayes ſhould be ſo great*, that except thoſe dayes had beene ſhortened, no fleſh could haue beene ſaued: but for the Electes ſake thoſe dayes ſhould be ſhortened: yea and if it were poſſible the very Elect ſhould be deceiued. But the Lord pitying the infirmitie of his Saints and to ſtop the blaſphemous mouthes of heathen people,

Edicts againſt Chriſtians ingraued in Braſſe.

Mat. 24. 22. 24.

A ſudden change of the proſperitie of Pagans into aduerſitie.

turned ſuddenly all their joy into mourning and lamentation, with famine, peſtilence, warfare, and vncouth diſeaſes, whereby the eyes of men and women were blinded, by which the Lord tamed the inſolent pride of this bloody Tyrant. It is to be noted that in time of this publicke calamitie, Chriſtians and no others but they onely, were found to be fraughted with loue and full of charitie euen toward their hatefull enemies. The ſecond time whereinto *Maximinus* ſeemed to change his minde toward Chriſtians was after the victorie obtained by *Conſtantine* and *Licinius* againſt *Maxentius*. The ſaid two Emperours ſet foorth edictes in fauour of the Chriſtians: and *Maximinus* rather fearing *Conſtantine* then louing God, began in his bounds alſo to ſtay the rage of cruell perſecution, as the letter written to his Deputie *Sabinus* clearely declareth. But after a ſmall time he altered his minde and ſet foorth new commandements to perſecute Chriſtians. Yet the Lord pitying the grieuous afflictions of his perſecuted Church, brought this Tyrant to an ende. For hee made warre againſt *Licinius* being counſelled thereto by his ſorcerers and charmers, who promiſed vnto him good ſucceſſe in his battell againſt *Licinius*: but the contrarie fell out: for hee was diſcomfited, and caſt off his imperiall ornaments, & fledde feeble and naked, and mixing himſelfe with the effeminat multitude, wandering through townes, and lurking in villages, hardly eſcaped the hands of his enemies. After this he killed and put to death thoſe enchanters and deceiuers who had bewitched him all his dayes, and had put him in eſperance of victorie in his battell foughten againſt *Licinius*, and ſhortly after oppreſſed with a certaine diſeaſe, glorified the God of the Chriſtians, and made a moſt abſolute law for the ſafetie and preſeruation of them. And ſo the Tyrant of Tyrants by the vehemencie of his ſickneſſe ended his life.

Euſeb. lib. 9. cap. 8.

Euſeb. lib. 9. cap. 9.

Maximinus was ouercome in battel by *Licinius*.

Euſeb. lib 9. cap. 10.

After wee haue ſpoken a litle of *Maxentius* who was choſen Emperour by the Prætorian ſouldiers, reſteth nothing but to conclude this ſhort ſumme of the hiſtorie

of

of the ten perſecutions with the ende and death of that notable hypocrite, *Licinius*. *Maxentius* was ſo villanous in his behauiour, that hee abſtined not from abuſing of the wiues of noble ſenatours, whom he caught violently from their husbands, and contumeliouſly abuſed them, and ſent them backe againe. The like villanie alſo hee intended to haue done to a certaine Chriſtian gentlewoman at Rome, called *Sophronia*, whoſe husband neither could nor durſt make reſiſtance to the vile appetite of the proud Emperour, but this noble woman deſiring libertie to goe to her chamber to adorne and decke her ſelfe a ſhort while, and after ſhee would goe with the meſſengers to the Emperour, ſhee chuſed rather to put her ſelfe to death in her chamber then to be abuſed by him. Which lamentable fact being reported to him, he was nothing moued therewith, neither abſtained he any white from his wonted ſinnes. The people of Rome being wearie of his villanie ſent to *Conſtantine* for aide, who gathered an armie in France and Brittaine to repreſſe this Tyrant: to whom when hee approched he feared *Maxentius* charmes (wherewith hee was ſuppoſed to haue vanquiſhed *Seuerus*, whom *Galerius Maximinus* had ſent againſt him before) and ſtood in doubt what to doe: and as hee was doubting hee caſt his eyes often to heauen, and ſawe about the going downe of the ſunne a brightneſſe in the heauen in the ſimilitude of a Croſſe, with certaine ſtarres of equall bigneſſe giuing this inſcription like Latin letters, *In hoc vince*, that is in this ouercome. After this viſion his banner was made in the ſimilitude of a Croſſe, and caried before him in his warres. *Maxentius* was compelled to iſſue out of the towne againſt *Conſtantine*, whoſe force when hee was not able to ſuſtaine, hee fled, and retired in hope to get the citie, but was ouerthrowne off his horſe about the bridge called Pons Miluius aud drowned in the flood.

Euſeb. lib 8. cap. 14.

Sophronia chuſed rather to kill her ſelfe then to be abuſed by *Maxentius*.

Euſeb. lib. 8. cap. 15.

Conſtantine ſeeth the ſimilitude of a bright croſſe in heauen.

Euſeb lib. 1. de vita Conſtantini.

Maxentius ouercome in battell by *Conſtantine* is drowned.

Diocleſian hearing tell of the proſperous ſucceſſe of *Conſtantine*, and what edicts he had ſet foorth for the peace of Chriſtians, for very griefe hee died. Others alledge that

The death of *Diocleſian*.

he poysoned himselfe. *Ann.* 317.

Licinius was made *Cæsar* by *Maximinus*, as is said. Hee was very familiar with *Constantine* and was his colleg in the gouernement 7. yeeres, and married *Constantina* the sister of *Constantine*. Likewise hee concurred with him to subdue the tyrant *Maxentius*. Also he ouercame *Maximinus* in battell. He purposed likewise to haue circumueened and slaine the good Emperour *Constantine* to whom hee was many wayes greatly addebted, but the Lord disappointed his counsells, and preserued *Constantine* to the great benefit and good of his Church. But *Licinius* failing of his purpose conuerted his rage against the Christians, notwithstanding he had set out edicts before to procure their peace. Hee pretended this quarrell against them, that they prayed for the welfare of *Constantine* and not for his welfare. He set foorth against the Christians three cruell edicts. 1. Inhibiting assemblies and conuentions of Bishops to consult in matters belonging to their religion. 2. He discharged women to resort to the assemblies where men were to pray or to be instructed in matters to religion. 3. Hee commanded that no man should visit imprisoned Christians or succour them with any relieue, threatning against those who would disobey such punishment as the imprisoned persons were to suffer. After these edicts the mountaines, woods and wildernesses began to be the habitation of the Lords saints. The Bishops about Libya and Egypt were taken, cut in pieces, and their flesh cast into the sea to be meat for the fishes. And this was done by the flatterers of *Licinius*, supposing to gratifie him by the cruell handling of the Lords seruants. In his time were put to death these 40. martyrs of whom *Basilius* writeth, who were set in a pond of water all night lying open to the blasts of cold Northen winds, and in the morning they being frozen and almost sensless with the extremitie of the cold, yet were caried vpon carts to be burned with fire, to the ende their poore carkeses might feele by experience whether the extremitie of cold or heate were

Eusb. lib. 10. cap. 8.

Eusel. lib. 2. de vita Constantini

Three cruell edicts of *Licinius* against Christians.

Fortie martyrs tormented first with cold and next with heate.

the

the greater torment. Of theſe 40. noble ſouldiers of Chriſt, one being ſtronger then the reſt, endured the vehemency of the cold better, to whom his mother came, not to deſire him to embrace this preſent life by a filthy denyall of Chriſt, nor to weepe for the paines of the tormented body of her ſonne, but rather to exhort her ſonne to perſevere conſtantly in the faith of Chriſt, to the end: for ſhee craved licence to lift vp her ſonne with her owne hands into the cart, admoniſhing him to accompliſh that happy iourney he had begun. But whether theſe were the 40. Martyrs who ſuffered the like puniſhment in Sebaſtia, a towne of Armenia, or not, is not certaine, in reſpect that ſome circumſtances ſet downe by *Baſil*, doe agree to thoſe of Sebaſtia. *Sozom. l. 9. c. 2. Baſil. Magn. in 40. Martyrs.*

Likewiſe in this perſecution ſuffered *Barlan* a noble man mentioned in a Sermon of *Baſilius*, who after many torments was in the end layd vpon the altar, whereupon they vſed to offer ſacrifice to Idols, and while there was ſome ſtrength in his hand, they put frankencenſe into his right hand, thinking that hee would haue ſcattered the incenſe vpon the altar, and ſacrificed, but hee endured the torment patiently, ſaying the words of the Pſalme, *Bleſſed be the Lord who teacheth mine hands to fight.* In the end *Licinius* made warre againſt *Conſtantine*, and being diverſe times ouercome both by ſea and land, hee yeelded himſelfe at length, and was ſent to Theſſalia to liue a private life, where hee was ſlaine by the ſouldiers. So *Conſtantine* obtained the whole Empire alone.

The martyrdom of *Barlan.*

Pſal. 145.

The death of *Licinius.*

Here end the ten Perſecutions.

CEN-

CENTVRIE IV.

Constantine.

Similitude.

Esa. 27. 1.

THE Church of Christ flourished in time of the ten Persecutions, as a Palme tree groweth vnder the burthen, and spreads out her branches by increasing growth toward heaven. Satan on the other part, that piercing and crooked Serpent, who striues against the militant Church of God, both by might and slight: when his might faileth, it is time to try his slight: which he did by the canker-worme of hereticall doctrine. Now therefore, let vs entreate of the *Arrian* and *Eutychian* Persecutors, in the three subsequent Centuries. Other Heretiques, albeit they were fierce and cruell, such as the Donatists, yet their crueltie was like vnto the stighling of a fish, when the water is ebbed, and shee is not covered with the deepenesse of over-flowing water: the more stirre she maketh, the nearer shee is vnto her death. But the Arrian and Eutychian Heretiques found Emperours favourably inclined to the maintenance of their errors, such as *Constantius* and *Valens*, protectors of the Arrian heresie, *Anastatius* and *Heraclius*, favourers of the heresie of *Eutyches*. This support they had of supreame powers, strengthened the arme of Heretiques, and made them able to persecute the true Church of Christ.

Similitude.

Notwithstanding, betwixt the ten great Persecutions, and the Arrian persecution, a short breathing time was granted by God vnto his Church, who will not suffer the rodde of the wicked perpetually to lie vpō the righteous, lest they put out their hand vnto inquity. The dayes of the raigne of *Constantine*, were the breathing daies of the persecuted Church:

Men

Men baniſhed for the cauſe of Chriſt, by the Emperours edicts were returned from their baniſhment, reſtored to their offices, dignities, and poſſeſſions, which duely belonged vnto them. The heritage and goods of ſuch as had ſuffered death for the cauſe of Chriſt, were allotted to their neereſt kinſmen, and in caſe none of theſe were found aliue, then their goods were ordained to appertaine vnto the Church. Theſe beginnings of an admirable change of the eſtate of perſecuted men, wrought in the hearts of all people a wonderfull aſtoniſhment, conſidering within themſelues what could bee the event of ſuch ſudden and vnexpected alteration. *Euſeb. de vita Conſt. lib.*

The care that *Conſtantine* had to disburthen perſecuted Chriſtians of that heauy yoke of perſecution, that preſſed them downe ſo long, was not onely extended to the bounds of the Romane Empire, wherein *Conſtantine* was ſoueraigne Lord, and abſolute Commander: But he was carefull alſo to procure the peace of Chriſtians, who lived vnder *Sapores* King of Perſia, who vexed Chriſtian people with ſore and grieuous perſecution: ſo that within his Dominions, more then ſixteene thouſand were found, who had concluded their liues by martyrdome. Among whom *Simeon* Biſhop of Selentia, and *Vſtazares* the Kings eldeſt Eunuch, and his nurſ-father in time of his minority, *Puſices*, ruler of all the Kings Artificers, *Azades* the Kings beloved Eunuch, and *Acepcimas*, a Biſhop in Perſia: all theſe were men of Note, and Marke, who ſuffered martyrdome vnder *Sapores*, King of Perſia. *Sozom. lib. 2. cap. 14.* *Idem lib. 2. cap. 8 9. 10. & 13.*

While the cogitations of *Conſtantine* were exerciſed with meditation, by what meanes the diſtreſſed eſtate of Chriſtians in Perſia might be ſupported: by the prouidence of God, the Ambaſſadours of *Sapores*, King of Perſia, came to the Emperor *Conſtantine*: whoſe petitions when he had granted, hee ſent them backe againe to their Lord and Maſter: and hee ſent with them a Letter of his owne, intreating *Sapores* to bee friendly to Chriſtians, in whoſe Religion nothing can be found, that can iuſtly bee blamed. His letter *Sozom. lib. 2. cap. 15.*

alſo

also bare the bad fortune of the Emperor *Valerian* the eight persecuter of Christians and how miserably hee ended his life: and on the other part, what good successe the Lord had given vnto himselfe in all his battels, because hee was a defender of Christians, and a procurer of their peace. What peace was procured to distressed Christians in Persia by this letter of *Constantine*, the history beares not: alwayes his endevour was honest and godly.

Ruffin. l. 1. c 9. Theod. l. 1 c. 22. Sozom. l. 2. c. 24. Ruff. l. 1. c. 10. Socrat. l. 1. c. 20. Theod l. 1. 23. Sozom. l 2. c. 6.

In *Constantines* dayes the Gospell was propagated in East India, by *Frumentius* and *Edesius*, the brother sonnes of *Meropius*, a man of Tyrus. This History is written at length by *Ruffinus*, *Theodoretus*, *Sozomenus*, and many others. Likewise it was propagated in Iberia, a country lying in the vttermost part of the Euxine Sea, by the meanes of a captiue Christian woman, by whose supplications, first a childe, deadly diseased, recovered health, and afterward the Queen of Iberia her selfe was relieved from a dangerous disease, by her prayers made to Christ. The King of Iberia sent Ambassadours to *Constantine*, craving of him, that hee would send Preachers and Doctors to the countrey of Iberia, who might instruct them in the true faith of Christ. Which desire also *Constantine* performed with great gladnesse of heart.

Euseb. de vita Constant. lib. 4.

Now to returne and to speake of the Dominions subiect to the Romane Empire, *Constantine* the sonne of *Constantius Chlorus*, began to raigne in the yeare of our Lord 310. and hee raigned 31. yeares: hee gaue commandement to reedifie the Temples of the Christians, that were demolished in the time of the persecution of *Diocletian*. This commandement was obeyed with expedition, and many more large and ample Churches were builded, meet for the conventions of Christian people. Likewise, the temples of Idols were locked vp: better they had beene demolished, and equalled to the ground: then had it beene a worke of greater difficulty to *Iulian* the Apostate, to haue restored againe Heathen Idolatry. Many horrible abuses, both in Religion and manners, were reformed by the authority and commandement

Theod. l. 5. c. 20. Socrat. l. 1. c. 1. Idem l. 3. c. 11. & l. 3. c. 18.

dement of the Emperour, such as *cubitus mensuralis*, called πῆχυς, in Egypt, whereunto was attributed the vertue and cause of the inundation of Nilus, by the Egyptians: therefore by the Emperors commandement this πῆχυς was transported out of their Temples. In Rome the bloody spectacle of *Gladiatores*, that is, of Fencing men, with swords killing one another in sight of the people, was discharged. In Heliopolis, a towne of Phœnicia, the filthy manners of young women, accustomed without controulment, to prostitute themselues to the lust of strangers, vntill they were maried: this filthy custom (I say) by the commandement of the Emperour *Constantine*, was interdicted and forbidden. In Iudea, the Altar builded vnder the Oke of Mambre, where the Angels appeared to *Abraham*, and whereupon the Pagans offered sacrifice in time of solemne Faires, for buying and selling of Merchant wares in that place: This Altar (I say) was commanded tō be demolished, and a Temple to be builded in the same place, for exercise of divine service.

Ruff. l. 2. c. 30.

Socrat. l. 1. c. 18

Sozom. l. 1. c. 8.

Gen. 18.

Sozom. lib. 2. cap. 4.

The care this good Emperour had, to quench the schisme that began in Alexandria, shall bee declared in its due time, God willing. In some things *Constantine* was not vnlike to King *Salomon*, who finding his Kingdome to be peaceably settled, hee gaue himselfe to the building of the Temple, of Palaces, and of Townes, which hee fortified and made strong. Even so *Constantine* finding that no enemie durst enterprise any longer to molest the peaceable estate of his settled Kingdome, hee builded magnifique Temples in Bethlehem, the place of the Lords Nativity, vpon Mount Olivet, from whence Christ ascended to Heaven, vpon Mount Calvarie, where Christs Sepurchre was. Hee builded also a Citie in Bithinia, and called it Helenopolis, for honour of his mother *Helena*, and another in Palestina, and called it Constantia, by the name of his Sister. Also hee builded a glorious Temple in Antiochia, which his sonne *Constantius* perfected, and to the dedication of that Temple a number of Bishoppes were assembled. And finally, hee builded the great Citie of Constanti-

Sozom. lib. 2. cap. 2.

Socrat. l. 1. c. 18.

stantinople in Thracia, and called it *Nova Roma*, whereas before it was called Byzantium. This towne was builded *Anno* 336.

Socrat. l. 5. c. 8
Socrat l. 1. c. 6
Func. chron.

In the end the good Emperour intended to haue made warre against the Persians, and by the way hee was purposed to haue beene baptised in Iordan, where our Saviour Christ was baptised by *Iohn*: but the Lord had disposed otherwise: for the good Emperor fell sicke at Nicomedia, and was baptised in the suburbs of that principall towne of Bithynia, not in Rome, nor by *Silvester*: but in Nicomedia, and by *Eusebius*. How this *Eusebius* coozned the Emperour, and obscured the wicked purpose of his hereticall heart from him, and continued in good favour and credit with the Emperour, even to the last period of his life, so that hee had the honour to baptise the good Emperour, will bee declared hereafter. In his testamentall legacy, hee left his Dominions to his sonnes, ended his life happily, and was buried in *Constantinople*.

Iohn 3.

Euseb. de vita Const. lib. 4

Constantius, Constans, and younger *Constantius.*

Constantius governed the East parts of the Romane Empire, and heraigned 25. yeeres. The other two brethren governed the West parts. *Constantine* the younger was slain at Aquileia, after hee had raigned with his brethren three yeers. The Emperour *Constans* raigned 13. yeeres, and was slaine in France, by the Tyrant *Magnentius*: so after the death of *Constance*, the whole government of the Empire turned into the hands of *Constantius*. He overcame *Magnentius* in battell, who fled to Lions, and slew his mother, his owne brother, and himselfe: And so the Tyrant *Magnentius* brought himselfe and his kindred to a miserable end. *Constantius* was infected with the heresie of *Arrius*, by the meanes

Ruff. l. 1. c. 18
Socrat. l. 2. c. 46
Idem l. 2. c. 5
Zos. l. 2. c. 32

meanes of an Arrian Prieſt, who had beene in Court with *Conſtantia*, the ſiſter of the Emperour *Conſtantine*, and relict of *Licinius*. When ſhee was bound to bed, by infirmity and ſickneſſe, whereof ſhe died: She recommended this Arrian presbyter to *Conſtantine* her brother, whereby it came to paſſe, that he had favour and credit in the Emperours court. Hee procured the returning of *Arrius* from baniſhment, and was the firſt reporter to *Conſtantius* of his fathers teſtamentall legacie. And finally, he perverted *Conſtantius* from the true faith, which his father had profeſſed. So pernicious a thing is it to haue deceitfull Heretiques lurking in the courts of Princes. *Ruff. l. 1. c. 11* *Theod. l. 2. c. 3*

During the life-time of his brother *Conſtans*, Arrianiſme had no great vpper hand, becauſe *Conſtans* Emperour of the Weſt protected *Paulus* Biſhop of Conſtantinople, & *Athanaſius* Biſhop of Alexandria, and the reſt of the Biſhoppes whom the Arrians had moſt vniuſtly accuſed, depoſed, and perſecuted. But after the ſlaughter of *Conſtans*, the Arrians were encouraged by the inconſtancy of the Emperour, whoſe flexible and inſtable minde, like vnto a reede ſhaken with the Winde, was inclined to follow the courſe, that the fore-mentioned Prieſt put in his head. This Prieſt informed the Emperour *Conſtantius*, that the word ὁμοούσιος, that is, *Conſubſtantiall*, was not found in holy Scripture, and that the inſerting of this word in the forme of faith ſet downe by the Nicene Councell, was the occaſion of many debates and contentions in the Church of God: and that the returning of *Athanaſius* from baniſhment, was the ground of a terrible tempeſt, whereby not onely the eſtate of Egypt was ſhaken, but alſo the eſtate of Paleſtina and Phœnicia, and other places not farre diſtant from Egypt. Moreover, he added, *Athanaſius* had beene the author of inteſtine diſſention betwixt the Emperour *Conſtantius* and his brother *Conſtans*, ſo that *Conſtans* wrote menacing letters to his brother, either to repoſſeſſe *Paulus* and *Athanaſius* into their places again, or elſe if he lingred in ſo doing (ſince their innocency was cleered in the Councell of Sardica) he threatned to lead *Theod. l. 2. c. 3* *Theod. ibid.*

an

an army to the East, and to see them repossessed in their own roomes againe. The Emperour *Constantius* was easily incited to wrath against *Athanasius*, and he sent *Sebastianus*, one
Theodl. 2 c. 13 of his Captaines, accompanied with 5000. armed men, to slay *Athanasius*: but the Lord delivered him miraculously out of their hands, when there seemed to bee no way of escaping, because armed souldiers were planted round about the Temple: yet he went safely through the midst of them, and was not discerned, albeit many Arrians were present of purpose to designe and point him out by the finger, as a sheepe ordained for the slaughter.

Georgius, an Arrian Bishop, was seated in Alexandria, in the place of *Athanasius*, a wolfe in the chaire of a true Pastor, whose fury and madnesse was helped by *Sebastianus*, who furnished him with armed souldiers, to accompany all his wicked and divelish devices. A fire was kindled in the towne: Christian Virgins were stripped naked, & brought to the fire, and commanded to renounce their faith: but the terror of the fire made them not once to shrinke. When the sight of the fire could not terrifie them, he caused their faces to be so dashed with strokes, & misfashioned their countenances, that they could not bee knowne by their familiar friends: but they, like vnto victorious souldiers, patiently
Theod. ibid. endured all kinde of rebuke for the Name of Christ. Thirty Bishops of Egypt and Lybia, were slaine in the fury of this Arrian persecution. Fourteene Bishops (whose names are particularly mentioned by *Theodoretus*) were banished, of whom some died in the way, when they were transported, others died in the place of their banishment. Forty good Christians in Alexandria were scourged with rods, because they would not communicate with the Arrian wolfe *Georgius*: and so pitiously demained, that some peeces of the rods were so deepely fixed in their flesh, that they could not bee drawne out againe, and many through excessiue
Pro. 12. 9 paine of their wounded bodies, concluded their liues. Here is a liuely portrait of the mercies of the wicked, which are cruell.

The

The like crueltie the Arrians practiſed in Conſtantinople *Paulus* Biſhop of Conſtantinople was baniſhed to Cucuſus, a little towne in Cappadocia, where he was ſtrangled by the Arrians. Macedonius was placed in his roome, a notable Heretique, who vſed no leſſe crueltie, in compelling the Chriſtians of Conſtantinople, to communicate with him, then was vſed of olde, to compell Chriſtians to ſacrifice to the Idoles of the Gentiles. *Socrat. l. 2. c. 27.*

The exquiſite diligence of the Arrians in procuring Councels to bee gathered for eſtabliſhing of their errour, ſhall be declared in the right place, God willing. Now, to returne to the ciuill eſtate of *Conſtantius*, After that *Magnentius* had made an end of his owne life in moſt deſperate manner, as is ſaid, and his aſſociate *Britannio* had humbly ſubmitted himſelfe to *Conſtantius*, and obtained pardon: yet was not the Emperours eſtate quiet and free of trouble: for there aroſe another Tyrant, called *Siluanus*, whom the Captaines of *Conſtantius* armie in France did haſtily cut off, and make out of the way. *Socrat. l. 2. c. 32.* Alſo the Iewes of Diocæſaria, a towne of Paleſtina, rebelled againſt him, who were ouerthrowne by *Gallus* the Emperours cooſen, and the Citie of Diocæſaria was leuelled with the ground; *Socrat. l. 6. c. 2. cap. 33.* This good ſucceſſe made *Gallus* ſomewhat inſolent, and he ſlew *Domitianus*, the Emperours great Treaſurer in the Eaſt: therefore the Emperour gaue commandement to cut him off. Finally, the Germans, who had aſſiſted him in his warres againſt *Magnentius*, they rebelled againſt him. And hee ſent againſt them his cooſen *Iulian*, the brother of *Gallus*, who ſubdewed the Germans, and hee likewiſe waxed inſolent, and ſuffered the ſouldiours to ſalute him with the name of αὐτοκράτωρ, that is, of an Emperour. This was not vnknowne to *Conſtantius*, who made haſt to preuent all further vſurpation. But by the way as hee was leading his armie through Cilicia, hee concluded his life, ſorowing for this, as *Theodoretus* writes, that he had chan- *Theod. lib. 2. cap. 32.* ged the forme of the *Nicene* faith.

Iulianus.

Socrat.lib.3. cap.21. IN the yeere of our Lord 365. *Iulian* began to raigne, and he raigned 3 yeeres. *Ruffinus* assignes vnto him one 8. monethes only: he was *Constantius* neere kinsman, who

Socrat.lib.3. cap.1. made him *Cæsar*, and gaue vnto him in marriage *Helena* his sister: He was brought vp in Christian Religion, but was peruerted by *Maximus* an *Ephesian* Philosopher, whom

Socrat.ibid. *Valentinian* the Emperour afterward punished vnto the death, as a practiser of Magicall artes. In the beginning of his raigne he restored those Bishops to their places a-

Socrat.ibid. gaine, whom *Constantius* had banished, not for loue of Religion, but to impare the fame of *Constantius*: yet immediately after, hee manifested his affection toward Heathnicke superstition, and opened the doores of the Tem-

Theod.lib.3. cap 4. Sozom.lib.5. cap.4. ples of the gods of the Heathen, which *Constantine* had locked vp, and incouraged others by his owne example, to offer sacrifices to the gods of the Gentiles.

Iulian absteined, for a time, from crueltie, and shedding of

Note. Theod.lib.3. cap.8. blood: not for pitie, and compassion of Christians: but rather for enuie: For he enuyed the glory of Christian Martyrs whose magnanimitie, courage, and constant perseuerance in the faith of Christ vnto the death, was commended in the mouthes of all men. But he indeuoured by subtile and craftie meanes to vndoe Christian Religion. He debarred the children of Christians from Schooles, and from the vse of

Socrat.lib.13. & 14. Sozom.lib.5. cap.15. Learning: Also hee debarred them from warre fare, from offices of gouerment of Romane Prouinces, and from offices of heauie taxations: which taxations also the auarice of the Deputies of Prouinces increased, and made them more grieuous and intollerable. Neuertheless, when Christians complained of the vnrighteous dealing of the Deputies, the Emperour mocked them, and said, their happinesse was increased, according to the speech of Christ their Lord and Master

Blessed

Bleſſed are they, who ſuffer perſecution for righteouſneſſe ſake. Math. 5.

Likewiſe, in the market places of Cities, he ſet vp his own Image, with the Effigies of the gods of the Heathen pictured round about it: to the ende, that whoſoeuer ſhould doe ciuil reuerence to the Emperours Image, might alſo ſeeme to worſhip the gods of the Gentiles: And by the contrarie, they who would not bow to the gods of the Gentiles, might ſeem alſo to refuſe all due reuerence to the Emperour. When he diſtributed gold to his Captaines and Warriours (as the cuſtome was) he vſed a forme of diſtributing not accuſtomed before, to haue an altar neere vnto his Princely throne, and coales burning vpon it, and incenſe vpon a table neere vnto the altar whereby it came to paſſe, that no man receiued gold, before he caſt incenſe vpon the coales of the altar: by this ſubtile artifice circumuenting many, who knew not, that it was *Iulians* purpoſe to intangle them with the rites of idolatrous ſeruice. In Antiochia, & in the Region round about he dedicated all the Fountaines to the Goddeſſes of the Gentiles, and cauſed all the victuall that was to be ſolde in market places, to be ſprinckled with Heathenicke holy water. Neuertheleſſe, Chriſtians, without ſcruple of conſcience dranke of the water that was in the Welles, and ate of the meate which they bought in the market, beeing fully perſwaded, that to the cleane all thinges are cleane: aud againe, it is written, *Whatſoeuer is ſolde in the ſhambles, eat ye, and aſke no queſtion for conſcience ſake.* The libertie that *Iuuentius* and *Maxentius*, two worthie Warriours, vſed in reprouing the Emperour to his face, for his Heathnike ſuperſtition, moued *Iulian* to ſuch wrath, that hee puniſhed them vnto the death: And ſo by degrees the policie and wiſedome of *Iulian* in the end breakes foorth into the fruites of crueltie and ſhedding of blood.

Theod. lib. 3. cap. 16.

Sozom. lib 5. cap. 17.

Titus 1. verſe, 15. 1 Cor. 10. verſe, 25.

Theodor. lib. 3. cap. 15.

Albeit no publicke mandate of *Iulian* was ſet foorth, commanding to perſecute Chriſtians, yet by many euident teſtimonies it was knowne to the people, that the Emperour hated them, and that no man would incur puniſhment, for outrage and violence vſed againſt them. Therefore in the towne

Ruffin. lib. 2. cap. 28. of Sebaſte, the Sepulchre of *Iohn* the Baptiſt was opened, his bones were burnt, and the aſhes ſcattered abroad. Likewiſe the wicked men of Gaza and Aſcalon, killed Preachers and holy Virgins, ripped their bellies, filled them with barlie, and caſt their bodies to the ſwine to be eaten. *Cyrillus* alſo, a Deacon in Hierapolis, a towne of Phœnicia, at the *Theod. lib. 3. cap. 6.* foote of Mount Libanus, who in time of the raigne of *Conſtantine* had broke in pieces the images of the Gentiles, was taken by them, his bellie was ript, his liuer was drawne out of his bodie, which with Barbarous inhumanitie they chawed with their teeth. But the Lord ſuffered not ſuch vnkouth crueltie to eſcape vnpuniſhed: for the teeth of thoſe who commited this fact of vnnaturall inhumanitie, fell out of *Theod. lib. 3. cap. 7.* their jaw bones, their tongues rotted within their mouthes and their eyes were darkned and blinded: a juſt and deſerued *Note.* puniſhment of brutiſh Sauages practiſed by men. *Marcus Arthuſius* had his body ouerlaid with hony, and it was hung vp in hot ſummer weather, to be moleſted with waſps, and *Theodoret. ibid.* flies. In Alexandria many Chriſtians were ſlaine for diſcouering the abominations of the Pagans, eſpecially in ſacrificing *Socrat. lib. 3. cap. 2.* to *Mythra* bloody ſacrifices of reaſonable creatures. Among others, *Georgius* the Arrian Biſhop was bound vnto a Camel and both he and the Camell were burned with fire: whom no man counts a martyr, becauſe he kept not the true faith. In the countrey of Phrygia, and towne of Miſo, Macedonius *Socrat. lib. 3. cap. 15.* Theodulus, & Tatianus, for breaking in pieces images, were broiled vpon hot grates of yron. The perſecution of *Athanaſius*, which with great hazard he eſcaped, by a ſtratageme, of turning backe his ſhip in the face of the perſecuting enemies, was procured by Philoſophers, ſorcerers, & inchanters, who were about *Iulian*, and affirmed that all their trauailes *Ruffin. lib. 1. cap. 33.* would be ſpent in vaine, if *Athanaſius*, the only barre, and obſtacle of their doings, were not made out of the way.

The wrath of *Iulian* was highly kindled againſt the inhabitants of Cæſarea in Cappadocia. This towne of old was called Maza, but the Emperour *Claudius* changed the name of it, and called it Cæſarea. The inhabitants of the citie, for the

most part, were Christians, and they had of old ouerthrowne the Temples of Iupiter and Apollo, and the Temple of Fortune (which only remained) they ouerthrew in *Iulians* owne time. For this cause *Iulian* rased the name of Cæsarea, out of the roll of cities, and exacted from them 300. pound weight of gold, compelled their Cleargie to serue in warrefare: And finally, he threatened to punish to the death al the inhabitants of Cæsarea: but the righteous Lord cutted the cordes of the wicked and he had not power to performe all his bloody desigues. *Sozom. lib. 5. cap. 4.*

He had intention to fight against the Persians, yet would he doe nothing without consultation of his gods. He sent his most assured friendes to all the Oracles within the Romane Dominions, and he himselfe would inquire at the Oracle of Apollo in Delphos, what should be the successe of his enterprises. The answere of Apollo was, that hee was hindered by the dead, to giue his responses. Hereof it came to passe, that *Iulian* gaue libertie to Christians, to transport the bones of the Martyr *Babylas*. About the same time fire came down from heauen, and destroyed the Temple of *Apollo* in Delphos, and beate the image of Apollo in pieces, like vnto the lightest and smallest powder, or dust. *Theodor. lib. 3. cap. 9. 10. Socrat lib. 3. cap. 18. 19. Theodoret. ibid.*

Moreouer, he gaue libertie to the Iewes, to returne to Ierusalem, to build their temple, & to offer sacrifices conforme to the law of *Moses*: not for loue he caried toward the Iewes, but for hatred of the Christians: therefore the worke prospered not, but was hindered by earthquake, fire and a mightie tempest of wind. Marke how euery thing this hateful enemy of Christ enterprised, had an euill successe. *Iulian* arriued at Ctesiphon the Metrapolitane towne of Chaldea, after that *Babylon* was ruined. The king of *Persia* had his people in better preparation then the Emp. looked for: therefore he tooke deliberation to returne back againe to the bounds of the Romane dominiõs: but he who was deceitful al his daies, was in end deceiued by an old *Persiã* captiue, who led the Emp. into a baren wildernes, where he cõcluded his life, wounded with a dart: but it remaines vncertaine by whom hee was slaine. *Ruffin. lib. 1. cap. 37. 38. 39. Socrat. l. 3. c. 20. Theod. lib. 3. cap. 20. Sozom. l. b. 5. cap. 22. Socrat. l. 3. c. 21. Sozom. lib. 6. cap. 1. 2.*

The death of *Iulianus*.

Iouinianus.

Rffin lib. 2. cap. 1.

AFter the death of *Iulian*, *Iouinian* was choſen, by the Romane armie, to be Emperour, but liued not full 8. months in his Emperiall dignity. He accepted not the ſoueraignty, vntill the time the whole army with vniforme conſent acknowledged themſelues to be Chriſtians. He made a couenant of peace with the King of Perſia, ſuch as neceſſity of a diſtreſſed army compelled him to condiſcend vnto: for Niſibis, a great Citie in Meſopotamia, with ſome dominions in Syria, were reſigned ouer to the King of Perſia. The blame of this hurtfull capitulation, was imputed to the temerity of *Iulian* the apoſtate, who had burnt with fire the ſhips that ſhould haue brought victualles to the armie, and gaue haſty credite to a Perſian captiue. When he had reduced the army to the bounds of the Romane dominions, hee buried the dead body of *Iulian* in Tarſus, a towne of Cilicia: and hee reduced from puniſhment the worthy captaine *Valentinian*, whom *Iulian* had baniſhed, together with the Biſhops baniſhed from their places, or compelled to lurke: and in ſpeciall *Athanaſius*, whoſe counſel hee was reſolued to follow in matters of Faith and church gouernement. In the ende hee tooke purpoſe to goe to *Conſtantinople*: but by the way, in the confines of *Galatia* and *Bithinia*, he concluded his life in a Village called Dadaſtana.

Socrat. lib. 3. cap. 21. 22.

Theod lib. 4. cap. 2. 3.

Theod. lib. 4. cap. 4.

Sozom lib. 6. cap. 6.

Valentinianus and *Valens*.

AFter the death of *Iouinian*, the Romane armie chooſed *Valentinian* to be Emperour, who raigned 13. yeeres. In whom was accompliſhed which is promiſed in the Goſpell,

to

to render an hundreth-folde in this life, to them who suffer any losse for Christs sake, in the world to come eternall life. *Valentinian* for Christs sake lost his office in *Iulians* Court, & he receiued in this world a kingdome, and hath a greater recompence of reward laid vp for him in heauen. The magnanimous courage of *Valentinian* in beating on the face that heathen priest, who sprinkled holy water vpon his garments, whereby he thought his garments to be contaminate, and not his body sanctified. This couragious fact was the cause wherefore *Iulian* banished him to Miletina, a towne in Armenia. He was relieued from banishment in the dayes of *Iouinian*, and was made Emp. after his death. He was borne in a towne of Panonia, called Cibale: he addressed himselfe immediatly after his acceptation of the Emperial soueraignty, to Cõstantinople, & within the space of 30. daies he choosed his brother to bee his associate in the gouernement: in such sort, that the Emp. *Valentinian* gouerned the West, and the Emperour *Valens* gouerned the Easterne parts of the Roman Dominions.

Socrat. lib. 4. cap. 31.

Ruffin. lib. 2. cap. 2.

Theod. lib. 3. cap. 16.

Sozom. lib. 6. cap. 6.

Socrat lib 4. cap. 1.

The Emp. *Valens* finding the Persians to be quiet, & disposed to keepe the couenant of peace bound vp in the dayes of *Iouinian*, he vndertooke an vnsupportable warfare against the Homousians. The vsurpation of the Tyrant *Procopius*, did somewhat slacken the readines and quicknes of his attempts but after *Procopius* was deliuered into the handes of the Emp. *Valens*, by *Agelon* & *Gomarius* his Captaines, he rent in pieces the body of *Procopius*, by bowing downe to the ground the toppes of strong trees, whereunto he caused the legs of *Procopius* to be fastened. The bodies of *Agelon* and *Gomarius*, the two Captaines who betrayed *Procopius*, were cutted in twaine with sawes of yron. In which fact the Emprour *Valens* had no regard to the oath of God, which he made vnto them for their safetie.

Socrat lib. 4. cap. 5.

Procopius being subdewed, he bended all his might against the Homousians: He banished *Miletius*, B. of Antiochia, to *Armenia*: *Eusebius* B. of Samosata, to Thracia: *Pelagius* Bishop of *Laodicea*, to Arabia. The town of Samosata was so affectio-

Theodor lib. 4. cap. 13.

Theod. ibid. ned to their own Pastor *Eusebius*, that they would not cõmunicate with *Eunomius*, whom the Arians sent to fil his place. *Valens* was filled with wrath against the Fathers conueened in the councel of Lampsacum (this is a towne neere vnto the straite forth of Hellespontus) because they adhered fast vnto the Nicene faith. In Constantinople he not only banished the Homousians, but also the Novatians, & their B. *Agelius*, because they would not consent with the Arrian in the matter of faith. In Edessa, a towne of Mesopotamia, the Emperour gaue commandement to slay the Homousians, who were assembled together in the church: but the feruent zeale of one woman, that ran in hast through the rankes of souldiers, drawing with her, her yong and tender child, together with her couragious answere to the Captaine, staied the rage of the Emp. wonderfully: for she counted it a sweet fellowship that she and her babe should be found amongst the number of these, who were counted worthy to suffer death for the name of Christ. Neuertheles the Emp. banished of men who dwelt in Edessa, especially of such as were in spiritual offices, to the number of fourscore, whom he commanded, by two & two, to be dispersed through Thracia, Arabia, and Thebaida. The inuincible courage of *Basilius*, Bishop of Cæsarea in Capadocia, the peaceable death of *Athanasius*, which hapned in the verie time of Persecution of this Arrian Emperour *Valens*, together with the furie and madnesse of the Arrian Bishop *Lucius*, intruded in Alexandria, All these things, God willing shall bee touched in their owne places.

Socrat. lib. 4. cap. 6.

Ruffin. lib. 2. cap. 5.

Theod. lib. 4. cap. 17.

Sozom. lib. 6. cap. 18.

Amongst al the facts of vnspeakeable cruelty committed by *Valens*, one fact ouerwent all the rest. While the Emp. was at Nicomedia, foure score Ambassadours were directed vnto him: amongst whom *Menedemus*, *Vrbanus* & *Theodorus* were the chiefe. These complained to the Emperour, of the manifold injuries done to the Homousians. The Emperour gaue commandement to *Modestus*, the Gouernour of his armie, to embarke them into a ship, as if they were to be banished vnto some remote and far distant place: but secret direction was giuen vnto the ship-men, to set the ship on fire, and to retire themselues

Socrat. lib. 4. cap. 18.

Theod. lib. 4. cap. 24.

themſelues into a boat. So it came to paſſe, that theſe four-ſcore Martyrs circumvented by the craft of *Valens*, glorified the Name of Chriſt, by patient ſuffering of many deaths at one time, both tormented by fire, and drowned in water. *Sozom. l. 6. c. 14*

Terentius and *Traianus*, two worthy Captaines, vſed ſome liberty in admoniſhing the Emperour to abſtaine from perſecuting of innocent people, becauſe his fighting againſt God, procured good ſucceſſe to the Barbarians: but the Lord was minded to deſtroy him, therefore he could receiue no wholeſome admonition: for a number of the Nation of the Gothes, whom he entertained as ſouldiers, meete to defend his Dominions againſt the invaſion of forrainers and ſtrangers, they began to waſte the Countrey of Thracia: and they fought againſt the Emperour *Valens*, and preuailed againſt him: ſo that he fled, and was overtaken in a certaine Village, which the Gothes ſet on fire. So this Emperour died miſerably, burnt with fire by his enemies, without ſucceſſion, and left his name in curſe and execration to all ages, after he had raigned 15. or 16. yeeres, as *Sozomenus* reckoneth. *Theod. l. 4. c. 34* *Ruff. l. 2. c. 13.* *Valens* his death. *Sozom. lib. 7. cap. 40.*

Now to returne to the Emperour *Valentinian*: Hee was a defender of the true Faith, and was ſo highly offended againſt his brother *Valens*, that hee would make him no ſupport againſt the invaſion of the Gothes: for hee ſayd, it was an impious thing, to ſtrengthen the hand of a man, who had ſpent his dayes in warfare againſt God, and his Church. In his dayes the Samaritans invaded the bounds of the Romane Dominions. *Valentinian* prepared a mighty army to fight againſt them: but they ſent vnto him Ambaſſadours, to entreate for peace. When the Emperour ſaw that they were but a naughty people, hee was moved with exceſſiue anger, whereby he procured the rupture of ſome arters, or veines, whereupon followed great effuſion of blood. And ſo he himſelfe died, leauing behinde him two ſonnes, *Gratianus*, whoſe mother was *Severa*, and *Valentinian* the ſecond, whoſe mother was *Iuſtina*. *Theod. l. 4. c. 12* *Socrat. l. 4. c. 31.* *Sozom. lib. 5. cap. 36.* *Valentinians* death.

Gratia-

Gratianus; *Valentianus* the second, and *Theodosius*.

Ruff. l.2. c.13

Gratianus, the sonne of *Valentinian*, after the death of *Valens*, his fathers brother, had the government both of West and East. His brother *Valentinian* the second, was his associate in the government of the West: But when he perceived, that the waighty affaires of the Kingdome required the fellowship of a man who was ripe in yeeres, hee chose *Theodosius*, a man of Noble parentage in Spaine, to whom hee committed the government of the East, contenting himselfe and his brother *Valentinian*, with the government of the West. *Gratianus* in the beginning of his raigne, reduced from banishment those Bishops, whom the Arrian Persecuter *Valens* had banished. Hee was slaine by *Andragathius*, Captaine of the army of *Maximus*, who vsurped the Empire of the West. This *Andragathius*, not by valour and might, but by circumvention, fallhod, and treason, overthrew the good Emperour *Gratian*: for hee made a report to passe in Lions, where the Emperour *Gratian* had his remayning, that his wife was comming to him: and hee in simplicitie went forth to meete his wife beyond the riuer Rhonne: but *Andragathius* (who was couertly lurking in a chariot) stepped out, and slew *Gratianus*, after he had raigned with his father, with his brother, and with *Theodosius*, fifteene yeares.

Socrat. l.5. c.2

Sozom. l.3. c.17

The death of *Gratian*.

His brother *Valentinian*, young in yeeres, was seduced by the intising speeches of his mother *Iustina*. after the death of her husband, in whose dayes shee durst not presume to avow the Arrian Heresie: yet after his death, shee entised the flexible minde of her sonne, to persecute *Ambrose* Bishop of Millaine, because hee would not consent to the Arrian doctrine. The zeale of the people affectioned

Theod. l.5.13.

to

to their faithfull Pastor, hindered the cruell purposes of *Iustina*. Likewise the miracles wrought at the sepulchres of *Protasius* and *Gervasius*, opened the mouthes of the people to glorifie God, and to magnifie that Faith, which *Protasius* and *Gervasius* had sealed vp with their blood: these holy men of God were martyred in the second great Persecution, mooved by the Emperour *Domitian*. The dolorous tithings of the death of *Gratianus*, and the neere approaching of the Tyrant *Maximus* to Italy, compelled *Iustina* to leaue the persecuting of *Ambrose*, and to flie to Illericum, for safety of her owne life, and her sonnes life. *Theodosius* being mindefull of the kindenesse of *Gratianus* towards him, led an army against the Tyrant *Maximus*. The Captaines of *Maximus* army, terrified with the rumour of the might of *Theodosius* army, delivered him bound into the hands of *Theodosius*, and hee was iustly punished vnto the death. *Andragatius*, who slew the Emperour *Gratian* (as is sayd) seeing no way to escape, threw himselfe head-long into a river, and so ended his wretched life. About the same time, *Iustina* the mother of *Valentinian* the second, shee died, her sonne was peaceably possessed in his Kingdome, and *Theodosius* returned to the East againe.

Sozom. l. 7. c. 13.

Aug. lib. Confes. 9. cap. 7.

Ruff. l. 2. c. 16

Theod. l. 5. c. 14

Soc. l. 5. c. 14

Ruffin. l. 2. c. 17.

But within few dayes hee was compelled to gather a new army, and fight against the Tyrant *Eugenius*, and his chiefe Captaine *Arbogastus*, who had conspired against *Valentinian* the second, and strangled him while he was lying in his bed. This battell went hardly at the beginning, but *Theodosius* had his recourse to God by prayer: and the Lord sent a mighty tempest of winde, which blew so vehemently in the face of *Eugenius* army, that their darts were turned backe, by the violence of the winde, in their owne faces. Of which miraculous support, sent from aboue, the Poet *Claudian* writes these Verses:

O nimium dilecte Deo! cui fundit ab antris
Eolus armatas hiemes, cui militat æther,
Et coniurati veniunt ad classica venti.

Claudian de 3. consul. honorii.

The

The Tyrant *Eugenius* fell downe at the feet of *Theodosius*, to begge pardon: but the souldiers pursued him so straitly, that they slew him at the Emperours feete. *Arbogastus*, the author of all this mischiefe, hee fled, and being out of all hope of safety, slew himselfe.

Like as there was no sacrifice, wherein dung was not found, even so the life and actions of this noble Emperour, was spotted with some infirmities. Against the Inhabitants of Thessalonica, the Emperour was mooved with excessiue anger, so that seven thousand innocent people were slaine, *Ruff. l 2.c.18.* inuited to the spectacle of Playes, called *Ludi circenses*, and in the Greeke language, ἱπποδρομαὶ. For this fault the good *Theod.l.5.c.17.* Emperour was reprooved by *Ambrose* Bishop of Millaine, and confessed his fault in sight of the people with teares: and made a lawe, that the like commandements, concerning the slaughter of people, should not haue hastie execution, vntill the time that thirty dayes were overpassed: to the end that space might be left to either mercy, or to repentance. In like manner, he was angry out of measure against the peo- *Theod.l.5.c.19.* ple of Antiochia, for overthrowing the brasen portrait of his beloved bedfellow *Placilla*. The Emperour denuded their towne of the dignity of a Metrapolitan Citie, conferring this eminent honour to their neighbour towne Laodicea. Moreover hee threatned to set the towne on fire, and to redact it vnto the base estate of a village. But *Flavianus* Bishop of Antiochia, by his earnest travels with the Emperour mitigated his wrath (for the people repented their foo- *Sozom.l.7.c.23* lish fact, and were sore afraid), and the good Emperour moved with pitty, pardoned the fault of the towne of Antiochia. His lenity toward the Arrians, whom hee permitted to keepe conventions in principall Cities, was with great *Theod.l.5.c.16.* dexterity and wisedome reprooved by *Amphilochius*, Bishop of Iconium: For hee came in vpon a time, and did reverence to the Emperour, but not vnto *Arcadius* his sonne (albeit already associated to his father in government, and declared *Augustus*) whereat *Theodosius* being offended, *Amphilochius* very pertinently, and in due season, admonished

the

the Emperour, that the God of heaven also would bee offended with them, who tolerated the blasphemers of his only begotten Sonne, the Lord Iesus Christ. Whereupon followed a lawe, discharging the conventions of Heretikes, in the principall Cities. In all these infirmities, it is remarkeable, that the good Emperour ever gaue place to wholesome admonitions. The excessiue paines hee was compelled to vndertake in Warfare, hastened his death: for hee contracted sicknesse soone after his returning from the the battell fought against *Eugenius*, and died in the 60. yeere of his age, and in the 16. yeere of his raigne.

Note.
Theod. l. 5, c. 26.

He left behind him his two sonnes: *Arcadius* to governe the East, and *Honorius* to governe the West.

* *
*

CEN-

CENTVRIE V.

Arcadius, and *Honorius*.

Socrat.l.6.c.23

THE good Emperour *Theodosius* left behinde him two sonnes, *Arcadius* to governe the East parts, and *Honorius* the West. *Arcadius* raigned 14. yeeres: He was a meeke and godly Emperour, but not couragious, as his father had beene. His simplicity was abused by *Eudoxia* his wife, *Ruffinus* his chiefe counseller, and *Gania* his chiefe Captaine. *Eudoxia* was offended at the freedome that *Chrysostome* vsed, in reproving of sinne: And by the meanes of *Theophilus* Bishop of *Alexandria*, procured his deposition. *Theophilus* had gathered a Synode at the Oke of Calcedon: and because *Chrysostome* being warned, refused to appeare, they convict him of contumacy, and deposed him: after deposition followed banishment, from which the affectioned mindes of the people toward their Pastor, constrained the Emperour to reduce him againe: yet *Eudoxia* continued in her malice, and procured by the meanes of *Theophilus*, his second deposition & banishment, with commandement to iourney his weake bodie with excessiue travels from place to place, vntill hee concluded his life.

Sozom.l.8.c.28

Ruffinus stirred vp *Alaricus* King of the Gothes, to fight against *Arcadius*, secretly presuming to the kingdome, but his treasonable enterprises being espyed, hee was slaine, and his head and right hand were hung vp vpon the port of Constantinople.

Gaina of a simple souldier was made generall Commander of *Arcadius* his army: hee waxed insolent and proud, affected the kingdome, being in blood a stranger, of the Nation

Nation of the Goths, in religion an Arrian. Hee craved a petition of the Emperour, that hee might haue one of the Churches of Constantinople, wherein hee might serue God according to his owne forme: but this petition by the prudent advice of *Chrysostome* given to the Emperour was reiected, and the pride of *Gaina* for a time was something abated. *Theod. l. 5. 32.*

Honorius raigned in the West, all the dayes of his brother *Arcadius*, and 15. yeeres after his death. The whole time of his government was very troublesome. *Gildo*, his Lieutenant in Africke, vsurped the dominion of Africke; and *Mascelzer* his brother, who at the first detested treasonable enterprises in his brother, yet afterward followed his brothers footsteps, and received the iust deserved reward of his inconstancy, for hee was slaine by his owne souldiers. In like manner *Stilico*, the Emperours father in law (for *Honorius* married his daughter) and the Emperors chiefe Counseller, presumed to drawe the kingdome to *Eucherius* his sonne, and stirred vp the Vandales, Burgundians, Almans, and diverse others to invade the kingdome of France, to the end that *Honorius* being overcharged with the multitude of vnsupportable businesse, might permit *Stilico* to set forward to the designes of his owne heart. About this time, *Rhadagisus* a Sythian, accompanied with an army of two hundred thousand Gothes, came to Italy. And the helpe of *Vldinus* and *Sarus*, Captaines of the Hunnes and Gothes, being obtained, *Rhadagisus* was suddenly surprised, himself was taken and strangled, many were slaine, the most part were sold, whereupon followed incredible cheapnesse of servants, so that flocks of servants were sold for one peece of gold, in Italy. *Hist. Magd. cent. 5. cap. 3.* *Func. chron.*

The next great trouble came by *Alaricus*, King of the Westerne Gothes, who invaded Italy, and camped about Ravenna, with whom *Honorius* entred into a capitulation, and promised to him and his retinue, a dwelling place in France. The Gothes marched toward their appointed dwelling place: But *Stilico* the Emperours father in law followed *Compend. Theod. catalog. Cæsarū.*

lowed after them, and ſet vpon them at vnawares, when they ſuſpected none evill, and ſlew a great number of them. By this the Emperour cleerly perceived the treaſon of *Stilico*, and cauſed him and his ſonne to bee ſlaine, but to his owne great hurt, hee appointed no generall Commander of the army in his place. *Alaricus* and his army were enraged, partly by their loſſe, and partly by remembrance of the covenant made with them, and incontinent violated: Therefore they turned backe againe, and invaded Italy with all their might, and beſieged Rome two yeeres, and tooke it in the yeere of our Lord, 410. or as ſome reckon 412. In the midſt of burning, ſlaying, robbing, and military outrage, ſome fauour was ſhowne by the expreſſe commandement of *Alaricus*, to ſuch as fled to Chriſtian Churches for ſafetie of their liues. *Alaricus* led his army from Rome, and was purpoſed to ſayle to Africke, there to ſettle his abode, but being driven backe with tempeſtuous windes, hee wintred in Conſentia, where hee ended his life. *Alaricus* in his life-time had given in marriage *Placidia* the ſiſter of *Honorius*, to *Ataulphus* his neereſt kinſman, and *Ataulphus* after the death of *Alaricus*, raigned over the Gothes. The Gothes vnder the conduct of *Ataulphus*, returned backe againe to Rome. *Placidia* through her interceſſion purchaſed great good to the towne of Rome: the Gothes abſtained from burning, and ſhedding of blood, and addreſſed themſelues toward France and Spaine.

Platin. in vita Zoſimi 1.

Sozom. l 9. c 9.

Func. chron.

Theodoſius 2. and *Valentinian* 3.

AFter *Arcadius*, raigned his ſonne *Theodoſius* the ſecond 42. yeeres. His vncle *Honorius* governed in the Weſt: After whoſe death the whole government pertained to *Theodoſius*, who aſſociated vnto himſelfe *Valentinian* the third, the ſonne of *Placidia*, his fathers ſiſter. *Theodoſius* in godlineſſe was like vnto his grandfather, in collecting a great

librarie of good bookes, nothing inferiour to *Ptolemaus Philadelphus*. In collecting in one ſhort ſum the lawes of kings and princes: he tread a path whereinto *Iuſtinian* walked, following *Theodoſius* example, and benefited all men deſirous of learning. His houſe was like vnto a ſanctuarie for exerciſes of reading of holy Scripture, and deuote prayers. He was of a meeke & tractable nature almoſt beyond meaſure: his facilitie in ſubſcribing vnread letters was corrected by the prudēt aduice of his ſiſter *Pulcheria*. In theſe two Emp. time the eſtate was mightily croſſed & troubled by ſtrangers. By the procurement of *Bonifacius* deputie of Africke, the Vandales vnder the conduct of *Genſericus* their king came into Africk, tooke the towne of Carthage, & other principall townes and ſettled their abode in that countrie. *Valentinian* 3. Emp. of the Weſt was compelled to make a couenant with the Vandales, & to aſſigne vnto them limited bounds in Africke for their dwelling place.

Socrat. l. 7. c. 22
Iacm. lib 7. cap 42.
Hiſt. Magd. cent. 5. cap. 3.

The Vandales were partly Pagans and partly Arrians whereby it came to paſſe that the true Church in Africke was perſecuted with no leſſe inhumanitie, and barbarous crueltie by *Genſericus* King of the Vandales, then it was in the dayes of the Emp. *Dioclesian*. *Attila*, King of the Hunnes encombred the Romane Empire with greater troubles. *Theodoſius* Emperour of the Eaſt bought peace with payment of a yearly tribute of gold to *Attila*. *Valentinian* the third by the meanes of *Aetius* his chiefe Counſeller allured *Theodoricus* King of the Weſterne Gothes to take his part. The parties fought in the fieldes called Catalaunici a great fight, wherein a hundreth and foureſcore thouſand men were ſlaine. And *Theodoricus* King of the Gothes in this battell loſt his life. *Attila* was compelled to flee. *Thraſimundus* the ſonne of *Theodoricus* was very willing to purſue *Attila*, for deſire he had to reuenge his fathers ſlaughter, but hee was ſtayed by *Aetius*. This counſell ſeemes to be the occaſion of his death: *Valentinian* commanded to cut off *Aetius*. *Attila* finding that the Romane armie was deſtitute of the conduct of ſo wiſe a gouernour, as *Aetius* was, he tooke

courage againe, and in great rage set himselfe against Italie, tooke the townes of Aquileia, Ticinum and Millane, sacked and ruined them, and set himselfe directly against Rome, with intention to haue vsed the like crueltie also against it. But *Leo* Bishop of Rome went foorth, and with gentle words so mitigated his mind, that he left besieging of the towne of Rome. Soone after this *Attila* died, the terrour of the world, and the whip wherewith God scourged many nations.

Valentinian the thirde, after hee had raigned in whole 30. yeeres, was cut off for the slaughter of *Aetius*. *Maximus* vsurped the Kingdome, and violently tooke vnto himselfe *Eudoxia* the relict of *Valentinian*: but shee was relieued againe by *Gensericus* King of Vandales, who led an armie to Rome, aud spoyled the towne, and relieued *Eudoxia*, and carried her and her daughters to Africke, and gaue *Honoricus* his sonne in marriage vnto her eldest daughter. *Maximus* was cut in pieces by the people, & his body was cast into Tyber. From this time foorth the Empire vtterly decayed in the West, vntill the dayes of *Carolus Magnus*, so that *Anitus*, *Richimex*, *Maioranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius*, *Nepos*, *Oreſtes* and his sonne *Augustulus*, they continued so short time, and gouerned so vnprosperously, that their names may bee left out of the rolle of the Emperours.

Evagr. lib. 2. cap. 16.

Now to returne againe to *Theodosius* Emperour in the East, a King beloued of God, in so much that by praier hee obtained of God a wonderfull deliuerance to *Ardaburius* captaine of his armie. When his vncle had ended his life, *Ardaburius* was sent against a tyrant *Iohn*, who did vsurpe the Kingdome in the West. The ship whereinto *Ardaburius* sailed by tempest of weather was driuen to Rauenna, where the tyrant *Iohn* tooke him prisoner. *Aspar* the captaines sonne, beeing conducted by an Angell of God (as *Socrates* writeth) entred in Rauenna, by the passage of the loch, which was neuer found dried vp before that time: the portes of the towne were patent, so that *Aspar* and his armie entred into the towne, slew the tyrant *Iohn*, and relieued

Note.

Socrat. lib. 7. cap. 23.

relieued *Ardaburius* his father. This miraculous deliuerance is thought to be the fruite of the effectuall prayers of the godly Emperour. His death was procured by a fall from his horſe, after which hee was diſeaſed, and died: an Emperour worthy of euerlaſting remembrance.

Martianus.

Martianus by the meanes of *Pulcheria* the ſiſter of *Theodoſius* was aduanced to the Kingdome with whom *Valentinian* the thirde, of whom I haue already ſpoken, raigned 4. yeeres. *Martianus*, albeit hee obtained the gouernment in a time moſt troubleſome, when the Gothes, *Vandales*, *Hunnes*, and *Herules* had diſquieted the eſtate of the Roman Empire out of meaſure, yet by the prouidence of God the ſhort time of his gouernment was peaceable, for he raigned not fully 7 yeere, and he left behind him great griefe in the hearts of the people, becauſe a gouernement ſo good and godly endured ſo ſhort time. Concerning the councell of *Chalcedon* aſſembled by him, it is to be referred vnto the owne place.

Catalog. Cæſarum.

Euagr. lib. 2. cap. 8.

Leo.

After *Martianus* ſucceeded *Leo*, and gouerned 17. yeeres. He was godly & peaceable, not vnlike *Martianus* his predeceſſor. He interpoſed his authoritie to ſuppreſſe thoſe who proudly deſpiſed the councell of *Chalcedon*, and obſtinatly maintained the hereſie of *Eutyches*. Notwithſtanding the madnes and rage of *Eutychian* heretiques began in his time, immediatly after the report of the death of *Martianus*. *Procerius* Biſhop of Alexandria was cruelly ſlaine by them in the Church, haled through the ſtreets, and with

Euagr. lib. 2. cap. 8.

beastly cruelty they chewed the intrals of his body, hauing before ordained *Timotheus* to bee their Bishop. The Emperour banished *Timotheus* beeing first foreseene, that not only *Leo* bishop of Rome, but also all other bishops, of chiefe account, damned the ordination of *Timotheus*. The terrible earthquake which destroyed a part of Antiochia, & the more terrible fire which wasted a great part of Constantinople, were fore-running tokens of the great desolation that should ensue by the detestable heresie of *Eutyches*.

Idem cap. 12. & 13.

Zeno.

THe Emperour *Leo* left his Kingdome to his nephew the sonne of *Zeno* called *Leo*, but hee fell sicke and died, when he had scarce reigned 1. yeere. So his father *Zeno* had the Emperiall soueraigntie 17. yeeres: hee was of a bad religion, dissolute in manners, intemperate, effeminate, and hated of all men. Therefore *Basiliscus* conspired against him and *Zeno* fled. *Basiliscus* was a persecuter of the true faith, damned by his encyclicke letters the Councell of *Chalcedon*: restored *Euthychian* bishops to their places againe: such as *Timotheus Arideus* to *Alexandria*, *Petrus Cnapheus* to *Antiochia*, *Paulus* to *Ephesus*: fiue hundreth preachers were found, who subscribed *Basiliscus* letters, and cursed the councell of *Chalcedon*. So great a plague it is, either to haue ignorant Pastors, who know not the trueth of God, or cowardly teachers, who will suffer no rebuke for the knowne truth of God. *Zeno* returned to his Kingdome againe within 2. yeeres: hee banished *Basiliscus* to Cappadocia, where he was slaine with his wife and children. Hee abolished the encyclicke letters of *Basiliscus* and ejected *Petrus Cnapheus* out of Antiochia, and *Paulus* out of Ephesus. *Timotheus* of Alexandria was old, infirme, and neere to the last period of his life, els also he

Evagr. lib. 3. cap. 3.

Idem lib. 3. cap. 5.

Note.

Idem cap. 8. & 11.

he had bin ejected out of Alexandria: for *Zeno*, not for loue of the true faith, but for hatred of the name of *Baſiliſcus* endeuoured to doe all that he had done.

Vnder the raigne of *Zeno* came *Odoacer* aſſiſted with people of Pannonia called Rugi, Turcilingi and Heruli, and inuaded Italie, and ſlew *Oreſtes* at *Pagia*, and compelled his ſonne *Auguſtulus*, to denude himſelfe of emperiall honours ſo that the Romane empire, as it began in the perſon of *Auguſtus Cæſar*, ſo likewiſe it ended in the perſon of *Auguſtulus* the ſonne of *Oreſtes*. *Odoacer* would not vſurpe the glorious title of an Emperour, but called himſelfe King of Italie, and raigned 14. yeeres. *Zeno* on the other part ſtirred vp *Theodoricus* King of Gothes to expell *Odoacer* out of Italie. *Theodoricus* encountred with him diuerſe times, and preuailed. In the end he beſieged him in Ravenna, vntill a couenant of peace was bound vp betwixt them, but it laſted a ſhort time: for *Theodoricus* vnder pretence of friendſhip, called *Odoacer* and his ſonnes to a banket and cauſed them cruelly to bee ſlaine. Afterward he raigned himſelfe alone in Italie 33. yeeres: hee reedified the townes in Italie which by violence of warres had beene waſted & made deſolate, and was well beloued of the people: and albeit in religion he was an Arrian, yet he abſtained from perſecution of thoſe who profeſſed the true faith.

Hiſt. Magd. cent. 5. cap. 3.

Note.

The *Eutychian* perſecution is already begun, but the Arrian perſecution is not yet ended. *Hunnericus* ſonne of *Genſericus* king of Vandales, was an Arrian perſecuter ſo vnmercifull, that in Africke where his dominion was, he had neither compaſſion on ſexe or age: he baniſhed at one time fiue thouſand profeſſors of the true faith. And ſuch as were infirme and weake, and could neither trauell by foote nor horſe, he commanded cords to be knit to their legges, and to traile them through the rough places of the wildernes, and by ſuch merciles dealing, the death of many innocent people was procured: but the Lord ſuffered not this crueltie to be vnpuniſhed: for the Lord plagued the Vandales with famine, and peſt, and *Hunnericus* was ſo long tormen-

Hiſt. Magd. ibid.

ted with venemous biles, that in the end he was consumed with vermine, and in great miserie ended his most wretched life.

In this Centurie studying for brevitie, I haue ouerpassed some remarkable thinges, such as the deceitfull practises of the wise men of Persia, to diuert the affection of their King *Isdigerdes* from the loue he had caried to *Maruthas* Bishop in Mesopotamia, and Embassadour of *Theodosius*. 2. This historie is set downe at length by *Socrates*. In like maner the calamitie of the Iewes who dwelt in the Isle of Candie, and were piteously abused by a deceiuing fellow, who called himselfe *Moses*, and promised to lead them through the Mediterran sea, to their owne lande, as *Moses* led the people of Israel through the read sea: this calamitie read in the 7. booke of the ecclesiastical historie of *Socrates* chap. 38. The Iewes were commanded to cast themselues into the sea, and to swim vnto a rocke: but they were drowned in the sea, and dashed vpon the hard rocke, and by the meanes of Christian fishers some few escaped. This historie is referred vnto the 434. yeere of our Lord: so that it fell foorth vnder the raigne of *Theodosius* 2. The miraculous conuersion of the Burgundians to the faith of Christ about the same time, I haue of purpose ouerpassed, willing to be short, and to giue a viewe of the historie to those who are desirous to read.

Socrat. lib. 7. cap. 8.

Func. chron.

CEN-

CENTVRIE VI.

Anastatius.

AFter *Zeno* succeeded *Anastatius*, and gouerned 27. yeeres. He was a patrone of the heresie of *Eutyches*. He banished *Euphemius* Bishop of Constantinople, because hee would not redeliuer vnto him that letter which he had subscribed before his Coronation, wherein he was bound to attempt nothing against the true faith, and namely against the councel of *Chalcedon*. In like manner hee banished *Macedonius* the successour of *Euphemius* for the same cause (for he had the custodie of the hand-writing of *Anastatius*) and the Emperour gaue secret Commandement to make him out of the way at Gangra the place of his banishment. *Xenœas* Bishop of Hierapolis, a firebrand of Sathan stirred vp the Emperours minde to great rage, partly by gathering a Councell at *Sidon*, wherein they damned the actes of the councel of *Chalcedon* and partly by stirring vp the Emperor to wrath against good men, such as were principall defenders of the true faith: namely *Flauianus* Bishop of Antiochia and *Helias* Bishop of Ierusalem. The people of Antiochia were very friendly to their Pastor, and finding that a great number of Monkes sauouring *Eutyches* errour, had assembled in the towne of Antiochia to compell *Flauianus* their Bishop to accurse and abiure the conncell of *Chalcedon*: they set vpon the Monkes, and slewe a number of them, others leaped into the riuer of Orontes, where they found a meet buriall for seditious Monkes. On the other part a great number of Syria Caua, came to support the troubled estate of *Flauianus*. For these things, as if he had beene a contentious man, he was banished, and *Severus* a notable *Eutychian* heretique

Evagr. lib. 3. cap. 3.

Note.

Evagr. lib. 3. cap. 32.

was placed in his roome: this is he, of whom I haue mentioned diuers times that *Alamundarus* prince of *Saracens* deluded his messengers, and sent them backe ashamed and confounded. The next attempt was against *Helias* Bishop of Ierusalem, against whom this quarrell was forged, that hee would not subscribe the Synodicke letter of *Seuerus*, and damne the councel of *Chalcedon*, and by the Emperours commandement. *Olympius* the captaine came to Ierusalem, expelled *Helias*, and placed *Iohn* a familiar friend of *Seuerus* in his roome. This *Iohn* by the perswasion of *Sabas* a Monke of Palestina forsooke the fellowship of *Seuerus*, and was cast into prison by *Anastatius* the Emperours captaine: but when he was brought foorth out of prison againe, he disappointed the expectation of *Anastatius* the captaine: for he openly auouched the foure generall councels, and anathematised the followers of *Arrius*, *Macedonius*, *Nestorius* and *Eutyches*. In doing whereof he was mightily assisted both by the people, and the Monks: so that *Anastatius* the Emperours captaine fearing popular commotion, fled and returned againe to the Emperour, but *Seuerus* Bishop of Antiochia moued with wrath against the Monks of *Syria*, set vpon them, and slew 300. of them, and gaue their carcases to the foules of the heauen, and the beastes of the earth, such mercie was, and is to bee found in headstrong heretiques. In all this desolation the courage of *Cosmas* Bishop of Epiphania, and *Severianus* bishop of Arethusa is to be admired, who wrote a booke conteining a sentence of deposition of *Severus* Bishop of Antiochia, which booke *Aurelianus* a deacon of Epiphania clad in a womans apparrell deliuered vnto him in Antiochia, and afterward conueyed himselfe away secretly. The Emperour was highly offended against *Cosmas*, and *Severianus*, and he wrote to *Asiaticus* gouernour of Phœnicia, that hee should eiect them out of their places: but when answere was returned to the Emperour, that it could not be done without blood, the Emperour left off further pursuing of them. Many counted *Anastatius* a peaceable Emperour, because he would haue setled controuersies in the Church, as ciuil

Hist. Magd. cen. 6. cap. 3.

Evagr. lib. 3. cap. 34.

controuersies

controversies at sometimes are settled, namely, by a law of oblivion, but there is no capitulation betwixt darknesse and light, but darknesse must yeeld vnto the light of God. In Africke moe then 900. were crowned with martyrdome vnder the raigne of *Anastatius*, as *Magd.* history recordeth out of the first booke of *Regino, de Anastatio.* *Platina* writeth that he was slaine with thunder. *Note.* *Platin. de vita Hormisdæ.*

Iustinus the elder.

After *Anastatius*, succeeded *Iustinus* a godly Emperour, and governed nine yeeres and three dayes. Hee restored the Bishops whom *Anastatius* had banished. Hee banished also Arrian Bishops, who were found within his Dominions. *Severus* Bishop of Antiochia, a vile Eutychian Heretique, and a bloody Foxe, hee displaced, and caused him to be punished by cutting out of his tongue, as some affirme. *Theodoricus* King of the Gothes obtaining dominion in Italy, persecuted true Christians with great hostility, and sent Ambassadors to the Emperour *Iustinus*, to restore the Arrian Bishops whom hee had banished: else he would pursue the Bishops who were in Italy, with all kinde of rigour. And because the Ambassadors returned not backe againe with such expedition as he expected, hee put hand to worke, and slew two noble Senators, *Symmachus*, and *Boetius*. Likewise when the Ambassadors were returned, hee cast in prison *Iohannes Tuscus*, Bishoppe of Rome, and his companions, whom hee had before imployed to goe on message to the Emperour *Iustinus*. The Bishop of Rome died in prison for lacke of sustentation, but the Lord suffered not this barbarous cruelty of *Theodoricus* to be long vnpunished: for the Lord strake him with madnesse of minde, so when he was sitting at table, and the head of a great fish was set before him, hee imagined it was the head of *Symmachus*, whom he had slaine, and was so stupified with feare, that a- *Evag. l.4.c.4.* *Hist. Magd. cent.6.cap.3.* *Note.*

non

non after hee died. In the dayes of this Emperour *Iuſtinus*,
Evag.l.4.c.5. was a terrible earthquake, the like whereof hath not beene heard at any time before, wherewith the towne of Antiochia was ſhaken and vtterly ruined. With the earthquake, fire was mixed, conſuming and reſolving into aſhes the remnant of the towne, which the earthquake had not caſt down. In this calamity *Euphraſius* Biſhop of Antiochia, periſhed. The good Emperour mourned for the deſolation of Antiochia, and put on ſackcloth on his body, and was in great
Chron. Fuue. heavineſſe, whereof it is ſuppoſed, that hee contracted that diſeaſe whereof hee dyed. When he found his diſeaſe daily encreaſing, he made choyce of *Iuſtinian* his ſiſters ſonne to be his colleague, who governed foure moneths in equall authority with his vncle, and then *Iuſtinus* ended his courſe.

Iuſtinianus.

AAfter the death of *Iuſtinus*, *Iuſtinianus* his ſiſters ſonne, governed 38. yeares. Hee would ſuffer no faith to be
Evag.l.4 c.10. openly profeſſed, except the faith allowed in the foure generall Councells. Notwithſtanding the Empreſſe *Theodora* his wife, was a favourer of *Eutyches* hereſie. This Emperour was bent to recover all that was loſt by his predeceſſors, in Aſia, Africke, and Europe, and hee had good ſucceſſe through the vertue and valour of his Captaines, eſpecially *Beliſarius*, and *Narſes*. *Beliſarius* firſt fought againſt the Perſians, who had overcome not onely Meſopotamia, but alſo many parts of Syria, Antrochena, and Cava. Hee overcame them in battell, and compelled them to goe back beyond Euphrates. Next, he was employed to fight againſt the Vandales in Africke, who poſſeſſed great bounds of the Romane dominions, ever ſince the dayes of *Genſericus*, King of the Vandales. And it is to be marked, that the time was now come, wherein the Lord wil declare, that the blood of his Saints is precious in his eyes. For ſince the dayes of

Dioçle-

Diocleſian, that bloody perſecuting Emperour, no race of people perſecuted Gods Saints with ſo barbarous cruelty, as the Vandales did, for zeale they had to the Arrian hereſie, wherewith they were infected. After *Genſericus*, *Hunericus*, and *Amalaricus*, and *Traſimundus*, who cloſed the doores of the Temples of Chriſtians, and baniſhed their Biſhoppes to Sardinia. *Childericus* would haue ſhewed ſome favour to Chriſtians, and reduced their Biſhoppes from baniſhment: for this cauſe the Vandales did ſlay him, and gaue his kingdome to *Gillimer*.

Now the Lord remembred the grones of his owne priſoners, and would not ſuffer the rod of the wicked perpetually to lie vpon the lot of the righteous. *Beliſarius* fought againſt the Vandales, proſperouſly recovered Carthage, and all the boũds pertaining to the Roman Empire poſſeſſed by the Vandales. Alſo he tooke *Gillimer* their King, and carried him captiue to Conſtantinople. It is worthy of remembrance, that *Iuſtinian* would not receiue into his treaſure the veſſels of gold, which the Emperour *Titus* (when hee burnt the Temple of Ieruſalem) tranſported to Rome. Theſe ſame veſſels *Genſericus* King of Vandales when he ſpoyled Rome tranſported to Carthage, and *Beliſarius* after hee had conquered Carthage, hee brought them to Conſtantinople, againe; but *Iuſtinian* ſent them to Ieruſalem, to bee diſpoſed vpon according to the wiſdome of the Chriſtian Biſhops in thoſe bounds.

Note.

Evag. l. 4. c. 37.

The third warfare againſt the Goths, for recovering Italy out of their hands, was the greateſt of all the reſt, and endured longeſt time, to wit, eighteene yeeres, wherein *Beliſarius* and *Mundus*, and after them *Narſes*, all valiant Captaines, were imployed. It was brought on vpon this occaſion, as *Evagrius* following *Procopius* (in whoſe time this warfare was intended) doth record. *Amalaſunta*, the daughter of *Theodoricus*, had the government of Italy. *Aſtalarichus* her ſonne, before hee came to perfect age died. *Theodatus*, a kinſman of *Theodoricus* had the government by the mariage of *Amalaſuntа*, but he rendered vnto her evill for good, and

Idem l. 4. c. 29.

Platin. de vita Ioan. 1.

Func. chron.

and thrust her into prison, and slew her. In *Theodatus* time came *Belisarius* to Italy, to fight against the Gothes, but seeing *Theodatus* was more meet for Philosophy then for warfare, he gaue place to *Vitiges* to haue the governmēt. *Belisarius* recovered the Isle of Sicile, he came to Rome, and the ports were opened to him, and hee was gladly received: he tooke *Vitiges* King of the Gothes, and carried him captive to Constantinople. *Mundus* another Captain, overcame the Goths in Dalmatia, recovered the Countrey to the Romanes: but in the mids of this victory hee was slaine through too hasty and furious pursuing of his enemies, who had slaine his sonne. In the absence of *Belisarius* (for the Emperour had sent for him to fight against the Persians) the Gothes chose *Theudebaldus*, and after him *Attaricus*, who continued but short time. Finally, *Totilas* was chosen to bee their King, who recovered againe the towne of Rome, and the most part of all the principall townes of Italy. *Belisarius*, albeit hee was sent backe againe to Italy, and recovered Rome the second time, yet the Persian warre continually was the cause of reducing him backe againe from Italy. In the end, *Narses*, a valiant man was sent to Italy, who overcame the Gothes, draue them out of Italy, and brought it againe vnder the soueraignty of the Romans. What good recompence for so great service was rendered to *Belisarius* and *Narses*, many writers haue recorded, I passe it over with silence. *Narses* mooued with indignation against the Empresse *Sophia*, the wife of *Iustinus* the younger, the successor of *Iustinian*, he sent for the Longobards, who came out of Pannonia, and possessed themselues in that part of Italy, which is vnto this day called Lombardy.

Evag. l. 4. c. 21.

It is one of *Iustinians* chief praises, that he caused the great Ocean Sea of the Romane lawes to bee abriged into short compend, and to be compriſed within the compasse of fifty bookes, vulgarly called *Pandectis*, or *Digestis*, having short titles prefixed vnto them, rather then prolix and tedious cōmentaries subioyned vnto them. Also he gathered a generall Councell in Constantinople, a bout the 14. yeere of his raigne,

Tom. 2. Concil.

raigne, to pacifie if it were poſſible, the contentious diſputations that were mooved about the writings of *Origen*, *Theodorus*, and *Ibas*, but this I referre to its owne place.

Iuſtinus the younger.

Iuſtinus was nephew to *Iuſtinian*. Hee governed ſixteene yeeres. Hee governed alone twelue yeeres, and with *Tiberius*, whom hee aſſociated, three yeeres and eleven months. All things ſucceeded vnproſperouſly in his time. *Alboinus* King of the Longobards, poſſeſſed himſelfe and his people in Italy. *Coſroes* King of Perſia, with his Captaine *Adaarmanes*, tooke the towne of Apamia, and burnt it with fire, and the towne of Circeſium, and put garriſons into it, and miſerably waſted the bounds of the Romane dominions. When theſe things were reported to *Iuſtinus*, who would credite no true information before, now is ſtricken with madnes and aſtoniſhment of minde, being grieved for this, that the ſtate of the Romane Empire ſhould haue decayed in his time, and through his default. For remedy whereof, *Tiberius* a wiſe and valiant man, by the advice of *Sophia*, was aſſociate to Iuſtinus, to governe the affaires of the kingdome. *Evagrius* deſcribeth at length the Oration of *Iuſtinus* to *Tiberius*, when he clothed him with all Emperiall ornaments, and how hee exhorted him not to be bewitched with the ſplendor of thoſe garments, as he had beene, but with vigilancy and wiſedome, to governe the eſtate of the kingdome. This he ſpake after he was recovered of his diſeaſe, and in preſence of all the noblemen of his Court, ſo that they were compelled to ſhead abundance of teares, when they heard at one time ſo cleere a confeſſion of his owne miſcariage, and ſo prudent counſell given to his aſſociate.

Evag. l. 5. c. 23.

Evag. l. 5. c. 10.

Idem l. 5. c. 11. 12.

Evag. l. 5 c. 13.

Tiberius

Tiberius.

Tiberius raigned three yeeres and eleven months, in coniunct authority with *Iustinus*, and after his death, hee raigned foure yeeres himselfe alone: so all the time of his government was seven yeeres and eleven moneths. In his time *Cosroes* King of Persia, was puft vp with such insolencie, in regard of his former victories, that hee would not admit the Ambassadours of *Tiberius* to his presence, but commanded them to follow him to Cæsarea of Cappadocia, there to receiue their answer, for hee had taken Daras a towne of Mesopotamia, in the borders of the Romane Empire, builded by the Emperour *Anastatius*, and called Daras, *Evag.l.3.c.37.* because about this place *Darius* had his last overthrow by *Alexander* of Macedonia. After the taking of Daras, hee marched toward Armenia, in the Summer time, and from thence entended to addresse toward Cæsarea Cappadocia, expecting none encounter or resistance of the Roman army. But *Tiberius* had prepared a well appointed army, consisting *Evag.l 5.c.14.* of mo then an 100. and fifty thousand men, to resist *Cosroes*, whose forces when *Cosroes* could not match, he fled: and for very heart-griefe hee died, and gaue advice to the Persians, not to make warre against the Roman Empire, in any time to come. The estate of the Church was the more peaceable vnder his raigne, because the Vandales in Africke, and the Gothes in Italy were already vtterly subdued. The Longobards, whom *Narses* brought out of Pannonia to Italy, were the more insolent to afflict Christians, because *Tiberius* was occupied in the Persian warfare against *Cosroes*. The Nation of the Gothes had as yet full sway in Spaine, and they were *Hist. Magd. cent.6.cap.3.* miserably addicted to the Arrian heresie, insomuch that *Lemngildus* King of the Gothes, caused his owne naturall son *Platin.de vit. Gregor.1.* *Elmingildus* to be slaine, because he forsook the Arrian faith. Also their number was augmented by returning of many

Van-

Vandales to Spaine, who had escaped the hands of *Belisarius*.

Mauritius.

Mauritius was Captaine of the Army of *Tiberius*, to whom *Tiberius* gaue his daughter in marriage, with his kingdome: for he found himselfe sicke vnto the death. He raigned 20. yeeres, hee fought against the Persians, and prospered in that warfare: and after that, peace was bound vp amongst them. *Chaianus* King of Avares, Hunnes, and Slavonians, fought against him, and carryed away many captiues and prisoners. In redeeming of the captives, *Mauritius* was too niggardly, whereby it came to passe, that *Chaianus* slew 12. thousand prisoners, which might haue beene ransomed for a small summe of money. This oversight of the Emperour, not onely stayned other his noble vertues, but also purchased the hatred of the souldiers against him, whereby it came to passe, that they set vp *Phocas* to bee Emperour in his stead. Of this calamity it is thought that *Mauritius* was foreseene in his dreame, and that hee chose rather to bee punished in this world for his faults, then in the world to come. Afterward he was brought in bands to *Phocas*, his wife, and fiue children were cruelly slaine in his owne presence, and finally, bloody *Phocas* slew himselfe, of whom it is reported, that when he saw his wife and children put to death, he gaue glory to God in his greatest calamity, and said; Iust art thou, O Lord, and righteous in all thy Iudgements.

Evag. l.5.c.22.

Comment. Funct. lib.8.

Note.

CEN-

CENTVRIE VII.

Phocas.

THe hereſie of *Eutyches* continued in this Centurie from the beginning, to the end thereof: countenanced by the Emperours, ſuch as *Heraclius* and *Conſtans*. Nevertheleſſe I haue cut off the Eutychian Perſecution at the end of the ſixt Centurie, becauſe *Heraclius*, albeit hee favoured the error of the Monothelites, (a branch of *Eutyches* hereſie) notwithſtanding hee was ſo employed with warres againſt the Avares in the Weſt, and the Perſians and Saracens in the Eaſt, that hee had not a vacant time to perſecute them who profeſſed another faith. And *Conſtans* began to perſecute, but was quickly interrupted by new occaſion of Sea-warfare againſt the Saracens, wherein alſo hee was overcome. For this cauſe I haue referred the Eutychian perſecution rather to the former Centurie, then to this. Moreover, in this Centurie the vniverſall Biſhop, and the Antichriſt beginneth to ſpring vp: ſo that all the reſt of the Hiſtory muſt be ſpent in three heads: Firſt, in declaring *The growth of the Antichriſt*, in the ſeventh, eight, and ninth Centuries: Secondly, in declaring his tyranny, and prevailing power over the Romane Emperours, and Monarches of the world, in the tenth, eleventh, and twelfth Centuries: And finally, in declaring his diſcovery, and his battell againſt the Saints, eſpecially againſt thoſe who diſcovered him: and this ſhall be done (God willing) from the thirteenth Century vnto our time. In the Hiſtory I am compelled to be ſhort, becauſe it may be read in many Authors, Chronologies, and Compends, whereby it may bee ſufficiently knowne.

Phocas,

Phocas, after the cruell slaughter of his master *Mauritius*, was proclaimed to be Emperour by the Romaine souldiours, in the yeere of our Lord 604. and he raigned 8. yeeres: in crueltie, drunkennesse, lecherie, hee surpassed beyond all men, & justlie was called, *The calamity of the Romane Empire*; nothing succeeded prosperouslie with this parricide: *Cosroes* on the East-side, the *Auares* on the West, the *Slauonians* on the North-side, inuading *Dalmatia*, and *Agilulphus* king of Lumbardis in Italie, adding vnto his dominion *Mantua*, *Cremona*, and *Vulturnia*: all these at one time weakened the Romane Empire, so farre that it could neuer attaine againe to the former strength and splendor that it was wont to haue. Great strife had beene betwixt the chaires of Rome and Constantinople for supremacy. The Patriarch of Constantinople thought it due to him, because Constantinople was the seate of the Empire. The Patriarch of Rome on the other part, said, that Constantinople was but a Colonie of Rome, and that the Grecians themselues in their Letters called the Emperour ἀυτοκράτωρ τῶν ῥωμαίων. To this controuersie *Phocas* put an end, and ordained *Bonifacius* the third to be called Vniuersall Bishop, and the Church of Rome to bee head of all other Churches. This dignitie the Romane Church begged (as *Platina* granteth) and not without great contention, obtained it at the handes of *Phocas*. This is that stile, which *Gregorius* the first counted Antichristian in the person of *Ioannes* νηστεύτης, Patriarch of Constantinople. In the end *Priscus* his owne sonne in law, *Heraclianus*, the father of *Heraclius* the Emperour, and *Phocius*, whose wife *Phocas* had vnhonestly abused, conspired against him, and ouer-came him, and brought him to *Heraclius*, who commanded his head, feete, and secret members to be cut off, and the stampe of his bodie was giuen to the souldiers to be burnt with fire.

Platina in vita Bonif 3.

Note.

Heraclius.

Paulus diaconus, lib. 18. rerum Roman.

AFter *Phocas* raigned *Heraclius* thirtie yeeres. *Cosroes* king of Persia had mightilie preuailed, and had conquered Syria, Phenicia, and Palestina, and had taken Ierusalem, and *Zacharias* the Bishop thereof, and the Holie Crosse, and had giuen many thousands of Christians to the Iewes to bee slaine. Neither would he accept any conditions of peace with *Heraclius*, except hee would condiscend to forsake the worshipping of Christ, and worship the Sunne as the Persians did. For this cause *Heraclius* was compelled to make peace with the *Auares* on his West side, and to lead his Army to Asia against the *Persians*, which indured the space of sixe yeares, wherein he preuayled against *Cosroes*, and recouered all the Prouinces which *Cosroes* had taken from the Romane Empire. Finallie *Cosroes* was taken, cast in prison, and cruellie slaine by his owne son *Siroes*, because he had preferred *Medarses* his younger sonne to *Siroes*, his elder brother. This *Siroes* made a couenant of peace with *Heraclius*, and deliuered vnto him *Zacharias* Bishop of Ierusalem, with the Holie Crosse and the prisoners whom his father had carried Captiue. And so *Heraclius* in the seuenth yeere, returned backe againe to Constantinople with great triumph. After this the Emperour being circumuened by *Pyrrhus* Bishop of Constantinople and *Cyrus* Bishop of Alexandria, fell into the Heresie of the *Monothelites*: And to this fault hee added other faults, such as incest, for he married his owne sisters daughter: and hee was giuen to curious Artes, and to seeke out the euent of thinges by judiciall Astrologie: and was admonished by the Astrologians to beware of the circumcised people. *Heraclius* onely deemed, that the Iewes should trouble him but it was the *Saracenes*, in whom this prophesie had performance: for in his time beganne the Monarchie of the Saracenes, and the blasphemous

Hist. Magd. cent. 7. cap. 3.

A description of the Saracens

blasphemous doctrine of *Mahomet*. The Saracenes were people dwelling in Arabia, the posteritie of *Hagar*, and not of *Sara*: These fought vnder the banner of *Heraclius* in his sixt yeere warrefare against the Persians: when they craued the wages, of their seruice, in stead of money they receiued contumelious words, and were called *Arabik dogs* by the Emperours treasurer. This contumely did so irritatate them, that they choosed *Mahomet* to be their captaine, *Anno*, 623. inuaded Damascus, and tooke it, and within few yeeres conquered Syria, Phænicia, Palestina, and Ægypt: Aud not content with this, they inuaded the kingdome of the Persians and subdued it, and cut off the kings seed. The blasphemous *Alcaron* and *alfurca* of *Mahomet*, which hee said hee receiued from heauen, was a doctrine of lies, containing a mixture of the religion of the Iewes, Pagans, and Christians: to the making whereof concurred *Sergius* a *Nestorian heretik*, and *Iohn of* Antiochia, an *Arrian heretike*, and some Iewes. *Mahomet* also ordained, that all people whom the Saracenes could conquer, should be compelled by fire and sword, and al kind of violence, to receiue the doctrine contained in these bookes. *Heraclius* perceiuing the sudden & great increase of the dōinion of the Saracens gathered a great army, & fought against them, but he was ouer-come in battell and lost 150. thousand men of his army. And when he renewed his forces againe to fight against the Saracens, he found that 52. thousand men of his army died in one night suddenly, as those did who were slaine by the Angell of God in the army of *Senacherib*. *Heraclius* was so discouraged with the calamitie of his armie, that he contracted sickneſse and died.

Platina in vita Senerini.

Note.

Isai. 37. 36.

Constantinus and *Heracleonas*.

AEter the death of *Heraclius* raigned his son *Constantine*, 4 moneths, & was made out of the way, by poyson giuen vnto him by *Martina* his fathers second wife, to the end that

Heracleonas her ſon might raigne. But God ſuffered not this wickednes to be vnpuniſhed: for *Martina* and *Heracleonas* were taken by the Senators of Conſtantinople, & her tongue was cut out, and his noſe cut off, leaſt either her flattering ſpeeches, or his beauty and comelines ſhould haue moued the people to compaſſion: and they were both baniſhed.

About this time the Saracenes had taken *Cæſarea* in Paleſtina after they had beſieged it ſeuen yeeres: and they ſlew in it ſeuen thouſand Chriſtians.

Conſtans.

AFter the baniſhment of *Martina*, and *Heracleonas* her ſonne, raigned *Conſtans* the ſonne of *Conſtantine*, 27. yeeres: in religion he followed the footſteps of *Heraclius* and was infected with the hereſie of the *Monothelites*, and perſecuted *Martinus* 1. Biſhop of Rome, becauſe he had gathered a Synode in Rome, and damned the hereſie of the *Monothelites*: whom alſo he cauſed to be brought in bands to Conſtantinople, cut out his tongue, and cut off his right hand, and baniſhed him to Cherſoneſus in Pontus, where hee ended his life. Hee fought alſo againſt the Saracenes in ſea-warre-fare, and was ouer-come by them, like as interpreters of dreames had fore-tolde him: for he dreamed, that hee was dwelling in Theſſalonica, and the interpreters ſaid it portended no good, but that others ſhould ouer-come him, as if the word Theſſalonica did import θὶς ἀλλῶ νίκην, that is, *render victory to another*. *Conſtans* was ſlaine by one of his owne ſeruants as hee was waſhing himſelfe in the bathe-houſes of *Syracuſe*.

Hiſt. Magd. cent. 8. cap. 3.

Conſtantinus

Constantinus Pogonatus.

Constans being slaine in Sicile, the army in those parts appointed *Mezentius*, a man of incomparable beautie, to bee Emperour: but *Constantinus*, the eldest sonne of *Constans*, sayled to Sicile with a great nauie, slew *Mezentius*, and the murtherers of his father, and recouered his fathers dominion to himselfe. Hee was called *Pogonatus*, because his face was not bare and voide of haire when he returned from Sicile, as it was when hee sailed thither from Byzans, but his face was rough and couered with haire. Hee had 2. brethren, whom the people reuerenced with equall honour as they did him: therefore hee disfigured their faces by cutting off their noses, and reigned himselfe alone 17. yeeres. In religion hee was not like vnto his predecessors, who had beene fauourers of *heretiques*, but he assembled a generall Councell at Constantinople, vulgarly called, *the sixt Oecumenick Councell*, wherein the heresie of the Monothelites was vtterly damned, as in his owne place shall be declared, God willing. Likewise, the estate of the Emperour was more peaceable than it had beene in time of his predecessors: for the Saracens were compelled to seeke conditions of peace from him, and to offer yeerely paiment of 3000. pound weight of gold vnto him, with other tributes of horse, seruants, and prisoners.

Chron. func.

Hist. Mag. cen. 7. cap. 3.

Iustinianus the second, *Leontius*, and *Absimarus*.

AFter the death of *Constantine*, raigned his son *Iustinian* the second, sixteene yeeres, to wit, ten yeeres before his

baniſhment, and ſixe yeeres after his baniſhment: His gouernement was cruell and bloodie, by perſwaſion of *Stephanus*, and *Theodorus*, whoſe counſell hee followed, euen till the purpoſe of exirpation of all the Citizens of Conſtantinople. But *Leontius*, a man of noble birth, pitying the Citie, tooke *Iuſtinian* the Emperour, cut off his noſe, and baniſhed him to *Cherſoneſus Ponti*, where he remained in great miſerie ten yeeres. *Stephanus* and *Theodorus* his bad counſellors, receaued a condigne puniſhment, for they were burnt quicke in the bellie of an hot braſen bull.

After this baniſhment of *Iuſtinian* the ſecond, *Leontius* raigned three yeeres. The flexible mindes of vnconſtant people, and ſouldiers, chooſed *Abſimarus* to be their Emperour, who dealt with *Leontius* as hee had dealt with *Iuſtinian*, and cut off his noſe, and thruſt him into a Monaſterie, where hee remained ſeuen yeeres, to wit, all the time of *Abſimarus* gouernement.

In the ende, *Iuſtinian*, after ten yeeres baniſhment, recouered his Emperiall dignitie againe, by the helpe of *Terbellq* Prince of Bulgaria. Hee cauſed *Leontius*, and *Abſimarus* to be brought vnto him, whom he trampled vnder his feete, & after commanded that they ſhould be beheaded. The crueltie that he vſed againſt the Citizens of Conſtantinople, and againſt the inhabitants of Cherſoneſus Ponti, is almoſt vnſpeakeable. He was hated of all men. *Philippicus* conſpired againſt him, and he was ſlaine by one named *Elias*, his ſeruant.

CENTVRIE. VIII.

Philippicus.

AFter *Iustinian* the second was slaine, *Philippicus*, raigned two yeeres, and nine moneths. Great dissention fell out betwixt the Emperour *Philippicus* and *Constantine* Bishop of Rome, for razing (as appeareth) the pictures of Fathers, who were present at the sixt Generall Councell, which being pictured in the Temple of Sopia, were abolished by the commandement of *Philippicus*. *Constantine* Bishop of Rome declared the Emperour an heretique, and commanded, that his name should be razed out of charters. This was the first great, direct, and violent opposition, that the Bishops of Rome attempted against noble Emperours. *Philippicus* was taken, and his eyes were put out by *Anastasius*, otherwise called *Artemius*, his Secretarie who raigned in his stead. *Note.*

Artemius.

ARtemius, otherwise called *Anastasius*, raigned one yeere and three monethes: hee deposed *Iohn* Patriarch of Constantinople, who kept not the true faith: and placed *Germanus* in his steade. Hee was taken by *Theodosius*, and sent prisoner to *Nice*, and from thence to *Thessalonica*, where he was compelled to renounce his Emperiall dignitie, and to be clothed with the habite of a Monke.

Theodosius.

THeodosius raigned scarce one yeere: and when he heard that *Leo Isaurus*, gouernour in the East parts, was saluted Emperour by the armie, he willingly gaue ouer his Emperiall dignitie, and liued a priuate and peaceable man.

Leo Isaurus.

LEo *Isaurus* raigned twentie foure yeeres: great commotions were in his time, both, in Church and policie: In Church-affaires, he was an hater of Images, and burnt Images made of wood, other images hee melted, & misfashioned: against whom *Gregorius* the second, puft vp with antichristian pride, opposed himselfe not only allowing worshipping of images, but also forbidding to pay tribute to the Emperour *Leo*. The Emperour on the other part irritated with the proud attempts of *Gregorius* the second, vsed indirect meanes to cut him off: but the enterprises of his deputies, *Marinus*, *Paulus*, *Eutychius*, and their followers, succeeded vnprosperously. Moreouer, the Bishop of Rome sought support from the Lombardis, who had beene at all times preceding enemies to the chaire of Rome: yet in *Leo* his dayes they were bounde with the bishop of Rome in a couenant of friendship, for none other cause, but this onely, to shake off the yoke of the Emperours obedience. And when the bishop of Rome saw that the Emperour had great businesse in warres against the *Saracens* hee thought it a fit occasion to draw the dominion of Italie vnto his owne subjection: and therefore, with aduise of the Clergie, hee both excommunicated the Emperour, as a destroyer of the Images of the Saints, and disauthorised him of his Emperiall soueraigntie

Note.

Hist. Magd. cent. 8. cap. 3.

raignty in Italy. So earely began the increasing Grando of Antichrist, to send forth the thunder-bolts of cursings against the anoynted of the Lord.

In this Emperours dayes the Saracens passed over the Straits, invaded the kingdom of Spaine, slew *Rodericus* King of the Gothes, and his sonne, and put an end to the kingdome of the Gothes in Spaine, after they had raigned 346. yeeres: and being incited by *Eudo*, Duke of Aquitania, they marched towards France: but through the valour of *Carolus Martellus*, a man of noble birth in France, they were so encountred, that three hundred thousand, and threescore and ten thousand Saracens were slaine, and the countrey of France was made free of the feare of the Saracens. *Platin. in vit. Greg. 2.*

Constantinus Copronymus.

After *Leo*, his sonne *Constantinus Copronymus* raigned 35. yeeres (*Chytreus* reckoneth onely 23. yeeres) because hee hated the worshipping of Images (which errour had taken deepe roote in this age): The writers of the History of this time haue dipped their pens in gall and wormwood, to blaspheme the honourable name of *Constantinus*: but whatsoever *Paulus Diaconus*, or *Zonoras* haue written to his disgrace, his name will bee in honourable account and regard in the Church of Christ. The Senate, and the people of Constantinople, addicted to the worshipping of Images, hated the Emperour, and were glad of the false rumoured tidings of his death, when he went to fight against the Arabians, and they chose *Artabasdus* to be Emperour in his stead. But *Constantine* returned to Constantinople, besieged the towne, and recovered his owne kingdome againe. Hee gathered a generall Councell at Constantinople, *anno* 755. wherein the worshipping of Images was damned, as shall be declared (God willing) in its owne place. In this Emperours dayes were warres betwixt the King of Lombardis

bardis, and the Bishops of Rome: but the Roman Bishops begged the helpe of *Carolus Martellus* against *Luitprand*, and the helpe of *Pipinus* against *Aistulphus*, and the helpe of *Carolus Magnus* against *Desiderius*, all Kings of Lombardis: and by continuall imploring the helpe of the Nobles and Kings of France, the Lombards were vtterly subdued, the chaire of Rome was enriched, the revenue of the Emperour of the East was impaired, and a ground was layd for the advancement of the Kings of France to the Imperiall dignity. In this Emperours dayes the Turkes, or Scythians, invaded the Armenians, and molested the Saracens, and some countries of Asia *minor*, in the end they accorded with the Saracens: But this agreement could not bee perfected without condition, That the Turkes in Persia should vndergoe the name of Saracens, hoping thereby that they would easily embrace the Mahometan religion, wherin their expectation was not frustrate.

Platin. in vit. Steph 2.

In the yeere of our Lord 579. and in the 18. yeere of the raigne of *Constantine*, a wonderfull thing fell out amongst wise men of Persia, called *Magi*, and *Mauropbori Persæ*: they perswaded both themselues, and others also, That if a man would sell all that hee had, and throw himselfe headlong from the walles of the Citie, his soule should by and by be transported to heaven. So prone and bent is the corrupt nature of man to leane vpon vaine hopes, & to beleeue promises which God hath not made.

Funck. Comment. lib. 8.

Note.

Leo the sonne of *Copronymus*.

Leo the sonne of *Constantinus Copronymus*, raigned fiue yeeres. Hee followed the footsteps of his father in zeale against worshipping of Images: and punished the Groomes of his owne chamber, such as *Iames*, *Papias*, *Strateius*, and *Theophanes*, for worshipping of Images. The superstitious writers of the History of this time, such as *Zonaras*, and *Paulus*

lus Diaconus reckon the aforesayd persons in the Catalogue of holy Confessors. But Christ will neuer count them to be his Martyrs, who fight obstinately against the truth, euen vnto the death: neither will hee count them to be his Confessors, who suffer iustly inflicted punishment for the contempt of the lawes of Magistrates, being agreeable to the law of God.

Irene, and *Constantinus* her sonne.

AFter the death of *Leo*, raigned *Irene* his wife, with her sonne *Constantine*, ten yeeres. Afterwards *Constantine* deposed his mother from her authority, and raigned alone seven yeeres. And *Irene* on the other part, taking this indignity done vnto her grievously, shee spoyled her sonne both of his eyes, and of his Empire, cast him into prison, where he dyed for heart-griefe: and shee raigned againe 4. yeeres after her sonnes imprisonment: So all the yeeres of the raigne of *Irene* and her son, coniunctly & severally, first and last, were 21. yeeres. This Empresse was superstitious, crafty, and infortunate. Shee was a superstious defender of the worshipping of Images. A malicious and venomous hater of the name of *Constantinus Copronymus*, (whose dead body shee commanded to be brought out of his graue, to be burnt with fire, resolved into ashes, and to be cast into the Sea (albeit *Constantine* was her owne father in law). The mercies of the wicked are cruell. Her craft appeared in bringing her forces to Constantinople, in the sixt yeere of her raigne, vnder pretence of fighting against the Arabians, and in disarming of them whom shee knew to haue beene adversaries to the worshipping of Images, and sending them in ships to the places from whence they came. For before the dayes of *Constantinus Copronymus*, the towne of Constantinople by famine and pestilence, and being besieged three yeeres by the Saracens, was miserably dispeopled, so that thirty

Pro. 12.

thirty thouſand of the people of Conſtantinople died. But *Copronymus* for the repayring of that loſſe, ſent for ſtrangers, and repleniſhed the towne with new Inhabitants. Theſe ſtrangers ſhe ſent backe againe, to the places from whence they came, eſpecially, becauſe in popular commotion they had ſet themſelues in armes, and menaced the Fathers convened in Conſtantinople, by *Irene* and her ſonne, for allowance of adoration of Images. Shee was infortunate, becauſe the Empire of the Eaſt was ſo extenuated in her time, that it was rather like vnto a ſhadow, then vnto an Empire. So that in the ſubſequent Hiſtory I will forget (after a manner) the Emperours of the Weſt. Now *Irene* was depoſed, and baniſhed, by *Nicephorus*, who raigned eight yeeres after her baniſhment.

Platin. in vit. Greg 2.

Funck. Comment. in chron. lib. 8.

CEN-

CENTVRIE IX.

Carolus Magnus.

IN the yeere of our Lord 801. *Charles* the Great, King of France, was declared Emperour, by *Leo* the third, Bishop of Rome: and hee raigned sixteene yeeres in his Imperiall dignity: for hee continued King of France forty and six yeeres. The Empire of the West had beene cut off since the dayes of *Augustulus*, the sonne of *Orestes*, whom *Odoacer*, King of *Rugiberuli*, &c. had compelled to denude himselfe of the Imperiall dignity. Now after the issue of 300. yeeres, and after the Hunnes, the Gothes, the Lombards, and other Nations had obtained dominion in the West, all abstaining (notwithstanding of their prevailing power) from the name, dignity, and stile of Emperours. Now at length (I say) *Charles* the Great is anoynted, and crowned Emperor, by *Leo* the third, in the towne of Rome. And this was the beginning of that evill custome which after followed, to wit, That Emperours should receiue their coronation from the Bishops of Rome. At this time the Empire of the East was in the hands of the Empresse *Irene*, and in the hands of the Emperour *Nicephorus*, who had banished *Irene*, and raigned in her stead. The Empire of the East was also weake at this time, as appeareth by a covenant of peace which they concluded with *Charles*, Emperour of the West: in the which no mention is made of *Exarchatus Ravennæ*, to be rendred againe vnto them: onely that the Isle of Sicile, and the townes and lands which lie from Naples Eastward on the right hand, and from Manfredonia (sometimes called *Syponto*) on the left hand, compassed about

bout with the Seas, called *Superum & Inferum*: these should remaine in the possession of the Emperours of Constantinople. *Charles* a prudent and godly Emperour, more sound and vpright in sundry heads of Christian doctrine, then many others: for hee detested the worshipping of Images, as vile Idolatry: as appeareth by his bookes written against the second Councell of Nice. *Charles* was very friendly to Christians, and defended them against the violence and tyranny of their persecuting enemies: namely, against *Godfridus*, King of Denmarke, a fierce adversary against the Christians, who dwelt in Saxony. Likewise hee subdued the Slavonians, and Bohemians, enemies to Christian Religion: and was iustly called *Magnus*, for his great exploits and valiant acts, which God prospered in his hand. *Pipinus*, the sonne of the Emperour *Charles*, was declared King of Italy: who died before his father, and after his death hee appointed *Bernard* his nephew to raigne in Italy, with expresse commandement, That hee should bee obedient to his sonne *Ludovicke*, whome hee ordained to be successour to himselfe in the Imperiall office. So the Emperor *Charles* full of dayes, died in the 71. yeere of his age, and was buried in Aken.

Ludovicus Pius.

AFter *Charles* succeeded his sonne *Ludovicus Pius*, and raigned 26. yeeres. For his gentle and meeke behaviour, he was called *Pius*. He received the Imperiall Diadem from *Stephanus* the fourth, at Aken. *Bernard* his brothers sonne, forgetfull of the mandate of *Charles* the Great, rebelled against *Ludovicus Pius*, and was beheaded at Aken. Likewise, his owne sonnes (assisted with *Hugobertus*, Bishop of Lions, and *Bernhardus*, Bishop of Vienne, and other Bishops, who did excommunicate the Emperour for adherence to *Iudith* his wife) behaued themselues very vn-

dutifully

dutifully towards their father. Nevertheleſſe, he freely pardoned his ſonnes, and accepted them againe into favour. Alſo *Fredericke*, Biſhop of Vtrecht, threatned to excommunicate the Emperour, if hee did not forſake the company of *Iudith*, his welbeloved wife, and daughter to the Duke of Bavaria, becauſe ſhee was his neere kinſwoman, to wit, in degrees of conſanguinity for bidden, in the Popiſh lawe. The Empreſſe willing to bee revenged of the Biſhop, ſhee hired two Gentlemen, who ſet vpon him after Church ſervice, and ſlew him in his Prieſtly garments. In his time alſo the Saracens in huge numbers, like vnto Locuſts, ſwarmed out of Egypt and Africke, and invaded the Iſle of Sicile. By cutting downe all fruitfull trees, burning Townes, Temples, and Monaſteries, and by killing Biſhops, Prieſts, and Monkes, they brought the Ile to an vtter deſolation. *Gregory* the fourth at that time was Pope: and hee exhorted the Emperour, and his ſonne *Lotharius*, to ſupport the diſtreſſed eſtate of the Iſle of Sicile. They anſwered, That albeit that matter duly belonged to *Michael*, Emperour of Conſtantinople, yet nevertheleſſe, they refuſed not to vndertake the worke, vpon the common charges of the Countrey.

Now whileſt theſe things were in reaſoning, *Bonifacius*, Count of *Corſica*, and his brother *Bertarius*, with ſupport of the people of *Hetruria*, arrived with a Navie at Africke: and betwixt Vtica and Carthage, encountred with the Saracens foure times, and ſlew of them ſo great a number, that they were compelled to recall their forces backe againe from Sicile: like as of old the Carthaginians vexed by *Scipio*, recalled *Hannibal* for the ſafety of his owne country: So *Bonifacius* returned back againe with an army victorious, and richly lodened with the ſpoyle of his enemies. Nothing was more vnprovidently done by the good Emperour *Lodovicus Pius*, then the giving ouer of that right, voluntarily conferred to *Charles* his father, by *Adrian* the firſt, and *Leo* the third: to wit, That no man ſhould be elected Pope without the conſent and allowance of the Emperour. This foreſaid right *Ludovicus* gaue over to the Clergie and people of Rome

Platin. in vit. Greg. 4.

Funct. comment. l. 9.

Rome: onely, the Romanes for keeping of friendshippe, should send an Ambassadour to the King of France, declaring whom they had elected to bee Pope. Hereby a patent doore was opened to all mischiefe, which after followed: and to that horrible contention betwixt Emperours and Popes, concerning investment of Bishops. In his time three Emperours raigned in the East, at Constantinople: to wit, *Leo Armenius*, *Michael Balbus*, and *Theophilus*. *Leo Armenius* raigned seven yeeres. Hee banished *Nicephorus*, Patriarch of Constantinople, for defending adoration of Images. *Michael Balbus* slew *Leo*, his predecessor, whilst he was praising God in the Church, and raigned in his stead nine yeeres. In his time the Saracens mightily prevailed: a number of them issued out of Spaine, and tooke the Isle of Candie. Another company comming from Africke, wasted the Isle of Sicile. *Theophilus* raigned ten yeeres, and fought against the Saracens, who did oppresse the countrey of Asia: but he had no good successe.

Note.

Lotharius.

Lotharius, the sonne of *Ludovicus Pius*, was declared King of Italy, and *Augustus* before his fathers death. He was anoynted by Pope *Paschalis*, in the Church of Saint *Peter*: and he raigned 15. yeeres. Great hostility and bloody warres fell out amongst the children of *Ludovicus Pius*: to wit, *Lotharius*, *Lewis*, *Charles*, and *Pipinus*, fordividing of their fathers Lands. In this civill dissention, the Nobility of France was so miserably weakened, that the Normans and Danes tooke boldnesse to invade the countrey of France: which they vexed for the space of twenty yeeres. In the East, after *Theophilus* had concluded his life, his sonne *Michael*, with his mother *Theodora* governed the estate. *Michael* raigned foure and twenty yeeres. *Theodora* continued only eleven yeeres. She persecuted those who would not worship

ſhip Images: albeit her husband before his departure from his life had ſeriouſly admoniſhed her, that ſhee ſhould not trouble the Church for reſtoring of Images.

Ludouicus the ſecond.

Ludouicus the ſecond, and ſon of *Lotharius*, raigned one and twentie yeeres. The inteſtine diſſention betwixt him and his brother *Charles*, ſeemeth to be like vnto an hereditarie ſickneſſe. Howſoeuer, the Emperour *Ludouicke* had diſhonour thereby: becauſe the rebelles of *Charles* deſired the Emperours protection againſt his owne brother: which when hee had graunted; the rebelles were reconciled againe with their owne King *Charles*: and the Emperour, with dishonour, was compelled to retire from his brothers Dominions. In the Eaſt, *Michael*, Emperour of Conſtantinople, ſlew his brother *Theoctiſtus*, and thruſt his mother *Theodora*, and her ſiſters, into a Monaſterie, and raigned himſelfe alone after his mothers depoſition thirteene yeares. So the whole time of the gouernement of *Michael*, was twentie and foure yeeres. He fought againſt the Saracenes, but very vnproſperouſly, and was ſlaine by *Baſilius*, who raigned in his ſtead ſeuen yeeres.

Carolus Caluus.

Ludouicus the ſecond dying without children, his brother *Carolus Caluus*, king of France, obtained at the handes of the Biſhop of Rome, by many liberall giftes, to be annointed Emperour. Hee continued Emperour not aboue two yeeres: and was poyſoned by one *Sedekias*, a Iew, whom hee vſed for his Phyſitian.

Carolus Crassus.

Carolus Crassus was the sonne of *Lewis*, king of Germanie: hee raigned ten yeeres. *Carolus Balbus*, the son of *Carolus Caluus*, was quicklie cut off by death. Therefore, I haue ouerpassed his name with silence. In this Emperours time the Normanes and Danes made such horrible excursions and desolations in France, that the Emperour, who came with a great Armie, to support the distressed estate of France, was compelled to make peace with them, *Anno* 888. and assigned vnto them that part of Fraunce which lieth beyonde Seane, towardes the Britannicke Ocean, to bee their habitation: which hath the name of Normandie vntill this day. *Crassus*, for his negligence and euill gouernement, was deposed from his authoritie, and *Arnulphus*, his nephew, was declared Emperour.

Hist. Mag d. cent 9. cap. 16.

Arnulphus.

After the death of *Carolus Crassus*, great troubles ensued in Italie, by the factions of *Berengarius*, whom the Lombardes chooſed to be king of Italie, on the one part: and *Guido*, Duke of Spoleto, whom others chooſed to raigne in Italie, on the other part. In the middest of these factions *Arnulphus* leadeth an armie out of Germanie. He tooke the Towne of Bergamum, and hanged *Ambrose*, the Earle thereof, vpon a Gibbet, before the port of the Towne. This seueritie terrified other Townes, and made them to yeelde. Hee addressed towardes Rome, and was crowned Emperour by *Formosus*, whose enemies he punished vnto the death. From thence hee addressed to fight

against

againſt *Guido*: but hee fled, and eſcaped the Emperoures hands. The wife of *Guido*, hauing no puiſſance to reſiſt the Emperours forces, ſhee hired ſome of the Emperoures ſeruantes, who gaue vnto him a cup of poyſon, which brought vpon him a lethargie, and three dayes ſleeping continually. After this he aroſe ſicke, and left the ſiedge, (for hee was beſieging the wife of *Guido*) and he died, after hee had raigned twelue yeeres. In the Eaſt gouerned *Leo*, the ſonne of *Baſilius*, in whoſe time the Saracens cõquered Tauromi-nium, a towne in Sicile, and the Iſle of *Lemnos*.

CENTVRIE. X.

Ludovicus tertius.

AFter *Arnulphus* succeeded his son *Lewis* the 3. & raigned 10. yeeres, he receiued not the Emperial Diadem at Rome: becauſe *Berẽgarius* by force inioyed the Kingdome of Italie. At this time the Hungares a nation fierce and cruell inuaded Italy, France, and Germanie, and made in theſe nations horrible deſolations. Likewiſe the Saracens invaded Calabria and Apulia in Italie, and if the Lord had not pittied the diſtreſſed eſtate of Europe, it was at this time like to be vndone, for *Platina* writeth that while they were beſieging *Conſentia*, the King of the Saracens was ſlaine with thunder, and the Saracens terrified with this vnproſperous ſucceſſe returned backe againe to Africk. In this Emperours dayes a remarkable thing fell out. *Albert* Marquis of Bamberg rebelled againſt the Emperour *Lewis*, and hee had ſlaine *Conrad* the Emperours brother. The Emperour ſeeing that by no meanes hee could prevaile againſt him, hee was ſupported by the cooſening treaſon of *Hatto* Arch-biſhop of Mentz; for he came to the noble Marquis as though he would make reconciliation betweene the Emperour and him, and ſwore vnto him, that hee would bring him backe in ſafetie to his owne houſe, but his deceitfull maner of reducing was this. After they had riden a ſhort way the Biſhop felt his ſtomach, and repented they had not firſt dined before they had taken iourney. Thus the Marquis and the Biſhop returned backe againe and dined, this the Biſhop counted an exoneration of his promiſe and oath, and like a traitour deliuered him to the Emperour, who by and by beheaded the Marquis. In the Eaſt *Alexander* raigned two yeeres, and after him *Conſtantine*, a man of good diſpoſition,

Platin. in vita. Ioan. 10.

Funct. Comment in chronol lib. 9.

Note.

sition, but defrauded of his kingdome by *Romanus* Captain of his armie.

Cunradus primus.

After *Lewis*, his Nephew *Cunrad* the first was made Emperour and ruled seuen yeeres. Hee was the last of the of-spring of *Charles* the great (who had enioyed the empire of the West 112. yeeres) after whom the Empire was transferred to the Saxons. When he fell sicke hee called for his brother *Eberhard*, and desired him to deliuer the imperiall ornaments, to *Henrie* Duke of Saxon, who for his wisedome and worthinesse was most meet to gouerne the troubled estate of the Empyre, which dutie *Eberhard* most faithfullie performed, preferring fidelitie in performing his promise made to his brother, before the desire of a kingdome. Note.

Henricus auceps.

Henrie Duke of Saxonie to whom *Eberhard* broght the Imperial ornaments, was called *Auceps*, because he was delighting himselfe in hauking when *Eberhard* came vnto him with the ornaments aforesaid. He raigned 17. yeeres for wisedome and magnanimitie worthy of so high a place. He made a couenant of peace with the Hungars for the space of 9. yeeres. He fought against the Sclauonians, the people of Dalmatia and the Bohemians, and made them tributaries vnto him, when the 9. yeeres were expired hee fought a great battell against the Hungares at Mersburg and prevailed against them, and in testimonie of his thankfulnesse to God who gaue vnto him victorie, he purged his dominions from Simonie, a fault vniuersallie ouerspread in those dayes, and dedicated to Gods seruice the whole tribute Note.

which the Saxons were accustomed to pay to the Hungars, hee was greatly beloued of his subiects and was called *Pater patriæ.*

In the East *Constantine* recouered his Empire againe From *Romanus* and his Sonnes, and measured to his sonnes such measure as they had measured to their father *Romanus*. For *Stephanus* and *Constantine* had caused their father *Romanus* to bee shauen and thrust into an Isle called Prote. And *Constantine* after the issue of 26. yeeres, wherein *Romanus* and his sonnes raigned, he laied hands on *Stephanus* and caused him to bee shauen and sent vnto the isle Mytelene, and his brother to the Isle of Samothracia. Thus the Lord who will not suffer iniquitie to escape vnpunished rendered to the sonnes of *Romanus* a iust recompence of their vnkindlie dealing with their father.

Hist. Magd. cent. 10. cap. 16.

Note.

Otto Primus.

OTto the first after the death of his father *Henrie* was chosen Emperour, and raigned 36. yeeres. Hee was molested with many forraine and domestique warres, but hee prospered in all his enterprises, yea and *Lyndolphus* his owne sonne conspired against him, for the marriage of *Adelphed* the relict of *Lotharie* sonne to *Hugo*, who contended against *Berengarius* for the kingdome of Italie.

This *Adelphed* the Emperour, *Otto* not onely relieued from her distressed estate, but also married her. The mother of *Lindolphus* was daughter to *Edmont* King of England, after whose death it displeased him that his father should marrie *Adelphed*. But when hee made warre against his father he was ouercome, and besieged at Ratisbon, and in the end was reconciled to his father. The tyrannie of *Berengarius* the second enforced the Romans

to-

to implore the assistance of the Emperour *Otto*, who led an armie to Rome at diuerse times. The first time hee gathered a Councell at Rome and deposed *Ioan.* 13. whom others call *Ioan.* 12. and placed *Leo* 8. in his steed. Likewise hee subdued *Berengarius*, and his sonne *Albertus* did flie to Constantinople, and so the Emperour recouered againe his owne dignitie to be king of Italie, and that no man should bee chosen Pope without consent of the Emperour. Againe, the inconstancie of the Romans in reiecting *Leo* 8. and receiuing againe *Ioan.* 13. or 12. compelled the Emperour to returne to Rome, and to punish the authors of that sedition to the death. After hee had declared his sonne to be Emperour, he died and was buried in the Church of Magdeburg, which he had builded in his owne time.

In the East, after *Romanus* the son of *Constantine* had raigned 3. yeeres, *Necephorus* raigned 6. yeeres, a man more magnanimous in warfare, then wise in government. He was murthered by the Counsell of his owne wife *Theophania*, and *Zimisces* raigned in his steed.

Otto Secundus.

Otto the second after his fathers death raigned ten yeeres, he was a vertuous Prince, but not like vnto his father. *Henrie* Duke of *Bavare* contended against him for the title of the Empire, but *Otto* prevailed. Likewise *Lotharie* the King of France invaded the countrie of Loraine, onely belonging to the Emperour. But *Otto* gathered a strong armie, recouered the Countrey of Loraine and pursued *Lotharie* to Paris, burning and destroying all the Countrey whether hee went. The third great conflict was against the Eretians assisted with the Saracens, for the Countries of Apulia and Calabria. These countries did appertaine of old to the Emperour of the East.

But *Basilius*, with his brother *Constantine* willing to recouer these Countries againe did fight against the Emperour *Otto*, and discomfited his armie, and the Emperour himselfe hardly escaped in a fisher boate, fayning himselfe to bee but a simple Souldier, and payed his ransome. Afterward hee conuerted all his wrath against the Italians, who had trayterously forsaken him, and were the chiefe cause of the discomfiture of this armie, hee died at Rome and was buried in the Church of S. *Peter*.

Basilius Emperour of the East raigned 50. yeeres, and recouered the Isle of Candie from the Saracens, and the Countryes of Apulia, and Calabria from *Otto* as is said, after whom his Brother *Constantine* raigned 3. yeeres.

Otto Tertius.

Otto the third was young in yeeres when his father died. For hee exceeded not eleuen yeeres old, notwithstanding he was chosen Emperour, and raigned 19. yeeres. Hee was wise aboue his yeeres, and was called *Mirabile mundi*, that is, the admirable thing of the world. The Italians continuallie breaking soueraignetie, advanced one *Crescentius* to bee Emperour. The Emperour *Otto* for suppressing such seditious attempts, pearced into Italie with an armie at three diuers times, and pardoned *Crescentius* twise. But when hee made no ende of his seditious attempts, the third time, hee hanged him. Likewise *Iaon* 18. whom the Seditious Romanes had advanced, reiecting *Gregorie* the fift who was made Pope with the Emperours consent, his eyes were plucked out, and hee was throwne headlong from the Capitol. By the prudent aduise of *Otto*, *Gregorie* the fift, appointed Seuen electors of the Emperour, to wit the Bishops of Mentz, Colen,

Collen, and Treer, with Count Palatine, the Duke of Saxonie, and the Marquis of Brandenburgh: and in case of contrary opinions, the King of Bohemia. Which custome doth continue even to our dayes. One thing was lacking in the felicity of this noble Emperour, that his wife, *Mary* of Arragon, was a notable and barren harlot, and the widow of *Crescentius*, and had almost bewitched his noble heart. Shee being alwayes disappointed of her expectation, sent vnto the Emperour a paire of impoysoned gloues, which procured his death, and hee was buried in Aken. *Note.*

CEN-

CENTVRIE XI.

Henry the second.

AFter *Otto* the third, *Henry* the second, Duke of Bavaria, by the Princes Electors was declared Emperour, hee raigned two and twenty yeeres. *Platina* assigneth vnto him onely eighteene. Hee was a wise, valiant, and godly Emperour. He subdued all his rebells: He received the Imperiall crown from *Benedict* the eight: Hee expelled the Saracens out of Italy. In this Emperours time *Sueno* King of Denmarke invaded England, and subdued it to his obedience. A savage Prince, in whom (if power had not lacked to performe his designes) his cogitations were highly bended to extirpate all profession of Christian religion in England. Likewise, about this time *Calipha* of Egypt, one of the Saracen Princes, destroyed some of the temples of Ierusalem, and poluted the rest, but in speciall he overthrew the Temple builded about the Lords Sepulchre. His mother was a Christian woman: when that was obiected to him in way of exprobation, as if hee had favoured Christians for his mothers sake: hee bended all his might against the Christians, destroyed and poluted their Temples, and massacred in most cruell manner, all them who were in spirituall offices. This was the first ground of the terrible warfare which afterward ensued, vulgarly called *Bellum sacrum*.

The Danes invade England.

The occasion of *Belli sacri*.

Conrad

Conrad the second.

After *Henry* the second, succeeded *Conrad* the second: and was elected Emperour three yeares after the death of *Henry*. In this inter-raigne many cities of Italy desirous of libertie, made desertion from the subiection of the Emperour. But *Conrad* was a wise and valiant warriour, and reduced the cities of Italy in short time to subiection. He was the first Emperour who made a law, that the perturbers of the common peace in Germany should be punished vnto the death. Hee received the Imperiall crowne from Pope *Iohn* 21. and raigned 15. yeeres. In whose dayes *Michael Paphlago*, who married *Zoe* the daughter of *Constantine* the tenth, raigned in the East eight yeeres.

Comment Funes. lib. 9.

Note.

Henry the third.

After *Conrad* the second, his sonne *Henry* the third, raigned 17. yeeres. Hee married the daughter of *Canutus*, the sonne of *Sueno* King of Denmarke, who at that time raigned in England. In his time great strife was among the Bishops of Rome, contending for the Popedom. Which sedition the Emperour suppressed, by remooving all the three seditious Popes, and appointing *Clemens* the 2. to bee Pope, as shall be declared God willing in the Head of Councels.

In the East, after the death of *Calypha* Prince of Egypt, his sonne *Dabir* made a covenant of peace with *Argyrophilus* Emperour of the East, and gaue liberty to Christians to build those Temples againe, which *Calypha* had demolished. *Constantinus Mononiachus*, also furthered the building, so that the worke was perfected, *anno*. 1048.

Hist. Magd. cent. 11. cap. 3.

Henry

Henry the fourth.

Henry the fourth, was a young childe of seven yeeres old when his father died, and heeraigned 50 yeeres. Hee was an Emperour valiant, wise, eloquent, and fortunate in warfare. Nevertheless hee was miserably vexed with the divilish pride of Pope *Gregorie* th 7. by whom hee was twice excommunicate, and his subiects in Germany were stirred vp by the Pope to rebell against him, vnder the conduct of *Rodolph* Duke of Sueue. But the God of heaven gaue victory to the the Emperour *Henry*, and *Rodolph* was sore wounded in the last battell, for his right arme was cut off, and hee convicted in conscience of the treasonable attemps against the Emperour his Master, and the breaking of his oath of allegance, admonished the Bishops who had incited him to seditious insurrection, to bee more obedient to their soveraigne Lord in time to come, because God had punished him for his disloyalty in his right arme, which was once lift vp to sweare the oath of allegance to his Master. The seditious enterprises of *Gregorius* the 7. against the noble Emperonr *Henry* of purpose to throw out of his hands the power of investment of Bishops, together with the wise resolution of the Emperour, to represse the pride of this insolent Pope, they are to be declared (God willing) heareafter in a more convenient time.

Note.

In this Emperours time *William* Duke of Normandy entered into England, to whom *Harold* (who at that time vsurped the government of the countrey) gave an hard and sharpe encounter: but Duke *William* prevailed, slew *Harold*, and governed the countrey. At this time also was the estate of Christians in most lamentable manner afflicted by the Turkes and Saracens: as shall bee declared hereafter at greater length, God willing.

William Duke of Normandy subdueth England.

CEN-

CENTVRIE XII.

Henry the fift.

IN this Century the Bishops of Rome, who breathed for preheminence, and longed for soveraignty, attained to all their intended desires. And albeit no age afforded more magnanimous & couragious Emperours, such as *Henry* the 4. *Henry* the 5. *Lotharius* the 2. *Conrad* the 3. *Fredericke* the 1. called *Barbarossa*, yet the power of the wrath of God iustly punishing the defection of men from the true faith, suffered the man of sinne, and childe of perdition to be mounted vp to high preheminence, and to treade vnder foot the power of the Emperour: So that the Bishop of Rome was reverenced as a God in the world, and all high powers stouped vnder his authority. Henry the fift, was incited by the Councell of Bishops to make cruell warre against his naturall father *Henry* the fourth. And from a Councell assembled at Mentz, the Bishops of Mentz, Collen, and Worms, were sent to depriue *Henry* the fourth of all his Imperiall ornaments, and to conferre them to his sonne. The father through sorrow, and partly through sickneſſe, departed this life, after hee had raigned 50. yeeres, as hath beene declared. *Note.*

After the dayes of *Henry* the fourth, his sonne *Henry* the fift raigned 20. yeeres. Who came to Rome to bee crowned Emperour by Pope *Paschalis* the 2. The Pope would not consent to his coronation, except hee first did giue over all right of election of the Pope, and all right of investments of Bishops, by staffe and ring. The Emperour grieved with this proud carriage of the Pope, layd hands vpon the

the Pope and his Cardinals, and compelled them to perfect the worke of his coronation, and to confirme his priviledges of right to elect Popes, and to conferre investments to Bishops. It is to be noted, that Pope *Paschalis* when hee covenanted with the Emperour, and confirmed the priviledges aforesaid, tooke a consecrated Hostie, and divided it in two parts, and gaue one part of it to the Emperour, and tooke the other part vnto himselfe, vttering with his owne mouth this imprecation. Let him be divided from the kingdome of Christ who shall presume to violate this covenant, bound vp betweene you and mee. Nevertheless Pope *Paschalis*, so soone as the Emperour returned vnto Germany, hee revoked all that hee had done, and cursed the Emperour, and called the priviledge which hee had confirmed vnto the Emperour, *pravilegium*, and not *privilegium*.

Hist. Magd. cent. 12. cap. 8.

Note.

The Emperour hearing what the Pope had done, with expedition marched toward Rome, with an army: the Pope was forced to flie to Apulia. The Emperour returned to Germany, where he did find the Bishops for the most part seditiously affectionat to the Pope. Therefore the Emperor wearied with multitude of businesses stirred vp against him by Bishops, gaue over his priviledges aforesaid, gaining some peace with giving over of rights. At this time died *Mathildis*, a noble Countesse in Italy, and excessiuely addicted to the Romane Church. In testamentall Legacy shee gave to the Church of Rome many townes and possessions, lying betwixt the Apenning and the Sea: and among the rest the towne of Ferrara. The Romane Church braggeth of many donations, such as the donation of *Constantine*, of *Aistulphus*, of *Pipinus*, of *Charles* the Great, of *Ludovicus Pius*, of *Otto*, and of *Mathildis*. If these bounds appertained to the chaire of Rome by so many anterior donations,

Note.

How did these townes belong to *Mathildis* in hereditary possession, so that she had power to bestow them on whom she pleased?

In Ierusalem, after *Godfrey* succeeded *Baldowin* his brother, the second King of Ierusalem: and after him another

Bal-

Baldowin, of Burgon. Hee prospered for a time, but in the end was taken prisoner by *Balach*, King of Parthians, and was redeemed by paying a great summe of money. He left *Fulto* Earle of Anjow his successor, the fourth King of Ierusalem.

Lotharius the second.

After the death of *Henry* the fift, *Lotharius* Duke of Saxonie, by the consent of the Electors, was chosen Emperour, and raigned thirteene yeeres. In his time two men contended for the Popedome, to wit, *Innocentius* the 2. and one *Peter* a citizen of Rome, and sonne to *Peter Leo*, whom they called *Anacletus*, whom *Rogerius* Count of Sicile did favour. But the Emperour *Lotharius* came to Rome with an army, and authorized *Innocentius*. *Rogerius* fearing the power of the Emperour, returned backe to Sicile.

Conradus the third.

After the death of *Lotharius*, *Conradus* Duke of Sueue, and sister sonne to the Emperour *Henry* the fift, was elected Emperour, and raigned 15. yeeres. *Henry* Duke of Saxonie, and *Guelphus* Duke of Bavaria, rebelled against him, whom hee easily subdued. And hee besieged *Guelphus* in a towne called Winspergh. The men of the towne were saved by the wisedome of the women. For they foreseeing that the towne could not endure the strictnesse of the siege, they gaue a petition to the Emperour, that they might haue liberty safely to depart out of the towne, onely with so much as they were able to beare vpon their backs. The Emperour supposing they would transport vpon their backs burthens of silver or gold, or costly *Note.* rai-

rayment, hee condescended to their petition. The women preferring the liues of their husbands to all rich treasures, came out of the towne, every woman bearing her husband on her backe. The worthy Emperour admirng the vertue, wisedome, and piety of the women, spared their husbands, and would not violate his promise.

After this the Emperour gathered a great army, and set forward to fight againſt the Turkes and Saracens, of whose cruelty againſt the Christians in Edessa, many advertisements were sent to Europe. In the way hee conferred with *Emmanuel* Emperour of Constantinople, who with deceitfull promises betrayed the good Emperour *Conrad*, and suffered him not to tarry and get provision of victuals for his army: for *Emmanuel* promised that hee would in all haste send prouision vnto him. And while *Conradus* was besieging Iconium, *Emmanuel* in stead of wholsome victuales, sent meale mixed with lyme, whereby the army was impoysoned, and huge numbers of them died, so that *Conrad* left the siege of Iconium, and went backe to Thracia.

Note.

In Ierusalem after *Fulco*, his sonne *Baldowin* was made the fift King of Ierusalem, who repaired Gaza, and conquered Askalon, and gaue it to the templaries. At this time many Christians were in Asia. For besides the Emperour *Conrad*, and *Lewis* King of France, *Rogerus* Count of Sicile, all these were sore grieved with the villany done by *Emmanuel* Emperour of Constantinople, and they subdued Corcyra, and tooke Corinth and Thebes, and the townes of Euboia. *Conrad* and *Lewis* also went to Ierusalem, and ioyned their forces with *Baldwin*, and besieged Damascus, but with no good successe. After they returned to Europe. But the Christians in Asia, and Syria dayly decayed in number and courage, vntill all the conquered places were reduced againe vnder the dominion of Infidels.

Frederi-

Fredericus 1.

AFter *Cunradus*, *Frederike* the first surnamed *Barbaroſſa* was choſen to be Emperour, and raigned 39. yeeres. He was a man valiant, of a quicke Spirit, expert in warrefare, ſtrong in bodie, in Counſel giuing, prouident. In doing of his affaires, magnanimous: verie affable to meeke men: an enemie to proud perſons: a man of an excellent wit and memorie: whomſoeuer he had once knowne, albeit hee had beene abſent from him a long ſpace, yet the Emperour could call vpon him by his name, as if hee had beene dayly conuerſant with him: He was crowned Emperour by Pope *Adrian* the 4. to whom hee did this honour, when the Pope met him at Sutrium, the Emperour lighted off his horſe, and came on foote to ſalute the Pope. And when our holy father was diſmounted from his horſe, the Emperour did hold his left ſtirrop in ſteed of the right, and when the Pope was ſomewhat offended, thereat, the Emperour ſoftly ſmiling craued pardon of his ouerſight, becauſe hee was not accuſtomed with ſuch ſeruile offices. Before the Coronation of the Emperour, Pope *Adrian* required of him this condition that hee ſhould fight againſt *William* Duke of Apulia for recouering of that Dukedome to the Chaire of Rome. Neuertheleſſe the Pope not expecting the Emperours leaſure, incited *Emmanuell* Emperour of Conſtantinople to driue *William* Duke of Apulia out of Italie, and addreſſed himſelfe and his Cardinals to warrefare, hauing firſt excommunicated *William* Duke of Apulia. On the other part, *William* begged peace from the Pope, promiſing to reſtore vnto him all that belonged to the chaire of Rome; and more alſo. But by the malignant Councel of his Cardinals, the Pope would not hearken to conditions of peace, hoping to gaine more by warrefare. The Duke ſeeing no hope of peace brought his forces out of Sicile, ariued at Apulia, and did fight againſt *Emmanuel*

Note.

and did put him to flight. This done, hee marched forward toward Benaventure, where the Pope and his Cardinalls were expecting victorie. But the Duke so strictly pressed the cittie, that the Pope and his Cardinals were glad to sue for peace, which they refused before. The conditions of peace were these, that the Duke should invade no possession belonging to the Roman Church, and on the other part the Pope should acknowledge *William* to be King of both Siciles.

The bad successe of the Popes enterprises was not vnknowne to the Emperour, who pondering in his own heart, the iniures which his predecessors had suffered by Popes, specially in bereauing them of the right of inuesting of Bishops, and in sending Ambassadors so frequently to Germanie to the great impouerishing of his dominions, whereat the Emperour conceiued such indignation, that he charged all Germanie, that they should not receiue the Popes Legats in time to come, except they were expreslie sent for: and that no man should make appellation to Rome: also in the Letters sent to the Pope hee prefixed his owne name to the Popes name. The Pope tooke all this matter grieuouslie, and perswaded the towns of Italie to make defection from the obedience of the Emperour, and specially the towne of Millan rebelled against him. But *Fredericke* brought them partly by force, and partly by feare vnder his subiection againe. In the end the Pope had recourse to the old weapons of his warfare, and he excommunicated the Emperour, but the Lord suffered not this proud Pope to escape vnpunished, for as he was walking with his attendants, in a Towne called Anagnia, a flie entered into his throte, and choked his breath.

Note.

After the death of *Adrian* the Emperour was not free of trouble, in regard of the schisme that fell out in the Roman Church, for two Bishops contended for the Popedome, to wit *Alexander* the third and *Victor* the fourth. The Emperour was required to pacifie this schisme, who gathered a councel at Papia, and desired both the Popes

to

to be preſent to heare their cauſe diſcuſſed in a lawfull aſſemblie. But Pope *Alexander* diſdained to be iudged of any man, and therefore he appeared not before the councell; For which cauſe the Emperour and the councell ratified the election of *Victor* the 4. Pope *Alexander* fled to France and curſed both the Emperour, and his owne competitor *Victor*. Afterward by money and flatterie, (powerfull weapons in a declining age) he procured ſuch fauour in the Citie of Rome that he was receiued gladly of the moſt part of the city. Pope *Victor* had ended his life before this time, to whom *Guido* Biſhop of Cremona was appointed ſucceſſour whom they called *Paſchalis tertius*, and many followed him. When Pope *Alexander* came to Rome the Townes of Italie were in great hope of libertie, and rebelled againſt the Emperour, they reedefied the towne of Millan, which the Emperour had ſacked, and ruinated, and they builded a towne called Alexandria in contempt of the Emperour; and in honour of the Pope. When the Emperour *Frederike* came to Italie, hee beſieged this new builded towne called Alexandria, but was betraied by *Henry* Duke of Bauaria, and Saxonia, ſo that he eſcaped hardlie in the habit of a ſeruant and returned to Germanie. The Emperour renewed his forces againe, and pierced into Italie with a great armie. Pope *Alexander* fled to Venice. *Otto* the Emperours ſonne on the other part with a well appointed nauie purſued after him, hauing receiued a commandement from his father to attempt nothing againſt the Venetians vntil his owne comming. But the young man more hardie, then circumſpect, encountred with the Venetians, and was ouercome, and taken priſoner. The father for relieuing of his ſonne from Captiuitie was content to come to Venice, and in Saint *Marks* Church to craue abſolution from Pope *Alexander*. When hee kneeled downe at the Popes feete, the proud Pope ſet his foot vpon the Emperours necke, and abuſed the words of holy Scripture, *Super aſpidem & baſiliſcum ambulabis, & conculcabis leonem & draconem*, that is, thou ſhall walke vpon the Lyon and the Aſpe: the young Lyon and the Dragon ſhalt thou tread

Note.

Pſal. xci. 13.

tread vnder feet. The Emperour answered, *non tibi sed petro*, that is, not to thee but to S. *Peter*: but the proud Pope replyed, *Et mihi & petro*, that is both to me and to S. *Peter*, (to wit) thou doest this homage. The Emperour not willing to giue any further occasion of offence held his peace, and so was absolued, and his sonne relieued, with whom hee departed from Venice.

After this, some affirme, that he led an armie to Palestina, to fight against the Turks, and that hee prospered, vntill at length he was drowned in a certaine riuer. The Christians in Ierusalem had their last helpe and refreshment from *Philip* king of France, and *Richard* king of England. These two besieged Acon and conquered it. But there was kindled betweene the two kings a feruent heat and indignation, euerie one of them enuying the honour of another, so that *Philip* returned to France, and king *Richard* after hee had conquered Ioppo, returned also to England. But by the way hee made ship-wracke, and hardly escaped the perill of drowning. And albeit hee disguised himselfe, putting on the habite of a seruant, yet he was knowne and taken prisoner, by the Duke of Austria, and was brought to the Emperour *Henry* the sixt: where hee was detained vntill hee paied the ransome of 10000. pounds money.

Note.

After *Baldowine* succeeded *Amalricus* the sixt king of Ierusalem. And after him his sonne *Baldowine* the 4. the 7. king of Ierusalem. Hee was sickly and not meet for gouernement. Therefore he committed the gouernement to *Guido* and *Raimundo* Count of Tripoli. The discord and debate betweene *Raimund* and *Guido* presented occasion to *Saladin* king of Turkes to recouer againe Ierusalem, and other Townes possessed by Christians for the space of 88. yeeres.

Note.

Henry the Sixt.

AEter the death of *Frederike* the first, his sonne *Henry* the sixt was declared Emperour, who raigned 8. yeeres: hee was Crowned by Pope *Cælestinus* the second who tooke *Constantia* the daughter of *Rogerius* out of a Monasterie, and gaue her in marriage to *Henry* the sixt, and both Sicils were bestowed to him in way of dowrie, paying alwayes to the Bishop of Rome the fee duely that was accustomed to bee paied out of those parts. *Henry* the sixt tooke Trancredus the young king of Sicile, put out his eyes and thrust him into a Monastery; and vsed great cruelty against the Bishops and other inhabitants of the Isle of Sicile; So that Pope *Cælestinus* did excommunicate him for his Barbarous crueltie, but hee went to Rome, acknowledged his fault, and obtained pardon together with a confirmation of the kingdome of Sicile. The Pope sollicited also the Emperour to lead an armie to Asia, for support of distressed Christians, which thing hee performed, albeit he went not thither in his owne person, for he sent the Bishop of Mentz, the Duke of Saxonie, the Duke of Austria, and the Duke of Bauaria, and the Lantgraue of Thuringia, with many other noble persons, and with a well appointed armie. But the yeere following their arriual at Palestina, the report of the Emperour *Henries* death, caused them to returne backe againe to Germanie, leauing the Christians in a verie desolate care.

CENTVRIE XIII.

Philippus.

AFter the death of *Henry* the sixt, *Philip* his brother by the helpe of the Bohems, Saxons, Bauaroies, and Sueuians tooke on him the Emperiall authoritie, contrarie to the minde of *Innocentius* Bishop of Rome and reigned 10. yeeres. In his time the country of Germanie was tormented with most cruell wars, for the Pope of Rome did excommunicate him, and caused the Bishop of Colen and other electors to make *Otto* Duke of Saxon Emperour, betweene whom and *Philip* were fought diuers battels. But *Philip* defended himselfe so couragiously, that by force hee held the Emperiall Crowne all his life-time against the heart both of *Otto* and the Roman Bishop who oftentimes had threatned, that either hee would pull from *Phillip* the Imperiall Crowne, or else that *Phillip* shold take from him his triple Diademe: so meek was this gentle Byshop. In the end the Countrey of Germanie being wearied with continuall warres entreated for peace betweene *Philip* and the Pope, which was obtained vpon these conditions, that one of *Philips* daughters should bee giuen in marriage to Count *Richard* the Popes Nephew, and another of his daughters should be giuen in marriage to *Otto* Duke of Saxon, who should for that cause denude himselfe of the Emperiall dignitie. Not long after this peace was concluded, the Emperour was cruellie murthered in his owne chamber by *Otto* Count Palatine. In this Emperours daies began the kingdome of the Tartarians who came from the mountains of India with their wifes and children in *Anno* 1202, and began to spoyle the Prouinces nereſt adiacent

Note.

The beginning of the Tartarian kingdome.

sent to themselus, afterward they ouerhaled the Parthians, Medes, Assyrians, Persians, Armenians, and Sarmatians, and in the end setled their dwelling place at Meotidis Paludes, a barbarous and fierce people, practising great cruelties against all nations both of Christians and others.

Otto Quartus.

After the death of *Philip*, *Otto* Duke of Saxon was Crowned Emperour by Pope *Innocentius* the third. Now it was the custome that hee who was crowned Emperour vsed to distribute gifts to the Romans, which custome being neglected by *Otto* the Romans made some commotion and tumult, wherein they abused the Emperours seruants. He therefore departing from Rome with great discontentment invaded certaine townes belonging to the Chaire of Rome, whereby hee incurred such hatred at the Popes hands, that hee was forth-with excommunicated, and although the Pope hated the of-spring of *Henry* the sixt, yet when the Electors of Germanie condescended to make *Frederike* the sonne of *Henry* Emperour, the Pope agreed thereto, because hee had a more deadly hatred at those who touched the apple of his eye, that is S. *Peters* patrimonie (as they call it) then at any other sort of people.

In the East *Alexius Ducas*, otherwise called *Murzulfus* raigned a short time, for hee was taken by the Venetians and Frenchmen, (who had restored againe Isacius, to his kingdome) and they threw him headlong ouer a steepe place because hee had murthered his Master for ambitious desire of his kingdome. These Venetians and Frenchmen set vp *Baldwine* Count of Flanders to bee Emperour of the East. Thus was the Empire of the East translated to the French nation for a time, as the Empire of the west had beene before in the dayes of *Charles de maine*. After him raigned *Henry* his brother 2 yeeres, who hauing no male children

left the kingdome to *Petrus Antisiodorensis* his sonne in law, who was cut off by the fraud of *Lascharis* after hee had raigned two yeeres. After him his sonne *Robert* raigned 7 yeeres, hee was crowned Emperour by the Bishop of Rome, as the Germane Emperours were accustomed to be. To him succeeded his young sonne *Baldwine*, in whose time the Empire returned againe to the Grecians. And *Theodorus Lascaris* sonne in Law to *Alexius Commenus* who plucked out the eyes of *Isacius*, was saluted Emperour and raigned eight yeeres, after whom *Ioannes Ducas* his sonne in Law raigned 33. yeeres.

Fredericus Secundus.

AFter the death of *Otto*, *Frederike* the second sonne to *Henry* the sixt, obtained the Empire and raigned 38. yeeres. Hee was by inheritance king of Naples, Apulia, Calabria, and Sicilia. His father obtained, shortlie after he was borne, of the Princes Electors that they should choose his sonne *Frederike* Emperour after his death, which they did, crowning him Emperour at *Aquisgraue* when he was about 20. yeere old. From thence hee passed with his nobles and Princes to Rome, and there with great solemnitie was consecrated & called *Augustus* by Pope *Honorius* the third. After his consecration he gaue by his charter to the Church of Rome the Dukedome of Fundanuus, for by the insatiable couetousnesse of the Roman Bishops this wicked vse and custome grew, that except the Emperours Elected and crowned would giue vnto them such great and large gifts, they could not obtaine of them their consecration and confirmation, which for that intent they deuised. Furthermore the said Emperour willing to shew himselfe more bountiful towards the Church of Rome, gaue and admitted those constitutions which the Pope himselfe would desire, by which doing he gaue a sword in their hands to cut his owne throat;

Note.

for

for hee did grant to the Canon of proſcription deviſed by the Pope and his adherents, that whoſoever were excommunicate for diminution of the liberties of the Church, and ſo continued a yeeres ſpace, that this perſon ſhould be within the danger of his proſcript, and ſhould not bee relaxed before hee had made ſatisfaction, and was admitted by the Pope to the Church and Congregation of good men againe.

But this liberty of *Fredericke* was well requited by *Honorius*, for ſoone after his returning to Germany, hee heard of certaine who begun to raiſe and make new factions againſt him: amongſt whom were found *Thomas* & *Richard*, the brethren of *Innocentius* the third, Earles of Anaquinos, that held certaine Caſtles in the kingdome of Naples againſt him by force, which Caſtles hee beſieged and beat downe. *Richard* alſo hee tooke and ſent him priſoner to Sicilia. But *Thomas* eſcaped and came ſpeedily to Rome, where hee was not onely received by *Honorius*, but alſo when the Emperor began to expoſtulate with him for the vnſeemlineſſe of this deed, the Pope was ſo chafed, that without further delay, he thundred out againſt him like a tyrant, his curſings and excommunications. *Note.*

After this fell out a ground of a new debate between the Emperour and the Pope. For the Chriſtians that were in Aſia were ſo weakened, that *Iohn* ſurnamed *Brennus*, King of Ieruſalem came himſelfe to the Emperour, and to the Pope to ſeeke helpe for the diſtreſſed Chriſtians, who were in Aſia. This *Iohn* gaue his daughter *Ioel* in mariage to the Emperour, with the title of the Kingdome of Ieruſalem in dowrie with her. The Emperour on the other part promiſed that with all poſſible expedition hee would leade an armie into Aſia againſt the Turkes: whereupon, and by the meanes of *Iohn* King of Ieruſalem, the Emperour and the Pope were reconciled againe. But before the Emperour tooke his iourney to Aſia, *Honorius* died, in whoſe roome ſucceeded *Gregorius* the ninth, who excommunicated the Emperour a new againe, becauſe hee was compelled by ſickneſſe

neſſe to come backe from his iourney to Aſia, and to remaine a ſpace in Europe for the recouering of his health againe.

The next yeere after, to ſtop the mouth of the ſlanderous and cruell Pope, and to declare to the world, that the laſt yeere hee did not leave off his iourney by his owne voluntary will, but by neceſſity: hee ſet forward with a great army and arrived at Ioppa. The Saracens were ſo troubled with his arrivall, that they were content to render to *Fredericke* the towne of Ieruſalem, with all the poſſeſſions that were ſituate betweene it and Ptolemaide, and the greateſt part of Paleſtina, and the Cities of Tyrus and Sydon, which were in Syria, and all other territories which *Baldwin* the fourth at any time had occupied there. Alſo they were content to ſet at liberty all the priſoners who were in their hands: and finally, to conclude peace for the ſpace of ten yeeres.

In the meanetime, while the Emperour is thus occupied in Aſia, Pope *Gregory* the ninth in the Emperours abſence, made it knowne to the whole world, for what cauſe he was ſo earneſt to chaſe him away to the Eaſt: not that he cared for the welfare of the diſtreſſed Chriſtians in Aſia, but to the end hee might worke him ſome trouble in his abſence, as appeared by all theſe ſubſequent practices. For hee invaded the kingdome of Naples, and the reſt of the dominions which pertained to the Emperors inheritage: and ſubdued a great part of theſe dominions to himſelfe. Likewiſe he had a ſecret dealing with *Henry* the Emperours ſon, to ſtirre him vp againſt his father, and prevailed ſo farre in this divelliſh treaſon, that by the Popes counſell hee put from him his truſtie Counceller *Ludovicus*, Duke of Boioria, whom his father had ordained to be guider of his ſonne in his abſence. Likewiſe when the Emperour ſent letters out of Aſia declaring the good ſucceſſe that God had given him, and therewith deſiring the Pope and Chriſtian Princes and people, to give thanks to God for the ſame. Theſe letters ſo grieved the Popes minde, that hee rent them in peeces, caſt them

Note.

vpon

vpon the ground, and trode them vnder his feet to the great admiration of the Emperours Legats. Againe to colour the rage of his impotent minde with some excuse, who could not bridle the fury of his malicious heart, pretending this to be the cause of his anger, because the Emperour amongst other conditions of peace, bound vp betweene the Christians in Asia and the Saracens, hee had licensed them to come (alwayes without armour) to the place of the holy grave. Also hee made rumours to passe through Italy of the Emperours death, to the end the townes which were vnder his dominion, might be faint-hearted, and resigne over their cities into his hands. As likewise the souldiers who returned home out of Asia, he caused to be cut off, lest by their reporting the truth, and the good successe of *Fredericke*, the townes vnder his obedience might be encouraged. *Note.*

The Emperour being advertised of all these practices done against him in his absence, left in Asia *Renaldus* with his garisons, cõmanding all the other bands to be vnder his appointment: And with all speed came with certaine gallies to Calabria, and within short space tamed his enemies, and recovered all his holds and dominions againe. Also he sent to the Pope to entreate for his favour, notwithstanding all the iniuries he had received at his hands, but was not heard nor accepted into favour, vntill hee had paied an hundred and twenty ounces of gold, for his absolution.

After this, great rebellon was stirred vp in Germany against *Fredericke*, for his owne sonne *Henry Cæsar* began to vtter the fruits of that old traffique that was betweene him and the Pope, and caused *Ludevicke* Duke of Boiaria, of whom we did speake before, not onely to be put from his Court, but also most cruelly to be murthered. The Emperour thought it no time to sleepe: wherefore entring into Germany, hee assembled a Councell in the citie of Nurburg, where the conspiracy of *Henry Cæsar* was manifestly detected, whereof the Pope was the chiefe author, and hee by the iudgement and sentence of 70. Princes, condemned

of

of high treason. And being commanded by his father to be bound, was as a prisoner brought to Apulia, where not long after hee died in prison. In whose roome hee ordained his third sonne *Conradus Cæsar*, by consent of all the Peeres and Princes. Also *Fredericus Austriacus* his sonne, was proclaimed for an enemy to the Common-wealth, from whom were taken Austria and Stiria, and brought againe vnder the Emperours obedience and fidelity: who having set Germany at quietnesse, left there *Conradus Cæsar* his sonne, and with his army returned to Italy, to punish such as with *Henry* his eldest sonne had conspired against him, whose treasons were all detected at the condemnation of *Henry Cæsar*, and chiefly the Popes, who vnderstanding that the Emperour with warlike furniture marched towards Italy, albeit hee fained himselfe to be reconciled, and a friend to him, yet was hee notwithstanding to him a most secret and intestine enemy. For hee sent to those cities who had conspired against the Emperour, admonishing them that they should ioyne themselues together, and that they should furnish strongly their cities with garrisons, and send for aide to friends, and that with all their force they would prepare themselues for warre. Also hee sent Ambassadors to the Emperour to forbid him and his army to come forward vnto Italy, and to say vnto him (not by way of entreaty, but imperiously) that what cause of controversie hee had against the Longobards, the same hee should commit to him, and stand to his arbiterment. The Emperour nothing regarding this foolish interditement, prosecuteth his purpose and marcheth towards Italy: where he brought vnder his subiection those cities that rebelled against him, as Mantua, Verona, Terniſium, Patavium, and others: and then hee afterward set vpon the great Hoast of Mediolanenses, the Brixians, the Placentines, and other confederats, of whom hee tooke a thousand prisoners, and also their Generall, being the chiefe Magistrate in the citie of Mediolanum, *Petrus Tenopolus* the Dukes sonne of Venice, and slew diverse Captaines moe, and tooke all their Ensignes.

Note.

The

The Pope perceiving the overthrow of his confederates, could no longer cover his malice, but did breake out in open fury and rage against the Emperour, and pronounced a sentence of proscription against him, depriving him of all his dignities, honours, titles, prerogatiues, kingdoms, and whole Empire. Also calling vnto him the Venetian and Genuan Legats, made a peace betweene them (for they had beene at variance for certaine causes about their Sea coasts) and covenanted with them vpon this condition, that vpon their charges they should rigge and man 35. gallies, which should spoyle and burne all along the Sea coasts of the kingdomes and dominions of *Fredericke*. But when hee saw the good will and fidelity that the Duke of Venice bare vnto the Emperour, who notwithstanding the displeasure he tooke by the imprisonment of his sonne, yet would he not make warre against him. For which cause the Pope had recourse to his old practises, whereby his predecessors had trodden all Princes vnder their feet. And so hee put forth an edict at Rome, to the vniversall Church and people, the beginning whereof is, *Ascendit de mari bellica bestia*: wherein hee declareth the causes wherefore hee curseth the Emperour to the divell of Hell, and deiecteth him from his Princely dignity: charging him with treason, periury, cruelty, sacrilege, killing of his owne kindred, and all impiety, and accuseth him as an hereticke, schismaticke, aud miscreant. And this edict of the Emperours cursing, he commanded all Bishops, Prelats, and others of the Clergie, that they should solemnly recite the same in their Churches in stead of a Sermon. And furthermore, charged them and all other Christian men, vnder paine of cursing and damnation, that they neither helpe the Emperour, nor yet so much as wish him well. *Note.*

Moreover, by meanes of *Albertus Behauus* his Legat, hee stirred vp great rebellion against the Emperor in Germany. For hee drew *Otto* Duke of Boiaria from the Emperours obedience, and with him *Venceslaus* and *Belus*, Princes of the Hungarians, and *Henry* Duke of Polonia. To whom

also

alſo *Fredericus Auſtriacus* the Emperours ſonne (becauſe he was proſcript or out-lawed of his father) was eaſily adioyned. The Emperour was at Patavium, when theſe newes were brought to him. Therefore hee commanded *Peter de Vineis* his Secretarie, vpon Eaſter day to make a narration to the people of his great munificence to the Biſhoppes of Rome, and againe of their iniuries towards him in recompence thereof: of his innocencie alſo, in all the heads whereof hee was accuſed by the Pope: and finally, of the vſe of Eccleſiaſticall cenſure, and of the errors and abuſe of the Church of Rome. By which Oration of his, he ſo remooved the clowds of blinde ſuperſtion from mens hearts, and the conceived opinion of holineſſe of the Church of Rome, and alſo of their vſurped power, and ſubtle perſwaſion, that both they ſaw, and plainely perceived the vices and filthineſſe of the ſame. At the ſame time the Emperour (as ſaith *Albericus*) writ to the Pope theſe veres.

Roma diu titubans longis erroribus acta
Corruet, & mundi deſinet eſſe caput.

To whom the Pope anſwered againe in other verſes.

Niteris incaſſum navem ſubmergere Petri;
Fluctuat, at nunquam mergitur illa ratis.

The Emperour moreover, by his Letters and Legats, giveth intelligence to all Chriſtian princes, as well of the fained crimes wherewith he was charged, as alſo of the cruelty of the Biſhop of Rome againſt him. In all this time it pleaſed God to ſupport the Emperor with ſome comfort, which many of his Predeceſſors lacked. For the Biſhops of Germany were faithfull ſubiects vnto him, and not onely refuſed to execute the Popes edicts and mandats in their Churches, but alſo they accuſed and condemned *Albertus Behavus* the Popes Legat, as a moſt impudent impoſtor and a wicked fellow, and a moſt peſtiferous botch and ſore of the Chriſtian Common-wealth, and gaue him to the Diuell

as

as a ruinous enemy as well of the Church, as of his naturall Countrey. This warre betweene the Emperour and the Pope waxed ſo hot, that vpon a time the Emperour came to Piſas and Viterbium, the Pope fearing hee would come to Rome, cauſed a ſupplication to be made, wherein the heads of *Peter* and *Paul* were carryed about, and with a ſharpe and contumelious Oration hee ſought to deface the Emperour, promiſing everlaſting life, and giving the badge of the Croſſe to ſo many as would arme themſelues and fight againſt the Emperour, as againſt the moſt wicked enemy of God and his Church. Now the Emperour marching ſomewhat neere the gates of Rome, when hee ſaw ſouldiers marked with the badge of the Croſſe comming out againſt him, gaue a ſharpe charge vpon them, and put them ſoone to flight, and as many as he tooke (cutting off that badge from them) he cauſed to bee hanged. But the more hee proſpered the more he was enuyed of the Pope, who by his Legats, called to a Councell at Rome, all ſuch Prelats out of Italy, France, and England, as hee thought to favour him and his proceedings: that hereby as his laſt ſhift and onely refuge, hee by their helps might depriue *Fredericke* of the Empire, as an vtter enemy to God and his Church. Of all which the Emperour having intelligence, and knowing that theſe aſſemblies ſhould be but to his deſtruction, hee determined to ſtop and let their paſſages to Rome, both by Sea and Land. And therefore ſent out his ſonne *Henry* with certaine Gallies, to keepe the coaſts of Sardinia, and from thence to Piſas, and with the Piſans to rigge out a Navie to meete with ſuch as ſhould aide the Pope of Rome. The Popes aſſociats on the other part, procured that the gallies and ſhippes of Genua (having *Guilielmus Braccius* for their chiefe Captaine) ſhould bee ſent out for defence of the Prelats that were to repaire to the Councell. Thus the Piſan army launched forth to the Sea with forty ſhips and gallies, and betweene the Iſles of Lilium and *Mons Chriſti*, which lie betweene Liburnium and Corſica, they met with the Genuan ſhips, and fiercely began to boord them. In which

fight

fight at length were three of the Genuan ſhippes ſunke and 22. taken and brought away, with all the riches and treaſures in them. In thoſe were taken three of the Popes Legats (whereof two were Cardinals) *Iacobus Columna*, *Otho Marchio*, and *Gregorius de Romania* (all cruell enemies againſt the Emperour) and many other Prelats moe, beſides a great number of Legats and Procurators of cities, with an infinit number of Monkes and Prieſts, as alſo the Genuan ſouldiers, with diverſe others. Alſo beſides the prey and booty, they found many writings and letters which very much helped the Emperour, in cleering his cauſe againſt his enemies.

Note.

Whileſt this diſcord was between the Emperour and the Pope, *Orthodarius* the Emperour of the Tartarians, ſoone invaded the borders next adiacent to him, and conquered Ropolanium, Bodolium, Mudanium, with diverſe other townes and villages: deſtroying, waſting, and burning the countries all about: killing and ſlaying, men, women, children, ſparing none of any ſex or age. At whoſe ſudden invaſion the people being affrighted and troubled, were glad to leaue all that they had, and diſperſe themſelues into woods, and flie vnto marſhes and mountaines: ſo that by this time the Tartarian Hoſte was come as farre as Wratiſlavia, where *Henricus* of Polonia, and the Duke of Sileſia met with them, but by reaſon of inequality both in number and forces, they were eaſily defeated and ſlaine. From thence they came to Moravia, and from thence to the kingdome of Bohemia and Hungary, at which time *Belus* King of Hungarie ſent to the Emperour for ſupport againſt the Tartarians, promiſing that Hungarie ever after ſhould be vnder the iuriſdiction of the Emperour. The Emperour on the other part was moſt willing to helpe the Hungarians and other Chriſtians, and ſent to the Pope to perſwade him that hee would take vp and conclude a peace, and mitigate ſomewhat his wrath, in regarde of the immiment danger like to enſue vpon the whole ſtate of Chriſtendome, by reaſon of a civill diſſention.

But

But when hee saw that by no meanes the Pope would relent his furie, hee was compelled to write againe to the King of Hungarie, that hee could stand him in no stead at that time, because the Bishop of Rome refused all treatie of peace: notwithstanding hee sent *Conradus Cæsar* king of Bohemia, aud other Princes of Germanie to resist and withstand the enemie so farre as in them lay. Thus may bee seene the louing zeale and affection that the Pope of Rome hath toward Christian people, that hee had rather bend his forces to revenge his malice vpon the Christian and good Emperour, then either by himselfe to withstand, or yet by concluding a profitable peace to permit others to withstand the most bloodie and cruell Tartarian. But euen in the midst of this spoyle and havock of Polonia, Bohemia, and Hungaria, was it determined that *Libussa* the Princes confederate with the Pope should bee assembled about the deposing of the Emperour, and creating of another. When *Frederike* saw there was none other remedie and that hee laboured in vaine to haue peace, hee prosecuted the warre to the vttermost, and when hee had gotten Tudetum and reconciled the same, hee destroyed the Townes of Geminium and Naruia and gaue the spoyle of them to his souldiers, hee gentlie receiued the yeelding vp of Siburnium and wasted all the countrey about Rome: wherewith the Pope being dismaied, and seeing that things prospered not so well with him against the Emperour as he looked for, being in dispaire of obtaining his purpose died in great anger and displeasure. Note.

Thus when the author of all this conspiracie was gone, The Emperour with his armie marched forward against the Tartarians who hearing of his comming left the straight way through Hungarie by which they came, and returned by the riuer of Danubium to Taurica, and so through the Fenns of Meotida and by the riuer of Tanaium into Sarmatia Asiatica.

After *Gregorie Celestinus* was created Pope who died within 18. daies after, to whom succeeded *Innocentius*. In whose

time the Emperour hoped for peace but was disappointed; for albeit a day was appointed for their meeting together at Festennia, and the Pope had promised that hee would be there before the Emperour and expect his comming, yet hee mocked the Emperour, and secretly in the night tooke ship and first came to Genua, and from thence to Lyons in Fraunce where hee gathered a councell and excommunicated the Emperour. Notwithstanding the Emperour was determinate to goe to Lyons himselfe, and to conferre with the Pope, both concerning this sentence pronounced against him, as also about the conclusion of peace, if by any meanes it could be obtained. But as he was vpon his iourney newes was brought to him that Parma was taken by his out lawes assisted by the Popes Legat, wherefore being out of hope of peace, he set himselfe againe to the warre, and besieged Parma planting ouer against it the forme of a towne, which he called Victoria, wherein his Souldiers camped. But the citizens of Parma getting knowledge vpon a time that the Emperour was gone to hunting and his souldiers were stragling here and there without order, issued out of the towne, and slew a great number of them, and burnt his Campe *Victoria*. Soone after the Emperour being in Apulia in a certaine Castle called Florentinium, ended his life.

In this time it is to be noted that there was such dissention betweene the Emperour and the Pope that the factious names of the Guelfes and Gibelins sprang vp in Italie, and continued euer since, almost to our owne dayes, for the Guelfes followed the Pope, the Gibelins the Emperour, so that it came to passe that all they who followed the Pope were called by the name of Guelfes, and these who followed the Emperour, Gibelins.

Note.

Conradus Quartus.

AFter the death of *Fredericke* succeeded *Conradus* his sonne who with manly courage, began to subdue the Townes of Apulia, and of the kingdome of Naples which rebelled against him, but he was hastily cut off by his brother *Manfred*, who being couetous to keepe in his owne hand the Dukedome of Apulia (which hee had invaded) caused to empoyson the Emperour *Conrad*, after hee had raigned 2. yeeres. Also hee caused the testament of *Conrad* to be suppressed wherein hee had appointed *Cunradinus* his sonne to be heire of all his dominions. At this time *Innocentius* 4. thinking it most convenient to invade the Kingdome of Sicilie and bring it vnder his dominion sent two strong armies to subdue it, but they were both ouercome and driuen back by *Manfred*, whereat the Pope was so grieued with Melancholie that hee died. But Pope *Clemens* succeeding *Innocentius* stirred vp *Charles* Count of Angeow brother to *Lewis* king of Fraunce to make war against *Manfred*, who prevailed against him, and killed him and possessed Sicilia, Calabria, and Apulia, and all that *Manfred* before had vnder his obedience. *Cunradinus* the sonne of *Conrad* being come to perfect age came with an armie to Italie to claime his fathers Dominions and was gladly receiued at Rome, soone after was ouercome in battell by *Charles* Count of Angeow (who had slaine *Manfred* before) and was cast into prison, and afterward by commandement of the Pope was beheaded at Naples with *Fredericke* Duke of Austria his assister. For *Charles* vpon a time demanded the Roman Bishop *Clemens* 4. what hee should doe with his prisoners, to whom he answered *Vita Cunradini, mors Caroli*, that is, the life of *Cunradinus*, is the death of *Charles*, wherevpon ensued their publike execution. So the Kingdome of Naples by the crueltie of

Note.

the Romane Bishop against the iust owner, came into the hands of Frenchmen.

Wilielmus.

William Count of Flanders (whom Pope *Innocentius* had declared Emperour when hee excommunicated *Frederike* at Lyons) was yet aliue and was accounted Emperour, but hee was slaine by the Frisians, after hee had raigned one yeere, after the death of *Cunrad*. After whose death variance fell betweene the Electors of Germanie for choosing of the Emperour, for part named *Alphonsus* King of Castile, others *Richard* the brother of king *Henry* of England. But because neither of them were receiued by the whole Empire, the Emperiall authoritie was counted voyd and vacant the space of seuenteene yeeres. In the East raigned *Theodorus Lascaris* the younger 4. yeeres.

The Empyre voyd of an Emperour the space of 17. yeers.

Rodulphus.

IN the yeere of our Lord 1273. the Princes Electors being assembled together at Frank foord choosed with one consent *Rodulph* Count of Halsburg to be Emperour, who gouerned 18. yeeres. This man neuer receiued the Emperiall dignitie nor entred into Italie, for hee vsed to recite to his familiars, the fable of the foxe that said to the Lyon hee was affraid to enter into his denne, because hee perceiued the stepps of many beasts going inward, but of none that returned out againe. And so he said, many Emperours haue entered Italie with great Pompe and glorie, but by the meanes of the Bishop they returned euill handled with great iniuries. He had deadly warre with *Ottiocarus* King

Note.

of

of Bohemia who had invaded Austrich and appropriated it to himselfe while as the Empire wanted an head through the variance of the Electors, against him he fought a sore battell in the fieldes of Austrich and obtained the victorie, and *Othocarus* there was slaine, whose sonne the Emperour gentlie entreated, giuing him *Suta* his daughter in marriage, and giuing *Agnes* daughter to *Othocarus* in marriage to *Rodulph* the Emperours sonne.

Adolphus.

After *Rodolph*, *Adolph* Count de Nassaw was chosen Emperour and raigned six yeeres, he was infortunate in all things hee went about, and therewith so needie and poore that when hee had receiued of King *Edward* of England a great summe of money to aide him against the King of Fraunce hee spent the money vpon his houshold and had not wherewith to fulfill his promise when time required. Hee had great warres with *Albert* Duke of Austrich, whom he trauelled to depriue of his Dukedome, But *Albert* led out his armie against him, in the fieldes of Spira, and discomfited his hoste and killed himselfe, and raigned in his steed as will be declared in the next Centurie, god willing.

In Constantinople after *Theodorus Lascaris* the younger, succeeded *Michael Paleologus*, and raigned 35. yeeres. He plucked out the eyes of *Iohn* the sonne of *Lascaris* and right heire of the Empire. His sonne *Andronicus* againe who succeeded to him, caused his father to bee buried in an obscure place and not in a princely Sepulchre, because he had agreed with the Church of Rome. Emperours of Constantinople.

Now as touching the holy Land many great armies went to Asia in this Centurie for recouering of Ierusalem, first vnder the cõduct of *Ludouick* Duke of Bavaria, *Leopold* D. of Austrich, and *Andro* king of Hungarie with the Florentins and Genuans The first Armie was led for recouerie of the holy land.

Genuans marked with the badge of the Crosse, and diuers Bishops of France and Germanie raised an armie, tooke the towne of Damiata in Ægypt, but soone after it was lamentably lost, by a deuised stratageme of the Sultan of Ægypt, who fained as though hee had beene flying from place to place, vntill hee found the Christian armie Camping in a low place beside the riuer Nilus, and then opening the sluses of the water, the most part of all the Christians were drowned, and Damiata againe recouered. The second armie was led by *Fredericus* the second into Asia, at what time Ierusalem was recouered againe, and all that *Baldwine* the fourth had of old in his possession, was rendered to the Christians, and a couenant of peace was bound vp for 10. yeeres to come, as hath beene declared in the treatise of the life of *Fredericke*. The third armie was raised vp by *Theobald* King of Nauarre, *Americus* Count of Montfort, *Henry* Count of Campanie, *Peter* Count of Britan, and *Anselmus de Insula*: *Theobald* hauing the chiefe regiment of the armie, which set forewarde by the intisement of *Gregorie* the 9. before the time of the 10. yeeres peace concluded by *Fredericke* had taken an ende. For the which cause it is not to be doubted but this voyage had the more vnprosperous successe, for they had lost the third part of the armie before they came to Antiochia, from thence they went to Ptolemais and from thence to Gaza. The Barbarians perceiuing that this armie was set forth without the Emperours aduice (because his Souldiers that were in Asia keeped the bond of peace and assisted not this armie of *Theobald*) they laid there Ambushments in secret places wayting for advantage of the Christian armie, and set vpon them when they were wearie, returning from their spoiling with great prey: but the Christians made strong resistance and put the aliens to flight. The day next following the Barbarians renewed their forces and prevailed against the Christians, *Americus* Count of Montfort, and *Henry* Count of Campanie being slaine. And *Theobald* king of Navarre with great difficultie

The second armie.

The third armie.

eultie eſcaped and returned home accompanied with a very few number of men who remained vndeſtroyed in that vnproſperous voiage. The fourth armie was led by *Richard* Count of Cornwall, whom the Pope had put in hope to be made Emperour, but when hee came to Ieruſalem, and vnderſtood by *Rainoldus* the Emperours deputie there, of the peace which had beene concluded by a ſolemne couenant hee enterpriſed nothing againſt the Barbarians, but ſubſcribed the bond of peace concluded before by the Emperour *Fredericke*, and leſt he ſhould ſeeme to haue made all his trauels in vaine, hee receiued ſome dropps of the Lords blood from the Patriarch of Ieruſalem, ſo blind was this ſedueed age that a vaine ſhew of counterfet reliques was counted a worthie price to recompence the ieopardous trauels of Princes leading great armies from one end of the world to another. After the death of *Rainald*, the Templaries without all regard of the peace bound vp, denounce warre to the Saracens and compelled the Chriſtians in Aſia to put themſelues in armes. But the Soldan of Ægypt ſent for ſupport of the Babylonians, who ſent vnto him a companie of ſauadge men called Groſſouij who pitched their campe at Gaza and tooke it, and deſtroied all the Templaries that dwelt therein. The like did they to the inhabitants of Aſkelon, alſo the people that came to ſupport the Templaries were vtterly cut off, and finallie they ſet vpon Ieruſalem which was eaſily conquered, and all the inhabitants thereof were put to the ſword without regard of ſexe or age, and the towne it ſelfe was ſubuerted, neither was any building ſpared though neuer ſo ample pleaſant, alſo they ſubverted the Sepulchre of the Lord.

The forth armie.

The templars breaking the couenant made with the Barbarians are deſtroyed.

The firſt voiage was vndertaken by *Lewis* King of Fraunce ſonne to the Queene *Blanch* who being diſeaſed and almoſt at the point of death vowed to God that in caſe hee recouered health: hee would be croſſed or marked with the croſſe, to viſit the Lords Sepulchre and there ſolemnly to render thankes; which vow alſo hee endeuored

The firſt voiage.

to performe, and in the yeere of our Lord 1248. after he had receiued the Popes blessing at Lyons, set forward with a mightie armie hauing in companie with him the Earle Atrabacensis his brother the Duke of Burgundy, the Duke of Brabant, the Countesse of Flanders with her two sonnes, the Earle of Britanie with his sonne, the Earle of Barrensis, the Earle of Swetson, the Earle of S. Paul, the Earle of Druise, the Earle Retel, with many other noble Persons.

In the beginning of this enterprise they seemed to prosper well, for they tooke the Towne of Damiata at their first arriuall into Ægypt, which was the chiefe seat and hold of the Saracens in all Ægypt. At the losse whereof the Soldan of Ægypt with the Saracens in those parts were so astonished, that they offered the Christians the possession of Ierusalem, and the holy Land, which the Christians so much contended for, prouiding they would render vnto them againe the Towne of Damiata. But the Earle of Artoys, the kings brother puft vp with insolent pride would in no waies suffer the offers of the Saracens to be accepted, but required also Alexandria the chiefe Metrapolitan towne of Ægypt to be deliuered vnto them. But soone after the Soldan of Ægypt beset them so stronglie, both by Sea and Land, that they were glad to craue againe the peace which was offered and could not obtaine it. In the ende they were purposed to leaue a Garrison to keepe Damiata, and to march out in battell themselues. The Earle of Artoys through his insolent pride (thinking all was his owne whensoeuer he gat any small aduantage of the enemie) brought himselfe and all the armie to confusion, for he passed ouer a shallow foord of Nilus which a certaine Saracen lately conuerted to Christ had made knowne, and hauing in company with him the Master of the Temple, and *William Longspath*, with his companie of English souldiers and diuers others, euen the third part of the armie, set vpon the Saracens when they were not aware, and did them great harme. This victorie obtained he would needs goe forward, deuiding himselfe

ſelfe from the maine Hoaſt and beſieged the Caſtle, and Village of Manſor. But the Saracens finding him ſeparated from the reſt of the army, compaſſed him about, and deſtroyed him and all his company, in ſo much that ſcarce one man eſcaped aliue (except two Templars, one Hoſpitular, and one poore Souldier) to bring newes thereof to the King. After this the Souldan ſuddenly appeared with multitude of innumerable thouſands, againſt the King himſelfe. In this miſerable conflict the King with his two brethren, and a few that claue vnto him were taken captiues, all the reſidue were put to the ſword, or elſe ſtood to the mercy of the Saracens, whether to bee ſlaine or remaine in wofull captivity.

The Souldan after the captivity of the King, fraudulently ſuborned an army of Saracens to the number of the French army, with the armes and enſignes of them that were ſlaine, and ſent them toward Damiata, where the Duke of Burgundie with the French Queene, and *Odo* the Popes Legat and other Biſhops, and their garriſons were remaining, ſuppoſing vnder the ſhew of Frenchmen to be let in. But the Captaines miſtruſting their haſty comming, and miſdoubting their viſages not like to the French-mens, ſhut the gates againſt them, whereby they returned fruſtrate of their purpoſe. Yet afterward Damiata was rendered to the Saracens as a part of the Kings ranſome, which citie being twice won, and twice loſt by the Chriſtians, the Souldan afterward cauſed vtterly to be razed downe to the ground.

It is to bee noted in this Tragedy, that the Pope of Rome was the chiefe ground of all this lamentable calamity. For the King wiſely conſidering what great helpe hee might haue gotten by the concurrance of the valiant and wiſe Emperour *Fredericke*, travailed for reconciliation between him and the Pope, before hee vndertooke his voyage, but all his travails were ſpent in vaine, and ſo the King of France went alone to this dangerous enterpriſe, taking with him the Popes bleſſing, as is ſayd before. *Note.*

But like as *Fredericke* before proſpered not the worſe that he

he was curſed of the Pope, ſo it may be perceived that *Lewis* King of France proſpered not the better, albeit the Pope bleſſed him. Before wee ſpeake of the ſixt voyage of his age it is to be marked, that God raiſed vp *Mango* King of the Tartarians to make warre againſt the Saracens: he was baptiſed and profeſſed the name of Chriſt, and ſent his brother *Halo* to fight againſt the Saracens. Who overhailed Perſia, Aſſyria, Meſopotamia, and in the end came to Syria, and conquered Damaſcus, appointing his ſonne *Abaga* to bee Governour of the ſame, for hee returned himſelfe to inherit the kingdome of his brother *Mango*, whom hee heard to be dead. Alſo *Abaga* afterward hearing of the death of his father *Halo*, returned to gouerne his fathers kingdome, leaving behinde him ten thouſand horſemen to ſupport the Chriſtians, in the hands of *Guirboca*, who alſo favoured the Chriſtians for a time, vntill they ſlew his Nephew, and then hee alſo became an enemie vnto them, and invaded the towne of Cæſarea, and ſet it on fire.

Mango King of the Tartarians fighteth againſt the Saracens.

At this time *Nelethinus* the ſonne of *Turqueminius*, Souldan of Egypt, fearing the dominion of the Tartarians in Syria, provoked *Guirboca* to fight, and deſtroyed him and his army: and they that eſcaped of the Tartarians fled to Armenia. Thus the ſmall comfort which the Chriſtians had by the Tartarians, was firſt turned into hatred, and afterward was vtterly taken away by their deſtruction.

The ſixt voyage was vnder the King of France, and *Henrie* King of England, who ſent Prince *Edward* his ſonne to Paleſtina in his place, and *Charles* Duke of Angeow, who was declared by the Pope to be King of Sicile, and King of Ieruſalem. In this voyage the one part of the army, to wit, French-men, arrived at Africa and beſieged the towne of Carthage and tooke it: alſo they beſieged Tuenetum ſixe moneths, at which time the army was troubled with a grievous peſtilence, whereof the King himſelfe, and the Popes Legat both died. But *Charles* King of Sicile came with a freſh army: *Mulet* the Prince in thoſe parts, entreated for peace, which was granted vpon theſe conditions. Firſt, that

The ſixt army.

A peace concluded.

if

if any in Africke would professe the Christian religion, they should bee permitted so to doe without molestation. Next, that the Christians who were detained in captivity should be set at liberty. And thirdly, that there should bee payd yeerely to the King of Sicile forty thousand crownes.

The other part of the army vnder the conduct of *Edward* Prince of England, came to Syria, where *Edward* was circumvented by a deceitfull Saracen, who came with letters to him from his master, and wounded him with an invenomed knife, whereby hee was in great danger of his life, but being cured by skilfull Physitians, he escaped death. Also hee staied in Ptolemais vpon the arrivall of the rest of the army out of Africke, but when hee had long waited in vaine, hee was compelled to returne back againe to his owne countrey.

In this voyage it is to be noted, that the Pope of Rome miserably abused the Christian people: for the armies raised against the Turkes and Infidels, hee caused to serue the covetous appetite of his bloody heart, as plainely appeareth in the French army which *Guido* Bishop of Altisiodorum conducted to Viterbium: *Vrbanus Quartus* sent his army against *Manfred* King of Sicile, to subdue vnto him Sicilia, and to roote out the ofspring of *Fredericke*, which he deadly hated, and when this enterprise succeeded not to his hearts contentment, *Clemens* his successor stirred vp this *Charles* Duke of Angeow, who vsurped the kingdome of Sicile, destroyed the posterity of *Fredericke*, and at the Popes desire vndertooke this voyage to Asia, whereof wee haue last spoken. *Note.*

The seuenth voyage of this age, was vndertaken by the Emperour *Rodolph*, who according to his promise made to Pope *Gregory* the tenth, was willing to raise an army and succour the Christians in Asia, but hee was so impeded by the warres hee had with the King of Bohemia, that hee could not in his owne person goe to Syria, but hee sent *Henrie* Prince of Mechelburg with a strong army to supply his place, who comming to Ptolemais wasted and burnt The 7. army.

burnt with fire the region round about Damascus. The Barbarians durst not encounter with him in open battell, but circumvened him, and vpon a time as hee was leading away a great prey, they lying in wait for him, arose and brought him to the Souldan: where hee was detained in captivitie 26. yeeres. After this the Christians in Asia were brought to vtter wracke, for the Saracens invaded Antiochia and tooke it, and destroyed the Christians there. Afterward vnder the conduct of *Aphir* their Souldan, they besieged Tripolis and tooke it, and razed it to the ground. Also Tyrus was rendered vpon condition that the Christians there should safely depart with so much of their substance as they could transport with shippes, or drawe with beasts. And finally, all the townes and holds which the Christians had in Syria, were taken by the Saracens, onely Ptolemais excepted, which afterward was taken by *Araphus* the Souldan, the Christians therein being put to the sword, and the citie it selfe vtterly razed to the ground, in such sort that there was not so much as a monument of it left vndestroyed.

The Christians vtterly destroyed in Asia.

Now when all was lost, the Christians obtained some new and fresh comfort by the conversion of *Cassanus* Prince of the Tartarians, to the Christian religion, who expelled the Saracens out of Syria, and repayred the temple and towne of Ierusalem, and restored it to the Christians, and set at liberty *Henry* Prince of Mechelburg, who had been detained captiue a long time. Also he tooke the towne of Damascus, and appointed *Capcacus* to be Governour there, like as *Molais* was left to defend Ierusalem. But after the returne of *Cassanus* to his owne countrey, *Capcacus* revolted to the Souldan of Egypt, and *Molais* finding himselfe alone, vnable to resist the force of the Saracens, departed to Mesopotamia. So did the Saracens easily recover againe Ierusalem.

Note.

Here also is to be marked, that the Popes of Rome who were too prodigall of Christian mens blood, continually instigating them to lead armes to Asia, for the recovery of the Holy Land, yet did they esteeme so much of their owne glory

glory, that they preferred it to the Holy Land and the liues of all the Christians that were in Asia, as evidently appeareth in the doings of *Bonifacius* the 8. who had the faireſt occaſion offered to him of all others, of recovering the Holy Land. For *Caſſanus* Prince of the Tartarians had conquered Syria from the Saracens, and left Governours in it, with expreſſe commandement that they ſhould binde vp a covenant of friendſhip with the Princes of the Weſt, and get ſupport from them for the keeping of Syria, in the Chriſtians poſſeſſion. But the Biſhoppe of Rome puft vp with pride, was ſo buſie to tread vnder his feet the King of France that hee neglected this ocaſion, the like whereof was never offered in any time following. And this negligent dealing was the cauſe why *Capcacus* made defection to the Souldan of Egypt.

CEN-

CENTVRIE XIV.

Albertus the first.

AFter the slaughter of *Adulph*, *Albert* the first, Duke of Austria was made Emperour, and raigned ten yeeres: and in the end was killed by his Brothers sonne. In his dayes sprang vp *Otthoman* the first King of the Turkes, who being a courageous warriour, by spoyles and robberies enriched himselfe, and subdued a great part of Bythinia, and of the countrey lying about Pontus Euxinus, and tooke vpon him the name of a King, to be called the King of the Turks.

The death of *Albert*.

Otthoman first King of the Turkes.

Henricus the seventh.

NExt to *Albert*, raigned *Henrie* the 7. A Prince, wise, iust, honest, and beloved of all men, neither puft vp with pride in his prosperity, neither deiected in mind for any kind of adversity. After hee had pacified the countrey of Germany, hee tooke his iourney toward Italy, to reforme the abuses there, but was hastily cut off by the wicked malice of the Florentines, as is supposed, for they hyred a certaine Monke to poyson the Emperour, which thing hee performed, and mixed poyson with the bread of the Eucharist, wherewith the noble Emperour was impoysoned in the Castell of Bonconvent, after hee had raigned foure yeeres and eight moneths.

Henry the 7. poysoned by a Monke.

Ludo-

Ludovicus the fift.

Lewis the fift was choſen Emperour after the death of *Henry* the 7. and raigned 32. yeeres. Hee was Duke of Bavaria, againſt whom others had elected *Fredericus Pulcher*, Duke of Auſtria to be Emperour, which was the ground of cruell warrs betwixt the two new choſen Emperours, but *Fredericke* was vanquiſhed in battell, and taken priſoner himſelfe. During the time of theſe warres, the burgeſſes of Vren, Switz, and Sylvania, or Vnderwalden, aſſiſted *Lewis* of Bavaria, and would not acknowledge the Emperour *Fredericke* Duke of Auſtria, for which cauſe they were continually vexed by him, ſo that at laſt they aſſembled themſelues in the towne of Vrania, and there entered into a mutuall league of perpetuall ſociety amongſt themſelues. To whom afterward were ioyned Lucernates, then Tugani, then the Tigurines, then the Bernates. The laſt almoſt of all were the Baſilians, after whom followed other ſeven pages, who now by a generall name are called the Switzers, or the Cantons, or Pages of Helvetia.

Warre betwixt *Lewis* and *Fredericus Pulcher* about the Empire.

A league made amongſt the Cantons of Helvetia.

The Emperour *Lewis* after hee had ſubdued his competitor, fell into a greater trouble, for hee was excommunicate by Pope *Clement* the ſixt, and the Princes Electors were commanded to chooſe another Emperor, which commandement they alſo obeyed, and aſſembled themſelues at a certaine towne of the Diocie of Trevers, called Bens, and choſe *Charles* the fourth, ſonne to *Iohn* King of Bohemia.

Lewis excommunicated by the Pope and *Charles* the 4. choſen Emperour.

Caro-

Carolus the fourth.

Amurath King of the Turkes conquereth Thracia.

Carolus the fourth was choſen Emperour, after that his predeceſſor *Lewis* was excommunicated by the Pope, and raigned 32. yeeres. In his time *Amurathes* the King of the Turkes, paſſed over Helleſpontus, and tooke the townes of Ceſtus and Callipolis, which was the firſt beginning of the conqueſt of Thracia, and all other regions of Europe which are now ſubiect to the Turke. This *Charles* procured at the hands of the Princes Electors, that his ſonne *Vinceſlaus* ſhould be proclaimed King of the Romans in his owne time.

Vinceſlaus.

The Battell of Nicopolis betwixt the Chriſtians & Turkes.

TO *Charles* the fourth ſucceeded his ſonne *Vinceſlaus*, and raigned two and twenty yeeres. A man very vnlike his father, for hee was ſluggiſh and careleſſe, more enclined to ryot, exceſſiue drinking and voluptuous pleaſures, then to any princely vertue. In his time *Baiazeth* King of the Turkes, fought a cruell battell againſt the Chriſtians at Nicopolis, a towne of Thracia, at the ſide of Iſter: and albeit many moe of the Turkes were ſlaine then of the Chriſtians, yet at length the Turkes prevailed againſt the Chriſtians, and put them to flight. This is that King of the Turkes, who afterward was overcome by *Tamberlaine* King of the Sythians, and being inclo-

inclosed in a cage of yron was carried about all Asia, as a mocking stocke to men, and as a spectacle of the wrath of God against all cruell Tyrants. The Emperour *Vincesla*us for his beastlines was depriued of his Emperiall dignitie by the Princes Electors, and *Rupertus* Duke of Bauaria chosen to be Emperour in his steed.

Baiazethes ouercome by *Tamberlane* and carried about in a Cage

*Vincesla*us depriued of his Emperiall dignitie.

In the East during the raigne of those foresaid Emperours, ruled *Andronicus* the sonne of *Michael*, *Paleologus*, and after him *Michael*, and after him *Andronicus* the younger, after whom followed *Ioannes*, *Catecunzenus*, and *Calo Ioannes* and his sonne *Manuell*: these are all the things worthy of remembrance, are left in writing.

Emperours of the East.

CENTVRIE. XV.

Rupertus.

VInceſlaus the Emperour for his Cowardize, & vnhoneſt life, was depoſed, & *Rupertus*, Duke of Bauaria was advanced to the Emperiall authoritie by the Electors of Germanie, and ruled (10.) yeeres. This Emperour went vnto Italie, againſt *Galiatius* of Millan, but hee preuailed nothing. In his time *Mahomet*, the Turke when hee had killed his brother, obtained alone the kingdome; who after the death of *Tamburlan*, the Tartarian, recouering againe his fathers dominion, vexed with extreme murther and ſlaughter, the Bulgares and Vallaches, and tooke the citie of Hadrianopolis, which he made his Seat royall.

Mahomet after the death of *Tamburlan* vexeth the Chriſtians and taketh *Hadrianopolis.*

Sigiſmundus.

AFter *Rupertus Sigiſmund* ſonne of *Charles* 4. and brother to *Vinceſlaus* being King of Bohemie and Hungarie was ordained Emperour and reigned 27. yeares. Hee was a prudent, wittie, learned, and noble Prince, but in warre and deeds of armes vnfortunate: for hee was oftentimes ouercome and chaſed of the Turkes and other enemies. By the procurement of this Emperour a great councell was holden at Conſtance, for the vnion of the Church which continued for the ſpace of 4. yeeres. In this councell *Iohn Huſſe* was burned for preaching againſt the Biſhop of Rome. Alſo *Hieronymus* of Prague was condemned by the ſame

ſame councell and burned, after whoſe burning in Bohemie, was great tumult, ſedition, and ciuill warre: For the common people that fauoured *Iohn Huſſe*, gathered together in great number, and chooſed a certaine valiant man named *Ziſca* to be their Captaine, a man verie witty and expert in warfare, as may appeare by this wittie policie which hee vſed againſt his enemies. Vpon a certaine time, his enemies ſet vpon him in a rough place, where no battell could be fought but on foote only, whereupon when his enemies were lighted from their horſes, *Ziſca* commaunded the women which cuſtomably followed the hoaſt, to caſt their kirchiefes vpon the ground, wherein the horſemen being intangled by their ſpurres were ſlaine before they could vnloole their feete. And foraſmuch as he had no walled nor fenced towne to inhabite, he choſed out a certaine place vpon the riuer of Luſinitius which was fenced by nature, about 8. miles from the Citie of Auſca. This place he compaſſed with walles, & commanded euery man to build them houſes where they had pitched their tents, and named this Citie, Thabor; and the inhabitants his companions Thaborits, becauſe their Citie was built vpon the top of a mountaine. He fought againſt the Emp. *Sigiſmund* and draue him out of Bohemia, and although the Emperour came backe againe to Bohemia with a great armie of Hungarians and Morauians, yet the ſecond time alſo hee cowardly fled, and *Ziſca* purſued after him a daies iourney, found great and rich ſpoyles, and tooke the towne of Broda by force and ſet it on fire. It is almoſt incredible that a man, being blind, as *Ziſca* was in the time of his hotteſt warres (for hauing but one eye he loſt it at the ſiege of a certaine towne) did ſo prouidently forecaſt all opportunities and aduantages againſt his enemies, as if hee had ſeene.

The burning of *Iohn Huſſe* the cauſe of a great tumult and ſedition.

The polieie of *Ziſca* for the ouerthrow of his enemies.

The prouident care of *Ziſca* in time of his blindnes.

It is reported that when hee was lying ſicke and readie to die, being demaunded where he would haue his body to be buried, hee anſwered that they ſhould pull the skin from off his dead body, and that a Drumme ſhould be made thereof, which they ſhould vſe in the battell, affirming that as ſoone

Ziſca at his death appointeth a drumme to be made of his skin.

as their enemies heard the ſound of that Drumme they would not abide but take their flight. After the death of *Ziſca* the Emperour *Sigiſmund* aſſembled the Nobles of Germanie at Norimberge, and leuied a great armie to enter into Boheme, and purſue the Huſſites or Thaborites of new againe: Alſo Pope *Martin* ſent *Iulian* his Cardinall of S. Angelie into Germanie to that ſame effect, that is to ſay, to make warre againſt the Bohemians.

The Emperour warreth vpon the Huſſits with bad ſucceſſe.

But the Emperour had no better ſucceſſe in this enterpriſe, then hee had in the former, for all his armie was ſtriken with a ſudden feare, before any of his aduerſaries were come in ſight, and fled moſt ſhamfully to the great encouragement and inritching of their aduerſaries. The Cardinall *Iulian* himſelfe being preſent and marueling at the ſudden feare, went about the Captaines, perſwading them to put on armour, to order their battells, and couragiouſly to abide their enemies. But this exhortation was all in vaine, for feare had put away all boldneſſe, and euerie man did runne headlong away. The Cardinall alſo, although it were againſt his will, was forced to doe the like, after this, the Cardinall addreſſed himſelfe to the councell of *Baſile* wherein he was appointed to be preſident in name and behalfe of the Biſhop of Rome. But of this hereafter.

Albertus.

NExt to *Sigiſmund*, *Albert* Duke of Auſtria his ſonne in law, was choſen to be Emperour, and gouerned eight yeeres: for his liberalitie, iuſtice & manhoode in warres, greatly renowned. He ſubdued the Bohems, and brought in ſubiection the people of Morauia. In his time *Amurathes* Emperour of the Turkes invaded the king of Seruia, from whom after long ſiege he wanne Scopia, and Newmount, and hee tooke in battel his two ſonnes whom he bereft of their ſight, but after he tooke their ſiſter in marriage and reſtored Newmount.

Amurathes ſubdueth Scopia and Newmount in Seruia, as alſo Theſſalonica and Croia.

mont. Hee tooke also the famous towne of Grecia called Thessalonica, being then vnder league and protection of the Venetians, and the towne of Croia in Epirus, but God raised vp *Ioannes Huniades* a valiant man in Wallachia, who being aided with the power of *Vladislaus* the king of Polonia did infringe the puyssance of the Turke, and recouered againe to the Christians the greatest part of Seruia, and Bulgaria, so, that the Turkes was compelled to desire truce for ten yeeres. But after the truce was concluded on both parts, and with solemne oath also confirmed, and *Amurathes* was returned backe againe to Asia, Pope *Eugenius* the 4. sent *Iulianus Cæsarianus*, to the foresaid king with full dispensation to breake his oath and league with the Turke, whereby it came to passe that the young king inticed by the wicked instigations of *Eugenius* set forward his armie against the Turke vntill he came to Varna a towne of Bulgaria, where he was discomfited and slaine by *Amurathes* to the great hurt, and greater shame of Christian people, whom the Infidels might iustlie accuse of periurie, and breaking of Couenants, sealed by the name of Christ whom they professe to be their Sauiour. This battell at Varna fell out in the raigne of *Fredericke*, of whom we are to speake in the next place.

Ioannes Huniades an enemie to the Turkes.

A truce concluded betwixt the Christians and Turkes for 10 yeeres, by means of the Pope broken to the ouerthrow of the Christians.

The battell at Varna.

Fredericke 3.

AFter *Albert Frederick* the 3. Duke of Austria was chosen to be Emperour and raigned 53. yeeres, in whose daies much war and dissention raigned almost thorow all Christian Realmes, whereby it had beene easie for the Turke to haue ouerrunne them all, if the mercifull prouidence of God had not kept *Amurathes* occupied at this time. To this *Frederick* came *Elizabeth* the spouse of *Albert* sometime Emperour with *Ladislaus* her son, by whom he was nourished and entertained a certaine space, till at length after the death of

Note.

Vladislaus aforesaid king of Hungarie (who was slaine by the Turkes, in the battell of Varna) the men of Austria rising vp in armour required the Emp. to giue them their young King, who being restored into their hands, and being yet vnder age, committed his three Kingdomes to three gouernours, whereof *Iohn Huniades* the worthy Captaine aboue mentioned had the ruling of Hungarie.

The kingdomes of *Ladislaus* committed to three gouernors.

George Pogicbzachius had Bohemia, and *Vlricus* the Earle of Cilicia had Austria. But *Vlricke* had the chiefe custodie of the young King, and was a great enemie to *Huniades* by many secret meanes seeking his destruction. But *Huniades* being couragious, and wise, and circumspect, easily disappointed all his fetches.

Vlricus seeketh the destruction of *Huniades*

After the death of this worthy gouernour his two sonnes *Ladislaus* and *Mathias* gouerned Hungarie, and in their time *Ladislaus* King of Bohemia, Hungarie, and Austria came into Alba a towne of Hungarie, accompanied with *Vlricus* Earle of Cilicia, and governour of Austria vnder the young king. *Ladislaus* most gladly receiued the king, but debarred from entering into the Citie 4000. armed souldiers, of the number of them that accompanied the king. *Vlricus* the Earle grudging at this and sitting in Councell required *Ladislaus* to appeare before him and accused him of treason, for shutting the gates vpon the kings souldiers, and not content with this, hee tooke his sword from his Page and let a stroake flee at his head. But the Hungarians hearing the noyse in the Councell brake in vpon them and there incontinent killed *Vlrick* the Earle, wounding him and cutting him in peeces. The king hearing thereof, although hee was not a litle discontented thereat in his mind, yet seeing there was none other remedie hee dissembled his griefe for a time. But afterward in his Progresse when hee came to Buda accompanied with the two sonnes of *Huniades*, hee caused them both to be taken and cast into prison, and *Ladislaus* forthwith was beheaded. *Mathias* was carried Captiue to Austria, to suffer the like punishment, if the Lord had not prevented *Ladislaus*

Vlricus slaine by the Hungarians.

The king of Hungaria causeth the one sonne of *Huniades* to be beheaded, the other imprisoned.

diſtans, the king by ſuddē death, who departed this life about the verie time appointed for the celebration of his marriage in Prague with *Magdalen* daughter to the King of Fraunce. The death of the king of Hungaria.

Thus the young king who hated the race of *Huniades*, and more hated the light of the Goſpell that ſhined in Bohemia, and was of purpoſe (as is ſuppoſed) at his marriage to root out the ſect of the Huſſits (as hee called it) was timouſly in the mercie of God cut off himſelfe to the great benefit of the true Church of God.

In this Emperours time ſuite was made by the Germanes to the Emperour that hee would prouide remedie againſt the actions of the inſatiat Popes, and that hee would not ſuffer his ſubiects in Germanie to bee exhauſted, and empouriſhed by them. The Emperour being moued and ouercome by their perſwaſion, promiſed that hee would prouide no leſſe for them, then the king of Fraunce had done for the Frenchmen. But the ſubtle perſwaſions of *Æneas Syluius* did ſo bewitch the Emperour that he contemning the equall iuſt and neceſſarie requeſts of his ſubiects, choſed the ſaid *Æneas* to be his Ambaſſadour to *Calixtus* newly choſen Pope, to ſweare vnto him in his name, and to promiſe the abſolut obedience of all Germanie. Thus the Germans were derided and fruſtrate by *Fredericke*, and the Emperour on the other part fearing leaſt the Germanes after his death ſhould tranſport the Empire to another familie cauſed his ſon *Maximilian* 7. yeeres before his death to be choſen and alſo crowned king of Romans, and did aſſociate him to the miniſtration of the Empire. The Germans make petition to the Empe. to be freed of the Popes burthens, but in vaine.

In this Emperours time likewiſe flouriſhed a valiant man ſonne of *Iohn Caſtriotus* Prince of Epirus, and Albania, called *George* who was giuen in hoſtage to the Turke, with other two brethren. But this *George* excelling all the reſt of his equalls, in ſtrength of body, vigour of minde, and actiuitie in warfare, was named by the Turkes *Scanderbeius*, which ſoundeth as much as *Alexander Magnus*. Hee was ſent out by the Turkes to fight againſt *Caramannus* of Cilicia the Turkes enemie, in which expedition The valour of *George Caſtriot* named by the Turkes Scanderbege. He ouercommeth *Caramannus* of Cilicia.

tion hee behaued himselfe so manfully, that hee wanne great renowne with the Turke, insomuch that hee trusting to the Turkes fauour, when hee heard of the death of his father, durst aske of the Turke the grant of his fathers dominion to be giuen vnto him. The which request although *Amurathes* did not deny vnto him, yet notwithstanding hee perceiuing that the matter was dallied out with faire words, by subtle meanes and policie slipt out of the Turkes Court, and came to Epirus his owne inheritance, where first by counterfeite letters hee recouered Croia. The other cities of their owne voluntarie minde yeelded to him, and hee so manfullie behaued himselfe, that against all the force both of *Amurathes* and *Mahomet* he maintained his owne, repulsed their violence, and put to flight their armies many yeeres together.

Asketh of *Amurathes* his fathers dominion of *Epirus*.

Is put off with faire words, flieth from the Turke: recouereth Croia and the other Cities of *Epirus*, and maintaineth warre against the Turkes.

In this Emperours time *Mahomet* the second tooke the Isle of Euboia, and destroyed the towne of Calcis, afterward hee commanded the Cittie of Athens to be razed and vtterly subverted, and from thence returning his armie to Thracia, with a mightie multitude compassed the towne of Constantinople both by sea and land in the yeere of our Lord. 1453. and in the 54. day of the sayd siege, it was taken and sacked, and the Emperour *Constantinus* slaine: such terrible crueltie did they vse as the like is not often read of in any historie. There was no corners in Constantinople which was not defiled with floodes of Christian blood, so that in this one towne are reckoned to the number of fortie thousand persons that were slaine, amongst whose dead bodyes, the body of *Constantine* the Emperour was found, whose head being brought to *Mahomet*, he commaunded it to be carried vpon a speare through the whole Citie, for a publike spectacle and derision to all the Turkish armie. Also he tooke the Image of the Crucifixe, being there in the high Temple of *Sophia* and (writing this superscription vpon the head of it, *Hic est Christianorum Deus*, this is the God of the Christians) caused it to be carried thorow all his armie, and

Mahomet the second taketh the Isle of Euboia, destroyeth the towne of Calcis, razeth Athens, besiegeth, taketh, and sacketh Constantinople.

His crueltie against the Christians of Constantinople.

He causeth the Crucifixe to be carried about in derision.

and made every man to spit at it most contumeliously. Thus was the noble citie of Constantinople sacked 1139. yeers after it was first built by *Constantine* the great, & now is made the Imperiall seat of the Turkish dominion. Notwithstanding the proud heart of *Mahomet* which was so highly lift vp by the conquest of Constantinople, was by the providence of God somewhat abated soone after. For at the siege of Belgradum in Hungarie, in the yeere 1436. hee was so manfully resisted by that worthie Governour *Iohannes Huniades*, that hee was compelled after the losse of a great part of his army, to the number of 40000. souldiers, his owne person also being sore wounded, to raise his siege, and for feare and shame ready to kill himselfe.

Constantinople made the seat royall of the Turkish Emperour.

Mahomet is forced by *Iohn Huniades* to raise his siege of Belgrade.

In the East after *Emannel* raigned *Iohannes* his sonne, who was present at the Councell of Florence, with *Eugenius* 4. Pope of Rome, but lived not long after his returning. And after his death, because hee had no children, his brother *Constantine* succeeded, in whose time the town of Constantinople was pitifully destroyed, and the Emperour himselfe slaine, as hath beene declared. And here is the end of the Empire of Christians in the East.

Emperours of the East.

CEN-

CENTVRIE XVI.

Maximilianus.

IN the yeare of our Lord 1486. *Fredericus* waxing aged, and partly also mistrusting the hearts of the Germaines, did in his life-time associate his sonne *Maximilian* to be ioyned Emperor with him, with whom he reigned for the space of 7. yeers till the death of *Fredericke* his father, after whose departure he reigned 25. yeers. This *Maximilian* as he was a valiant Emperor, prudent and singularly learned, so was his raigne intangled in many vnquiet and difficult warres. First in the lower Countries of Flanders and Brabant, where he was taken captiue, but worthily againe relieved by his father. Hee had to wife *Mary* the onely daughter to the Duke of Burgundie, by whom hee had two children, *Philip* the father of *Charles* the fift, and *Margaret*. this *Mary* by a fall from her horse, fell into an ague and died. So happy was the education of the Emperor in good letters, so expert hee was in tongues and sciences,, but especially such was his dexteritie and promptnesse in the Latine tongue, that hee imitating the example of *Iulius Cæsar*, did write and comprehend in Latin Historie his owne acts and feats of warre done by him.

Maximilian taken prisoner, & relieved by his father.

He writeth an history in Latin of his own acts and feats of warre.

In this Emperours time *Baiazeth* the second Emperour of Turkes, after long siege tooke a strong towne of Peleponesus called Methon, or Modon, being vnder the dominion of the Venetians, and caused all the Noblemen of the Venetians and Grecians that were found in the towne, to be brought into his owne presence, and there most cruelly to be slaine.

Baiazeth the 2. subdueth Modon, & killeth the Noblemen found there.

Carolus

Carolus quintus.

AFter *Maximilian*, *Charles* King of Spaine, Duke of Austria and Burgundie, and nephew to *Maximilian*, was choſen Emperour, and raigned 37. yeeres. He was a Prince of ſingular wiſedome, expert in warre, ſlow to wrath, and if it had pleaſed the Lord to haue illuminated his heart with that true light that begun to ſhine in his time, hee might haue beene reckoned amongſt the moſt renowned Emperours. His inclination to wiſedome may appeare by theſe witty ſentences vttered by him. Like as Saturne which is counted the moſt ſupreme planet, hath the ſloweſt courſe of all the reſt, even ſo they that are in ſupreme authority, ought to doe all things with greateſt deliberation and adviſement. And like as the Sunne ſendeth out his beams in like brightneſſe both vpon poore and rich, ſo ought ſupreme Magiſtrates miniſter iuſtice without partiality, both to poore and rich. And like as the eclipſe of the Sunne is a foretoken of great commotions, ſo likewiſe the errors and overſights of Princes bring with them great perturbations to countries. Hee was intangled with great and dangerous warres all the time of his government, either againſt forraine Princes, or ſome of the Empire. In his warrs againſt the King of France, hee had better ſucceſſe then he could haue looked for, for as much as the towne of Millaine being already taken by the King of France, and the towne of Pavie in Italy likewiſe beſieged, yet the Emperours army ſhortly after encountred with the French-men, and both vanquiſhed them, and alſo tooke the King himſelfe priſoner, and from thence conveyed him away to Spaine, where through care and griefe hee fell into ſickneſſe, but when hee was comforted by the Emperour, and put in ſome hope of agreement, hee began to take heart vnto him and recovered: and in the end a peace was agreed vpon at Madruce in Spaine, and the King

Sentences vttered by *Carolus quintus*.

He ſubdueth the Frenchmē & taketh their King priſoner.

King was set at liberty, leaving for pledges his two eldest sonnes. But shortly after hee revoked his oath, being absolved by the Bishop of Rome, and said he was forced to swear or else hee should never haue beene delivered. The Emperor after the delivery of the King of France, gaue to *Charles* Duke of Burbon the Dutchie of Millaine, on condition to pay 4000. ducats, and finde a number of souldiers yeerely. This *Charles* Duke of Burbon passing through Italy to Naples afterward, in the Emperours quarrell besieged Rome, and in the assault was slaine, but his souldiers tooke the citie, spoyled it, and besieged the Bishop *Clement* with his Cardinalls, in the Mount Adrian, from whence hee could not be dismissed by any meanes, vntill hee agreed with the souldiers. Notwithstanding this, the Emperour *Charles* being then in Spaine, and staying the thunderbolt of Excommunication (which the souldiers nothing regarded) did excuse himselfe by letters, that hee knew not of that his men had done, and therefore willed the Bishop to bee set at liberty.

Rome sacked by the souldiers of *Charles* D. of Burbon: and the Pope and his Cardinals besieged

In this Emperours dayes begun reformation of religion in Germany, by meanes of the disputations, writings, and doctrine of *Martin Luther*, whom the Emperour laboured by all meanes to suppresse. First, by gathering a convention of the estates of Germany, in the towne of Worms. Which convention was kept in the yeere of our Lord 1521. and *Martin Luther* being cited by an Herald of armes to appeare before the said Councell, with a letter of safe conduct by the Emperour and Princes, appeared: and although many perswaded him not to adventure himselfe to such a present danger, yet *Luther* answered that he was resolved, and certainely determined to enter Worms, in the name of our Lord Iesus Christ, although hee knew that there were so many divells to resist him, as there were tyles to cover the houses in Wormes: thus being presented before all the Estates of the Empire, *Iohn Eccius* (who then was the Bishop of Triers generall officiall) at the Emperours command demanded of *Martin* two questions. First, whether hee confessed

The beginning of reformation of religion in Germany by *Martin Luther*.

He appeareth at the conventiō of Worms.

Questions propounded by *Eccius*.

fessed those bookes which were given out vnder his name to be his or no, shewing herewith an heape of *Luthers* bookes written in the Latin and Dutch tongues. Secondly, whether hee would revoke and recant them, or stand to all that hee had written. To the first point hee answered affirmatiuely, that hee would acknowledge his owne bookes. As touching the second, whether he would recant any thing contained in his bookes or no, he craved time to premeditate what hee should speake in that matter: which was the more easily granted, because they were in some hope that *Luther* would recant some of his writings, but it fell out farre otherwise then they looked for. For at the time of his next appearance hee divided his bookes into three sorts, some of them opened the grounds of Christian religion simply, which his very enemies had counted inculpable, and therefore hee would not condemne them himselfe. Another sort contained invectiues against the Papacie, and others of that retinue which had with their pestiferous doctrine and pernitious examples, corrupted the whole estate of Christianity, which bookes if hee should revoke, hee should adde more force to their tyranny, and his retraction should be a cloake and shadow to all their impiety and naughtinesse. The third sort of his bookes were written against certaine particular persons, who with tooth and naile laboured to maintaine the Romane tyranny, and to deface his doctrine, and these likewise hee could not recall, lest by his recantation it should come to passe, that tyranny and impiety supported by his meanes should rage more violently against the people, then ever it did before. When no recantation could be obtained, nor yet submission of his writings to the iudgement of the Emperour, and his Estates: *Martin Luther* departed from Wormes, being dismissed according to his promise of his safe conduct, and returned to his owne countrey.

Answered by *Luther*.

Luther vrged to recant some things which he had written, refuseth.

Soone after this, the Emperour *Charles* to purchase favour with the Pope (because hee was not yet confirmed in his Empire) prouideth and directeth out a solemne writ of outlawry against *Luther* and all them that take his part, com-

The Emperours decree against *Luther*.

commanding the ſaid *Luther*, where-ever hee might be gotten, to be apprehended and his bookes burned.

After this another convention of the Eſtates of Germanie was gathered at Norinberg for the ſuppreſſing of *Martin Luther*, to which Councell Pope *Adrian* the ſixt, ſent his Ambaſſadour *Cheregatus*, to deſire that the ſentence of the Apoſtolick Sea, and the Emperours edict againſt *Martin Luther* ſhould bee put in execution. The Princes of Germany on the other part, declared great vrgent cauſes wherefore they were compelled to forbeare the execution of thoſe decrees for a time, and namely for this, that the greateſt part of Germany haue alwayes had this perſwaſion, that great inconvenience hath come to this Nation by the Court of Rome: and now if they ſhould proceede with rigour in executing the Popes ſentence, and the Emperours edict, the people would ſuſpect in their mindes, this to bee done for ſupporting and confirming the former abuſes, whereupon great warres and tumults (no doubt) would enſue. For the avoyding whereof, they thought to vſe more gentle remedies ſerving better for the time. Alſo ſeeing the Pope by his foreſaid Ambaſſadour deſired to be informed what way were beſt to take, in reſiſting thoſe errours of the Lutherans: The Eſtates anſwered, that if the Popes holineſſe with conſent of the Emperours Maieſtie, ſhould gather a free Chriſtian Councell in ſome conuenient place of Germanie, and that with ſuch ſpeed as conueniently might bee, it were in their iudgement the readieſt way to ſuppreſſe the attempts of *Luther*: and in the meane time vntill the Councell might bee ſet, they had provided wayes to ſtay the tumults of the Germaine people.

The proceedings of the convention of Norinberg againſt *Luther*.

The Princes of Germanies iudgement concerning the ſuppreſſion of *Luthers* attempts.

1. Firſt, by dealing with the Noble Prince *Fredericke* Duke of Saxony, that *Luther* nor his followers ſhall not write, ſet foorth, or print any thing during the ſaide ſpace.

2. *Item*, that the Princes ſhall labour ſo with the Preachers of Germany, that they ſhall not in their Sermons teach

teach or blow into the peoples eares such matters, whereby the multitude may bee mooved to rebellion or vprore, or bee induced vnto errour, and that they shall preach or teach nothing but the true, pure, sincere, and holy Gospell, and approoved Scripture, according to the exposition approoved and received of Christs Church.

3. And finally, as concerning Priests that contract Matrimony, and religious men leaving their Cloysters, for as much as in the civill law there is no penalty for them ordained, they shall bee referred to the Canonicall constitutions, to be punished thereafter accordingly: that is by losse of their benefices and priviledges, or other condigne censures.

An 100. grievances collected by the Germaines, and exhibited to the Bishop of Rome.

Amongst others things done at this assembly of Norinberg, certaine grievances were collected to the number of an hundreth, and exhibited to the Bishoppe of Rome, wherewith the countrey of Germanie was grieved, as namely, that many things were prohibited by mens Constitutions, which are not prohibited by any Commandement of God, and many things were exacted which are not commanded by any precept of God.

Item, that the Popes indulgences and pardons bee most importable, perswading simple people of a remission of sinnes, *a pœna & culpa*, and that not in this life onely, but after this life: through the hope and occasion whereof, true piety is almost extinct in all Germany, whilest every evill disposed person promiseth to himselfe for a little mony licence and impunity to doe what him listeth, whereupon followeth fornication, incest, adultery, periury, homicide, robbing and spoyling, rapine, vsurie, with a whole flood of mischiefes.

Item, that whosoever hath received Ecclesiasticall orders, doth contend to bee free from all punishment of the secular Magistrate, how great soever his offence be which hee committeth.

Also, that in many places the Bishoppes and their Officialls doe not onely suffer Priests to haue concubines, so that

that they pay certaine ſummes of money, but alſo compell continent and chaſte Prieſtes to pay tribute for concubines, which being paid, it ſhall bee lawfull for them either to liue chaſte or otherwiſe, as it ſhall pleaſe them.

Theſe with many mo, to the number of an 100. the ſecular States of Germanie delivered to the Popes Legat, deſiring him to preſent them to Pope *Adrian*. But Pope *Adrian* died about the ſame time, and Pope *Clemens* the ſeventh ſucceeding in his place, ſent downe his Legat Cardinall *Campeius*, vnto the Councell of Germane Princes aſſembled againe at Norinberg the next Convention, with letters to Duke *Fredericke* full of many faire petitions and ſharpe complaints. But as touching the grievances aboue mentioned, no word at all was ſent.

Note. Thus was the Pope ever ready with all diligence to call vpon Princes to ſuppreſſe *Luther*, and the liberty of the Goſpell. But when any redreſſe or reformation of the Church was craved, hereto the Pope neither gaue eare nor anſwer.

In theſe Councels of Norinberg it is to bee noted, that the execution of the ſentence of *Leo*, and the Emperours edict made at Wormes againſt *Luther* was ſuſpended for a time; and many other things that were deſired by the Popes Legate to bee enacted in a full Councell, and with conſent of all the Empire, yet could not bee brought to paſſe, by reaſon that the mindes of divers were gone from the Pope. For this cauſe *Ferdinand* the Emperours brother, with *Campeius* and the Cardinall of Salisburg, the two Dukes of Bavaria, the Biſhops of Trent and Ratiſbone, alſo the Legates of the Biſhops of Bamberg, Spires, Stransbrugh, Ausbrugh, Conſtance, Baſile, Friſing, Paſſavie, and Brixine, aſſembled themſelues together in a particular Conventicle at Ratisbone, and there ratified all the articles which they had hatched amongſt themſelues for ſuppreſſing of *Luthers* doctrine.

A conventicle at Ratisbone, wherein articles were ratified for ſuppreſſing of *Luthers* doctrine.

1. Firſt, that the edict of the Emperour made at Worms ſhould be obſerved in all their precincts.

2. That

2. That the Goſpell, and all other holy Scriptures ſhall be taught according to the interpretation of the auncient forefathers.

3. That in the Sacraments of the Maſſe, and in all other things, no invocation ſhall be, but all things ſhall ſtand as before time they did.

4. That all that approach to the Lords Supper without confeſſion and abſolution, or doe eate fleſh on dayes forbidden, or which doe runne out of their order, alſo Prieſts that be married ſhall be puniſhed.

5. That no Booke of *Luther* or Lutheran ſhall be Printed or ſold.

6. That they of their iuriſdiction, which ſtudie in the Vniverſitie of Wirtenberge, ſhall euery one repaire home within three moneths after the publiſhing hereof, or els turne to ſome other place free from the infection of *Luther*, vnder paine of confiſcating all their goods, & looſing their heritage.

7. That no Benefice or other office of teaching be giuen to any Student of that Vniverſitie; with diverſe other Articles conteined at greater length in the commentaries of *Iohn Slendan*.

Two conventions at Spiers with a rehearſall of thoſe things which were concluded.

After this other two Conventions were kept at Spiers. In the firſt were exhibited to the Princes many billes of requeſt, that Monkes and Fryers might be no more in place of them that died, and that the priviledges of the Clergie might be taken away, as lets of ciuill adminiſtration, that certaine holy dayes might be aboliſhed, that choice of meats and ceremonies might be free. And finally, ſeeing there was no hope of a generall Councell, that either the Emperour would appoint a Provinciall Councell in Germany for matters of Religion, or els cauſe the decree of Wormes to ceaſe. At this time the Biſhops would not ſuffer any matter of Religion to be handled, and therefore the Duke of Saxonie, and the Landgraue would haue departed. At laſt it was decreed, that either a generall or provinciall councell ſhould be had within the ſpace of a yeare, and in the

meane time the decree of Wormace Councell to ceaſe. In the next Councell kept at Spire, where *Ferdinand* Ambaſſadour in the Emperours name was preſent, certaine Citties were greatly blamed for altering Religion, contrary to the Emperours commandement; and the Ambaſſadour for the Citie of Argentine was not ſuffered to ſit in the Councell, becauſe that Cittie had diſanulled the Maſſe. Shortly after by the aſſent of a few Princes, theſe points were decreed.

That ſuch Cities as had altered Religion ſhould make no further change.

That other places ſhould obey the decree of Wormes vntill a generall Councell.

That it ſhould be lawfull to all men who would vſe the maſſe, euen in thoſe Citties where it was aboliſhed.

That the Anabaptiſts ſhould be puniſhed by death.

That the doctrine of the Lords ſupper ſhuld not be receiued.

That the Miniſters ſhould teach according to the interpretation of the Church.

That the Princes and Cities ſhould not receiue foreiners comming for Religion into their dominions, if any man did otherwiſe, he ſhould be proſcript.

A proteſtation againſt the decrees of the conventions of Spire.

The Duke of Saxonie, *George* Prince of Brandenburgh, *Erneſte* and *Franciſſe*, Princes of Luneburg, and the Landgraue of Heſſe, and a Prince called *Anhaldius*, withſtood this decree, and anſwered to euery point thereof, ſaying that the conſent of a few could not vndoe that decree which before was made at Spire by the whole Empire, and therefore that they all made proteſtation, that they would not acknowledge it. And of this proteſtation were thoſe Princes, and all that allied with them called Proteſtants, which name is now giuen to all them that in their doctrine ſwerue from the Biſhop of Rome.

Whence the name Proteſtants was deriued.

To the Princes aboue-named, theſe Cities following did agree, Argentine, Norinberg, Vlmes, Conſtance, Ruteling, Winſemium, Mening, Lindan, Campodune, Hailbrune, Iſna, Wiſeborough, Norling Sangall. All theſe Cities with the Princes refuſed the act of Spire, & appealed to the Emperour,

perour, and to a generall or provinciall Councell. After the breaking vp of this Councell, the Protestants send Ambassadours to the Emperour, to declare the causes of their appellation from the Councell of Spire. The Emperour at this time was in Italie, and on his iourney to Rome to be crowned with the Emperiall Diadem by Pope *Clement* the seuenth; who hauing heard the Ambassadours of the Protestants, entreated them roughly and sent them backe againe with menacing words, threatning to punish with all rigour those that would not be obedient to the Decree of the foresaid Convention of Spire.

The Protestants Ambassadors roughly entreated by the Emperour.

This was the first ground that moued the Protestants in the conventiō of Smalcaldy, to bind vp a couenant amongst themselues of mutuall ayde, if any of them were pursued for Religions sake, as shall be declared afterward, God willing. In the meane time, the Citie of Argentine entreated league with Tigure, Berne, and Basill (who being not farre distant might be more helpfull each to other) that if they were invaded for the quarrell of Religion, they should mutually assist one another, wherewith the Councell of the Empire were much grieued, and found great fault with them. After the Emperours returning from Italie, where he was crowned with the Emperiall Diadem, and had sworne to be a defender of the Roman Church, a solemne conuention of the Estates of the Empire was kept in the Towne of Angusta, or S. Ausbrugh, to which were brought many learned diuines. The Protestants brought with them *Philip Melanchton*, *Iustus Ionas*, *Georgius Spalatinus*, *Iohannes Agricola*, *Islebius*, and diverse others. The Romane Church had for their part Cardinall *Campeius*, the Popes Ambassadour, *Eccius*, *Iohannes Faber Cochleus*, and many others. The Emperour commanded the Princes of the Protestants to come to Masse with him, and to command their Preachers to silence, but they answered, they would neither come to Masse, nor inioyne their Preachers to silence, before the matter was concluded. Onely the Duke of Saxonie after deliberation with his Divines, was content at the Emperours commandement

A league amongst the Protestants.

A convention at Ausbrugh.

(according to his dutie) to carrie the Sword before him as he went to the Church. Then the Emperour vnder great perill commanded both the parties to silence, and he by prerogatiue appointed certaine to Preach that should touch no Controversie.

The Protestants obtaine their confession of faith to be openly read.

In this Convention the Protestants offered vnto the Emperour a copie of the Articles of their Faith, which with great difficultie they obtained to be openly read before they delivered it into the Emperours handes. This Confession commonly called *Augustana Confessio*, was exhibited to *Eccius* and *Faber*, Divines on the contrary part, to be confuted, and the copie of this confutation was also openly read. But when the Protestants desired that they might answere to it, the Emperour would not grant it, saying, he would heare no more disputation, but willed them to returne to the Catholique Church.

Also the Citizens of Argentine, Constance, Mening, and Lindan (who differed from the other Protestants in the opinion of the Sacrament) did in like manner exhibite a confession of their Doctrine: a confutation of this Booke also was made by *Eccius* and *Faber*, with very bitter and sharpe words; but the other partie could not haue licence to reply, nor any sight of the copie but as they heard it read. After this, three were chosen on each side to debate matters of Religion, where although *Melanchton* granted more then his fellowes would haue him, yet nothing was agreed, because that *Eccius* and his two Lawyers, who were chosen for the Romane Church, stucke so fast by their Masse and Monasticall Vowes, that in those things they would admit no reformation.

In the end the Emperour published a Decree, wherein he declared, that although the confession of the Protestants was sufficiently confuted, yet he would giue them respite for a time, to returne to the Church of Rome. In which time they should keepe peace, and alter nothing of Religion, and suffer all that would to follow the Church of Rome. But the Princes and Protestant Cities answered, that they could

not

not keepe that Decree with safe consciences. Thus was the Emperours interim refused, wherefore he set forth another Decree, wherein he confirmed the Doctrine of the Church of Rome in all points, and abrogated all manner of appellations made by the Protestants. It appointed also an order how the Emperours Court, called the Chamber, should proceed in iudgement against the Protestants, and forbidded that any Prince of that sect should beare any office in the Court, and all that were of the faith of the Romane Church to be taken into the protection of the Emperour against their owne Princes. This act caused great feare, wherefore the Princes and Ambassadours of the Protestants shortly after met againe at Smalcaldie, and went through with the League which they had begunne the yeare before, to ayde each other in the quarrell of Religion.

The Princes & Protestant Cities refuse to obey the Emperours Decree concerning the returning to the Church of Rome.

Another Decree of the Emperour.

The Princes and Ambassadours of the Protestants meet at Smalcaldie, and enter league to ayde one another.

About this time the Emperour hauing sure information, that the Turke with great preparation, was setting forward his armie against Vienna in Austrich, begun somewhat to relent of his rigour, and through the intercession of the Bishop of Mentz, and the Palsgraue, granted peace to the Protestants, so that they should ayde the Emperour against the Turks, and on the other part the action of the Chamber-court should cease in all sutes of Religion against the Protestants. About the same time that all this businesse was in Germanie for the Doctrine of *Martin Luther*, *Vlricus Zuinglius* Preached the Word at Zurik, detested the abuse of pardons, & of other corruptions then reigning in the Church: but, see, great offence begun to rise, and diverse stepped out on the contrary side to Preach and inveigh against him. Vpon this the Magistrates and Senate of Zurik, sent forth their commandement to all Priests & Ministers within their Dominion, to repaire to the Citie of Zurik against the 29. of Ianuarie next ensuing; there euery one to speake freely, and to be heard quietly touching those Controversies of Religion. This disputation was appointed in the yeare of our Lord 1523. *Zuinglius* had contriued all his doctrine in a certaine order of places, to the number of 77. Articles, which he had

Peace granted by the Emperour to the Protestants.

Vlricus Zuinglius Preacht at Zurik against the corruptiõs of the Roman Church.

A disputation at Zurike.

publiſhed alſo abroad before, to the end that they who were diſpoſed might reſort thither better prepared for diſputation. The Biſhop of Conſtance ſent thither *Iohannes Faber Stapulenſis* his Vicegerent; who in ſtead of diſputation, reaſoned that this was no convenient place for diſputation, but rather the handling of Controverſies in Religion belonged to a generall Councell, which he ſaid was alreadie appointed, and nigh at hand.

The decree of the Senate of Zurik concerning the aboliſhing of mens traditions, and purely Preaching of the Goſpel.

Whereupon the Senate of Zurik cauſed incontinent to be proclaimed through all their Dominions and Territories, that the traditions of men ſhould be diſplaced and abandoned, and the Goſpell of Chriſt purely taught out of the old and new Teſtament.

An aſſemblie of the Helvetians at Lucerna, contrary to that of Zurike.

When the Goſpell begun thus to flouriſh in Zurik: the yeare next following, Anno 1524. another aſſemblie of the Helvetians was convented at Lucerna, where Decrees were made on the contrary part; that no man ſhould deride the Maſſe; that no mention ſhould be made of *Luther*, or any new doctrine; that Pictures and Images of Saints in euery place ſhould be kept inviolate: and finally, that all the lawes and decrees ſet forth by the Biſhop of Conſtance ſhould be obſerued.

After theſe things thus concluded at Lucerna, the Cantones of Helvetia together direct their publique Letter to the Tygurines, or men of Zurik, complaining that they had receiued a new Doctrine, which would be the ſeed of diſcord, whereas before time all things were in quiet. Whereunto the Tigurines anſwered, that at the firſt this Doctrine ſeemed ſtrange to themſelues, but after they vnderſtood it directed them onely to Chriſt, as the pillar and onely rocke of their ſaluation; they could no otherwiſe doe but with ardent affection receiue ſo wholeſome and ioyfull meſſage. And like as faithfull Chriſtians in former times after they had receiued the Goſpell, did not by and by fall out in debate with their neighbours: So likewiſe they truſted, God willing to keepe peace with all men. Neuertheleſſe, the reſt of the Cantons grew in hatred againſt the men of Zurike,

and

and for suppressing of the doctrine of *Zuinglius*, appointed a disputation to be holden at Baden, which was kept in the moneth of Iune, Anno 1525. where were present amongst other Divines, *Iohannes Faber*, *Eccius*, and *Murnerus*. The Bishops also of Lucerna, Basile, Curiak, and Lawsanna. The conclusions there propounded were these. A disputation at Baden.

1. That the true body and blood of Christ is in the Sacrament.
2. That the Masse is a Sacrifice for the quicke and the dead.
3. That the blessed Virgin, and other Saints are to be invocated as Mediators and Intercessors.
4. That Images ought not to be abolished.
5. That there is a Purgatorie.

Which Conclusions or assertions *Eccius* tooke vpon him soundly to defend. Against him reasoned *Oecolampadius*, Preacher at Basile, with other moe. *Zuinglius* at that time was not there present, but by writing confuted the doctrine of *Eccius*, declaring withall the causes of his absence, which were for that he durst not for feare of his life commit himselfe to the hands of *Lucernates*, *Vrbani*, *Suitij*, *Vnternaldi*, and *Tugiani* his enemies, and that he refused not to dispute, but onely the place of disputation; excusing moreouer, that he was not permitted of the Senate to come. Nevertheless, if they would assigne the place of disputation, either at Zurik, Berna, or Sangallum, thither he would not refuse to come. The conclusion of this disputation was this, that all should remaine in that Religion which hitherto they had kept, and should follow the authoritie of the Councell, neither should admit any other new Doctrine within their dominions. The causes of *Zuinglius* absence. The conclusion of the disputation.

In the yeare of our Lord 1527. the Senate and people of Berne (whose power amongst all the Helvetians chiefely excelled) considering how neither they could haue the acts of the disputation of Baden committed vnto them, and that the variance about Religion still more and more increased, assigned another disputation within their owne Cittie, and A disputation ordained to be holden at Berne.

ſending forth writings thereof, called vnto the ſame all the Biſhops bordering about them, as the Biſhops of Conſtance, Baſile, Sedune, Luſanna, determining alſo the whole diſputation to be decided only by the authority of the old & new Teſtament. To all that would come thither they graunted ſafe conduct. And to the end men might come thither better prepared before, they propoſed in publique writing ten concluſions in the ſaid diſputation to be defended by their Miniſters by the Scriptures, which Miniſters were *Franciſcus Colbus*, and *Bertholdus Hallerus*. The Theames or Concluſions were theſe.

Concluſions maintained by the Miniſters of Berne.

1. That the true Church, whereof Chriſt is the head, riſeth out of Gods Word, and perſiſteth in the ſame, and heareth not the voyce of any other.

2. That the ſame Church maketh no lawes without Gods Word.

3. That traditions ordained in the name of the Church doe not binde, but ſo farre forth as they be conſonant to Gods Word.

4. That Chriſt onely hath made ſatisfaction for the ſins of the world, and therefore if any man ſay, there is another way of ſaluation, or meane to put away ſinne, he denieth Chriſt.

5. That the body and blood of Chriſt cannot be receiued really and corporally by the teſtimonie of the Scripture.

6. That the vſe of the Maſſe, wherein Chriſt is preſented and offered vp to his heauenly Father for the quicke and the dead, is againſt the Scripture, and contumelious to the Sacrifice which Chriſt made for vs.

7. That Chriſt onely is to be invocated as the Mediatour and Advocate of Mankinde to God the Father.

8. That there is no place to be found by the holy Scripture, wherein ſoules are purged after this life, and therefore all thoſe prayers and ceremonies, yeerely dirges, and obiles, which are beſtowed on the dead, alſo Lampes, Tapers, and ſuch other things profit nothing at all.

9. That

9. That to ſet vp any Picture or Image to be worſhipped, is repugnant to the holy Scripture, and therefore if any ſuch be erected vp in Churches to that intent, the ſame ought to be taken downe.

10. That Matrimony is prohibited to no eſtate or order of men, but for eſchewing of fornication, generally is permitted to all men by the word of God. And foraſmuch as all fornicators are excluded by the teſtimony of Scripture from the communion of the Church; therefore this vnchaſt and filthy ſingle life of Prieſts, is moſt of all inconuenient for the order of Prieſthood.

At this diſputation were preſent *Oecolampadius*, *Bucerus*, *Capito*, *Blanreus*, with many other moe, all which defended the affirmatiue of the concluſions propounded. On the contrary part of the opponents, the chiefeſt Captaine was *Conradus Tregedus*, a Fryer *Auguſtine*, who to proue his aſſertion, when he was driuen to ſhift out of the Scripture to ſeeke helpe of other Doctors: and the Moderators of the diſputation would not permit the ſame (being contrary to the order before appointed) he departed out of the place, and would diſpute no more. The diſputation indured nineteene dayes, in the end whereof it was agreed, that the concluſions there diſputed, were conſonant to the truth of Gods Word, and ſhould be ratified not onely in the Cittie of Berne, but alſo proclaimed by the Magiſtrates in ſundrie other Citties neere adioyning. Furthermore, that Maſſes, Altars, Images, in all places ſhould be aboliſhed. The day and yeare when this reformation with them beganne from Popery to true Chriſtiantie, they cauſed in a pillar to be engrauen in Golden letters, for a perpetuall memorie to all poſteritie to come. This was Anno 1528. The rumour of this diſputation and alteration of Berne was noyſed in other Citties and places abroad; and others were encouraged by this occaſion, to take the like order within their bounds, and namely the Townes of Strouſbrough, and Baſile, and Geneua. All this time by the providence of God, the Emperour and the King of France were together occupied in Warres

The concluſions aforeſaid allowed.

Warres and ſtrife, which hapned very commodiouſly for the ſucceſſe of the Goſpell: for otherwiſe it is to be thought that the Helvetians and other Germanes ſhould not haue had that leiſure and reſt to reforme Religion, and to linke themſelues in league as they did: albeit, *Ferdinandus* the Emperours brother and Deputie in Germanie omitted no time nor diligence to doe what he could in reſiſting the proceedings of the Proteſtants: as appeared both by the decrees ſet forth at Ratisbone and Speirs, as hath beene declared.

Ferdinand and fiue Pages of the Helvetians enter league againſt the Bernates.

The reſt of the Pages of the Helvetians which were of a contrary profeſſion, hearing of the end of this diſputation at Berne (and namely becauſe they had not regarded their admonition, diſſwading them to proceed in their intended purpoſe of diſputation and reformation of Religion) confederated themſelues in league with *Ferdinandus*, to ſuppreſſe the Religion of Chriſt in Berne and Zurik. The names of which Pages eſpecially were fiue, to wit, *Lucernates*, *Vrani*, *Suitenſes*, *Vnternaldij*, and *Tugiani*, who for hatred and deſpite, hanged vp the armes of the foreſaid Cities vpon a Gallowes; beſide many other iniuries and grieuances which they wrought againſt them. For the which cauſe the ſaid Cities of Berne and Zurik raiſed their power, intending to ſet vpon the foreſaid Switzers, as vpon their capitall enemies. But as they were in the field readie to encounter one Armie againſt the other, through the meanes of the Citie of Strouſbrough and other interceſſours, they were parted for that time, and ſo returned.

The fiue Pages and the Bernates being twiſe readie to ioyne battell, are parted, and the third time the Bernates vanquiſhed.

After this, the old wound waxing raw againe beganne to burſt out, and the Tigurines and Bernates by reaſon of certaine new iniuries, and contumelious words ſpoken againſt them, began to ſtoppe the paſſages and ſtraits, whereby no corne nor victuall ſhould be conveyed to the fiue Pages aforeſaid. This ſecond debate alſo was compoſed by meanes of the King of France, and certaine Townes of Switzerland, as namely the Glareans, Friburgians, Soloturnians, and ſome other laboured to ſet them at agreement vpon certaine conditions, which not being kept, and the fiue Pages not ob-

obſeruing the couenant, the warre brake vp of new againe amongſt them. And the Tigurines and Bernates begunne againe to ſtoppe the paſſages, ſo that for lacke of victuall the fiue Pages were pinched with penurie. Who notwithſtanding arming themſelues ſecretly, ſet forward in warre-like aray towardes the borders of Zurike, whereas then was lying a Garriſon of Zurike men, to the number of a thouſand and aboue. Whereupon word was ſent incontinent to the Cittie of Zurike for ayde to their men. But their enemies approached ſo faſt, that they of Zurike could hardly come to reſcue them; for when they were come to the top of the hill, whereby they muſt needs paſſe, they did ſee their fellowes at the foote of the hill in great diſtreſſe. Whereupon they encouraging themſelues, made downe the hill with more haſt then order, ſtriuing who ſhould goe faſteſt, by reaſon whereof they were diſcomfited and ouer-matched by their enemies. Amongſt the number of them that were ſlaine, was alſo *Vlricus Zuinglius* the bleſſed ſeruant of God, whoſe bodie after his death they moſt vildly abuſed by cutting it in pieces, conſuming it with fire, and practiſing againſt it, all deſpite that malice and hatred could deuiſe. The Bernates were willing to come and reuenge their quarrell, but before they came, their enemies ſet vpon them the ſecond time, and had the vpper hand, yet would they of Zurik nothing relent in Religion.

Zuinglius killed.

At the laſt through mediation, a Peace was concluded, and thus the matter agreed, that the Tigurines, Bernates, and Baſilians, ſhould forſake the league which they lately made with the Citie of Strouſbrough, and the Landgraue. Likewiſe, ſhould the fiue Page men giue ouer the league and compoſition made with *Ferdinandus*; and hereof Obligations were made and ſealed for the greater ſuretie and better keeping of the promiſes.

The occaſion of the alteration of religion in England about *Henry* the eights marriage of his brother *Arthurs* wife.

In this Emperours time, amongſt other places, great alteration of Religion fell out in the Countrey of England vpon this occaſion. *Henry* the 7. King of England, had two ſonnes, *Arthur* and *Henry*; Prince *Arthur* his eldeſt ſonne married

married *Katherine*, daughter to *Ferdinand* King of Spaine, but he soone after his marriage died without children. King *Henry* with advise of his Nobles to the end her dowrie might remaine within the Realme, thought meete to espouse Lady *Katherine* to Prince *Henry*, brother to King *Arthur*. This marriage seemed very strange and hard for one brother to marry the wife of another; but yet by dispensation of Pope *Iulian* the second, this marriage, which neither sense of nature would admit, nor Gods law suffer, was concluded, approued, and ratified, and so continued as lawfull without any scruple or doubt the space of twentie yeares, till that a certaine doubt began to be moued by the Spaniards themselues of the Emperours Councell. Anno 1523. At which time *Charles* the Emperour being in England, promised to marry Lady *Mary* daughter to King *Henry* the eyght, King of England, with the which promise the Spanyardes were not well contented; Obiecting, that the Ladie *Mary* was begotten of the King of England by his brothers wife. Whereupon, the Emperour forsaking the marriage, did couple himselfe with Ladie *Isabell*, daughter to King *Emmanuel* of Portugall, which marriage was done in the yeere of our Lord 1526. The King vpon this occasion casting many things in his minde, beganne to consider the matter more deeply, and finding that neither his conscience could be cleered in keeping his brothers wife, nor yet the estate of the Realme firme by the succession of a daughter begotten in such a marriage; he proposed the question to the chiefe Vniversities of all Christendome, whose censures all agreed in one, that the marriage was vnlawful. Yet would not the King proceed to the divorcement without the Popes consent. Who sent *Campeius* his Ambassadour with concurrance of the Cardinall of Yorke to be iudges in that cause. The Cardinall of Yorke, called *Wolsey*, at the first was verily bent to haue the divorcemēt set forward, but afterward finding that the Kings affection was bent towardes Ladie *Anne Bulloigne*, to take her in marriage, he changed his purpose, & sent advertisment to Pope *Clement*, that in case King

Henry

Henry the eight were divorced from Ladie *Katherine*, then ſhould another infected with *Luthers* doctrine ſucceede in her place, to the great hurt of the Church of Rome. For this cauſe the Pope calleth backe his Ambaſſadour *Campeius*, before the Kings cauſe was decided. Neuertheleſſe, the King proceeded in his purpoſe, and was divorced from Ladie *Katherine* by meanes of Dr *Cranmer*. This was the ground of that great hatred that fell out betweene the Pope and King *Henry*; for on the one part, the Pope curſed King *Henry*, and the Realme of England for the divorcement. The King on the other part aboliſhed in his Realme the Biſhop of Romes vnlawfull tyrannie, with commandement, that he ſhould be called no more Pope in his Country, but onely Biſhop of Rome, and that the King ſhould be taken and reputed as ſupreame head of the Church of England, & haue full authoritie to reforme and redreſſe errours, hereſies, and abuſes in the ſame.

Hatred betwixt the Pope and King *Henry* the 8.

Now to returne againe to Germanie. The Emperour was ſo buſied with Warres all this time, that he had no leiſure to tarry in Germanie, and although many aſſemblies were gathered to ſuppreſſe the doctrine of *Luther*, he was onely preſent at two, to wit, at the firſt kept at Wormes, & the laſt kept at Auſpurg. For this cauſe it ſeemed good to the Emperour, to declare his brother *Ferdinand* to be King of the Romanes, and apparent ſucceſſor to the Empire, to the end he might with greater authoritie gouerne the affaires of the Empire in his abſence. He ſent alſo letters to the Proteſtants, commanding them to acknowledge him King. Wherefore the Ambaſſadours of the Proteſtant Cities being gathered at Franckford, concluded with the Princes, that for their part they would not for this reſiſt the Emperour, & for denying a title and a name only to his brother, to make him more eager againſt their Religion. But the Duke of Saxonie, & other Princes, not agreeing thereto, writ to the Emperour, that becauſe it was done againſt the manner and liberty of the Empire, they could not allow it. This ſeemeth to be the firſt ground of the warres that after followed. For *Ferdinand* King of

Warres betwixt *Ferdinand* and the Proteſtant Princes.

of the Romanes expelled *Vlrich* of Wirtenberge from his Lordship, and when no redresse could be had at the Emperours hands, the Landgraue of Hesse with his cousin *Vlrich*, gathered an Armie; at Lawferme by Wirtenberg ouercame their enemies, and put them to flight; recouered the townes of Asperge, Wrath, Tubinge, and Niphe, and tooke prisoner *Philip*, Prince Palatine and chiefe Captaine of *Ferdinands* armie.

Agreement made betwixt them.

Shortly after, agreement was made on these conditions, that *Vlrich* should haue againe his Lordship of Wirtenberg, but so that he should hold it by the benefit of *Ferdinand*, and the house of Austrich; that if issue male did faile in the house of Wirtenberge, that Lordship should returne to the heire of the Emperours house of Austrich: that the Landgraue and *Vlrich* should come to *Ferdinand*, and submit themselues to him. The Emperour foreseeing that this diversitie of Religion that was in Germanie, would in the end burst forth into some bitter fruit, and great inconuenience, aduised with himselfe by what means reconciliation might be made, and all controversie might cease: and in the end appointed a Councell at Wormes, and communication of Religion, and for this cause sent *Granuellanus* thither. But the matter was so long delayed by the fautors of the Sea of Rome, vntill Letters came from the Emperour againe to deferre the whole matter to the Councell of Ratisbone. To which came all the Princes of the Empire, except the Duke of Saxonie, who came not himselfe, but sent thither a noble ambassage, together with *Melanchthon*, and other Preachers. Vnto the same Councell also came from the Pope *Caspar Conterane*, a Cardinall. In this disputation, *Fredericke* the Palsgraue, and *Granuellane* were appointed moderators: *Melanchthon*, *Bucer*, and *Pistorius*, Disputers for the Protestants. *Pflugius*, *Eccius*, & *Gropper* for the Papists. Vnto these six was offered a booke conteining the definition of most Articles in Controuersie, which they were willed to ouer-looke, and either to allow or disallow those things that they could agree vpon. This booke was deliuered againe after a time to the Emperour; in many

A Councell held at Ratisbone about the ending of controversies.

many points they could not agree, in ſome they did. The Proteſtants deliuered together with the booke, their opinion concerning thoſe controverſies, and their arguments to proue the ſame. The Emperour deliuered the ſame to the Princes to be examined: but they being moſt part Popiſh, referred the whole matter to the Popes Ambaſſadour, who exhorting the Biſhops to honeſtie of life, and ſuppreſſing of *Luthers* doctrine, thought good it ſhould be deferred to a generall Councell. This convention which began in Aprill Anno 1541. was diſſolued in the end of Iulie; after that the Emperour had decreed, that the communication begun, and whole controverſie of Religion, ſhould be deferred to a generall or Prouinciall Councell of Germanie: That the Proteſtants ſhould teach no other points of Religion, then ſuch as were agreed vpon: That Biſhops ſhould ſee amendment of life in their Dioceſſe: That there ſhould be a Prouinciall Councell within a yeare and an halfe, if they could not obtaine a generall Councell of the Pope: That the Churches of Monaſteries ſhould not be pulled downe, but reformed: that the Church-goods ſhould not be inverted: that the decree of Auſbrough, and all Proſcriptions of the Proteſtants ſhould be ſuſpended: all thoſe conventions of eſtates, diſputations, promiſes of generall or prouinciall Councels to be kept in Germanie, could not reconcile diuerſe Religions, but at length lurking hatred behoued to breake out into open hoſtilitie.

The concluſion of the Councell.

The firſt occaſion whereof was offered by *Henry*, Prince of Brunſwick, who by often invaſion of Cities, confederated with the Proteſtants in Germany, moued the Duke of Saxonie and the Landgraue, to make warre againſt him in name & quarrell of all the Proteſtants, confederated by the league of Smalcaldy. In this warre they ſubdued all his dominions, and compelled him with his eldeſt ſonne *Charles* to flie for their ſafetie into Bavarie. *Henry* to recouer his dominions againe, firſt purſued the Proteſtants in the Chamber-court of the Empire, but the Proteſtants appealed and refuſed the iudgement thereof.

Warres betwixt *Henry* Prince of Brunſwick, & the Duke of Saxonie in name of all the Proteſtants, wherein *Henries* dominions were ſubdued.

Next

Next he made his complaint to *Ferdinand*, the Emperours brother; and last went into Italie to the Emperour, & there at Cremona grieuously accused the Protestants, to whom the Emperour sent an hard message, that if the Prince of Brunswick were not restored, he would take such order, whereby he should be restored whether they would or no. Notwithstanding all this, the Emperour at his returning into Germanie, after he had heard the declaration of the Protestants against the Duke of Brunswick, albeit, the Emperour was loath to giue out any grieuous sentence against him, yet at length he determined that all the Dukes lands should remaine as sequestred in his hands, vntill that matter were ended.

A peace concluded betwixt the Emperour and the King of France, wherein was determined that both should ioyne against the Protestants.

All this while the Emperour was busied in warres against the King of France; but in the end a peace was concluded betweene them vpon certaine conditions. Amongst others this was one, that they should both ioyne in the restitution of the Romish Religion. The effects of this vnhappie agreement were soone felt, both in France and Germanie; for in France *Minerius* governour of Provance, by the Kings commandement went with an Armie against the Waldenses that dwelt in Merindol, Cabreire, and certaine other Townes of Provance. The poore men of Merindol, fearing his comming, fled into the Woods and Mountaines with their wiues and children; he in the meane time spoyled and burned the townes being left voyde: and in Merindol finding but one young man, bound him to an Oliue tree, and shot him thorow with guns. At Cabreire the Citie was yeelded vnto him, vpon promise that they should sustaine no harme, but he kept no promise, but shewed great crueltie, killing them euery one: some in the Churches, some in other places, and burned 40 women that were in a Barne full of straw. There were slaine, partly in that towne, partly abroad, aboue 800. beside other places. They which fled vnto the mountaines & woods, partly were famished, partly otherwise slaine, partly sent to the Gallowes. 25 persons that fled into a caue by the towne of Mussie, were smoothered to death with smoke.

The crueltie of *Minerius*.

Cer-

Certaine of the Heluetians, sued vnto the king of France to fauour the Waldenses, but no entreatie would serue: alwayes this tyrant *Minerius* escaped not the iust iudgement of God, for God striked him with a terrible disease, and hee felt like vnto a fire burning him from the navell vpward, and the lower parts were rotten and consumed away with vermine, with an extreame stinke, and profusion of blood in place of his vrine, and so with great torments hee ended his wretched life.

The miserable death of *Minerius*.

In Germanie like as it was harder to oppresse so great a number as had alreadie embraced the Gospell, so likewise the Emperour was compelled to doe his turne by craft, rather then by force, for he sent letters to diuers cities of the Protestants as to Argentine, Noriberg, Ausbrough, Vlmes, indeuouring to perswade them, that he entended not warre against them, but against certaine other traytours and rebells, against whom hee doubted not but they would assist him. In like manner also he writ to the Prince of Wittenberg. Also when *Palsgraue* of Rhene writ to the Emperour to know against whom he prepared his war, he receiued the same answere that before was writen to the cities with manifest signification that it was against certaine Princes of the Protestants, not so much for religion as for other things: and finallie the Heluetians who had receiued the Gospell, *Tigure*, *Berne* and *Basile* were circumuented with the like policie: for the Emperour had perswaded them that he would not medle with religion: by this meanes hee had not onely diuers places quiet, but also vsed the helpe of many Princes and cities which fauoured the religion against the Duke of Saxonie and Lantgraue of Hesse. This war begun in the selfe same yeere wherein the Councell of Trent was gathered, to wit. 1546. & the league between the Emp. & the Pope against the Protestants was openly pronounced at Trident. The Pope also laied in the Venetians hands for this war 200000. Crownes, and moreouer for the space of halfe a yeere did finde 10000. Italian foote, and 500. light horsemen.

The Emperour vseth policie to subdue the Protestants.

Thus was their great preparation and deepe policie

vſed to ſuppreſſe two noble Princes whom they knew to be chiefe defenders of the reformed religion.

The Emperour being at Ratiſbone and looking for his companies of Italians and Spaniards, in the meane time by Proclamation proſcribeth out-lawes, the Duke of Saxonie and the Lantgraue, alleadging theſe cauſes. That they had made warre againſt certaine Princes of the Empire. That they had ſpoyled them, and oppreſſed certaine Biſhops. That they refuſed and ſubverted the iudgement of the chamber-court, and entered league againſt him, making no mention of religion. Shortly after hee ſent a copie of this proſcription vnto *Maurice* and *Auguſt* Princes of Saxonie, and commaunded them as being next of their kinred to enter vpon the goods & lands that appertained vnto them, threatning grieuous puniſhments except they ſo did.

The Emperour Proclaimeth the D. of Saxonie & Lantgraue outlawes. The cauſes alleadged.

The Proteſtants hauing a copie of the proſcription, anſwered vnto the ſame at large. And firſt whereas the Emperour pretended the fauour of religion and commonwealth, they declared by many arguments that it was diſſembled & falſe. And as touching the cauſes of their proſcription expreſſed they anſwered to euerie part, and cleered themſelues proteſting that they did not make warre vpon the Emperour, but repell that iniurie which he offered them.

The Proteſtants anſwere vnto the proſcription.

The Bohemians incited by their king *Ferdinand* firſt invaded the lands of the D. of Saxonie lying next vnto them: *Maurice* Prince of Saxonie ſent advertiſement to the Duke, that ſeeing he was heire to the Dukedome hee would take ſuch order, as his heritage ſhould not come into other mens hands, and immediatly by the helpe of *Ferdinands* armie ſubdued all the Dukes lands, except Viteberge, Iſimake, and Goth: & perceiuing himſelfe tobe in hatred and diſpleaſure with many for ſo doing, ſet forth a Proclamation to excuſe himſelfe, ſaying that hee could not lawfully reſiſt the Emperour, ſeeing that he had aſſured him that hee would neither opreſſe religion, nor yet hurt the libertie of Germanie.

The Bohemians and *Maurice* invade and ſubdue the D. of Saxons lands.

Maurice excuſeth by Proclamation what he had done.

The Duke of Saxonie willing to recouer againe his owne

owne lands assaulted Lipsia, and departing from thence, did not onely recouer all that he had lost in Turinge and Misne but also wanne from *Maurice* all his cities except Lipsia and Dresta. *Maurice* and *August* on the other part ioyning with the armie of *Ferdinand*, were all minded to ioyne also with the Emperours armie, and so with all their forces to invade Saxonie. The nobilitie in the Countrey thinking it was dangerous to their libertie to bring so many Spaniarde and Italians into their Countrie, sent word to *Maurice* and *August* that they would depart with their bands of Italians and Spainiards, otherwise such order and remedie should be found as the time and matter required. In this meane time many of the Princes of the Protestants & townes (with whom the Emperour was displeased, because of the aide they had sent to the Duke of Saxonie and Lantgraue) reconciled themselues to the Emperour and obtained their pardon after they had payed great summes of money. Of this number was *Palsgraue* of the Rhene Elector, and the Prince of Witemberg. Also earnest request was made to the Emp. for the Lantgraues pardon by the Marques of Brādenburg. But the conditions were so grieuous, that the Lantgraue would rather venture the extremitie, then submit himselfe. The Emperour came forward to Misne by the riuer Albis, not farre from the Duke of Saxonies Campe. Wherefore the Duke made speed to Witemberg and burnt the bridge that the Emperour should haue no readie passage to pursue him, but the Emperour getting knowledge of a shallow ford in the riuer quicklie followed the Duke, and by the wood of Lotham ouertooke him, & ioyning battell discomfited him and tooke him prisoner, and although the Duke was condemned to die, yet by the entreatie of the Marques of Brandenburg his life was granted him with most grieuous conditions, amongst which this was one, that hee should submit himselfe to the old religion, but he chosed rather to die then so to doe. Wherefore the Marques of Brandenburg obtained also that condition to be remitted: but al his lands and goods were giuen to *Maurice*, except a pension of 50000. crownes

The Duke of Saxonie recouereth what he had lost.

The Emperour discomfiteth the D. of Saxonie & taketh him prisoner, and giueth all his his lands to *Maurice*.

which the same *Maurice* paied him yeerely. Immediately herevpon Witemberg yeelded to the Emp. as also diuers other Princes and Cities did the like. The Lantgraue was content to yeeld al that he had to the Emp. pleasure so that hee might not be kept prisoner, which condition the Marques of Brandenburg & *Maurice* the new Duke of Saxonie, that had married his daughter, vndertooke to obtaine, and for the performance of the same bound thēselues to him in great bonds

The Lantgraue detained prisoner by the Emperour.

But when he came to the Emp. hee was commaunded to remaine as prisoner: then he began to complaine grieuously saying that the Emperour kept not promise. And the next day the Marques of Brandenburg & *Maurice* went to the Emp. and intreated for the Lantgraue, but all would not serue: for the Emperour answered that he brake no promise, although he kept him 14. yeeres in prison. For his meaning was onely to pardon him perpetuall empriſonment. This matter afterward turned the Emp. to great trouble. In the meane time hauing the principall chiefe Princes of the Protestants in Captiuitie, the Emp. thought meete to gather a conuention

A convention at Ausbrough.

of the estates at Ausbrough to finish that matter which hee had intended long before. All the Electors with other Princes were gathered together in great number, but about the citie and in diuers places of the countrie, neere thereto was companies of Spaniards and Italians, and other souldiers to the terrour of them that were present. The Principall matter purposed was concerning the Councell of Trident.

The Emperour required of the Princes, priuatlie of the *Palsgraue* & *Maurice* Duke of Saxonie, whether they would submit themselues to the Councell of Trident or no. At the first they refused it, but afterward fearing the Emp. displeasure they were cōtented to permit the matter to his will. The free cities also being demaunded if they would adde any thing to the answere of the Princes, answered it was not their part so to doe, and offered a writing to the Emperour, on what condition they would admit the Councell.

The Emperour as though they had fullie consented sent

to

to the Cardinall of Trident and the Pope desiring that the Councell which was remoued from Trident to Bononia, might bee againe revoked to Trident which was neerer to Germanie, vpon hope that the Germanes would come and submit themselues to the Councell. But forasmuch as the Pope and Bishops assembled at Bononie, would not returne backe againe to Trident, but vpon such conditions as liked themselues best: the Emperour protested by his Ambassadours that all such things that they should decree there to be vnlawfull and of no force, and that he himselfe would vndertake the care of the cōmon-wealth of Christendome which the Bishops neglected. Thus the Emperour perceiuing that there was no hope of a generall councell in Germanie consulted with the Princes about the agreement of Religion, and appointed *Iulius Pflugins* Bishop of Numburg, *Michael Sidon* and *Iohn Islebie* to draw out a booke for reformation of Religion, which they called Interim. This was the ground of a new trouble, for the Emperour strictly commaunded that the Princes would receiue and admit the manner of Religion set forth in the booke called Interim. The Duke of Saxonie that was kept prisoner, being earnestlie required to subscribe would not in any wise, and for that cause after was vsed more strictly, insomuch that his Preacher who was hitherto permitted, fled for feare of danger.

The booke called *Interim* vrged by the Emperour.

The Lantgraue hoping to obtaine fauour, and libertie receiued the Emperours booke, and submitted himselfe to it, but all would not helpe him. The Marques of Brandenburge not onely receiued it himselfe, but also sent for *Martin Bucer*, whom partly with entreatie, partly with thretnings he commaunded to subscribe the Emperours booke, but he constantlie refused, and with great danger of his life returned to Argentine.

Wolfangus Musculus Preacher at Ausbrough perceiuing the counsell of the towne not to stand constantly in defence of Religion, went to Berne in Switzerland. *Brentius* was compelled to flie from Hala a towne of Sueue and was

receiued of *Vlrick* Duke of Wirtemberg. *Andreas Osiander*, *Erasmus Sarcerius*, *Erardus Schneffius*, and other Preachers of the Dukedome of Wirtemberg, fled because they would not allow the Emperours booke. *Martin Bucer* and *Paulus Fagius* left Germanie and went to England, *Ambrose Blaurer* left the towne of Constance.

Mauricius Duke of Saxonie returning home from Ausbrough, Proclaimed the Emperours decree concerning Religion. Vpon that occasion the diuines and Preachers, of the vniuersities of Lipsia and Witenberg, diuers times assembled themselues, and at length concluded vpon these things (that they called indifferent) to receiue them as the Emperour had prescribed. This thing was by other Preachers in Germanie sore impugned, saying that by the interpretation of their indifferencie they had opened a way to the whole doctrine, and superstition of the Church of Rome taking those things for indifferent in which was manifest errour.

The foresaid booke hated of all men, both Pope, Papists, and Protestants.

The tyrannie of this booke indured not long, for it was hated of all men, the Pope himselfe added his corrections vnto it: for albeit it established all the grounds of the roman Religion, yet because it tolerated the marriage of Priests and the vse of the Sacrament vnder both kindes, and tooke not so sharpe order for restoring of the Church goodes as hee could haue wished, for those causes and others such like the Pope would not giue his allowance to this booke without some corrrections. This booke also was impugned both by Protestants and Papists. Of the Protestants *Caspar Aquila* a preacher in Turingia impugned it as a booke repleniſhed with false doctrine, and on the other side *Robertus Abrincensis Episcopus* impugned it for giuing libertie to Priests to marrie, and permitting the people to haue the Sacrament vnder both formes. While this great stirre and trouble was in Germanie, in England by the authoritie of a Parliament the vse of the Masse was altogether forbidden, and a booke made of an vniforme order of common prayers, and administration of the Sacraments in the English tongue.

The Masse forbidden in England.

Edmond

Edmond Boner Biſhop of London, and *Stephen Gardiner* Biſhop of Wincheſter, for obſtinate defending of the Roman doctrine were depriued of their Biſhoprickes, and caſt in priſon, where they continued all the time of king *Edwards* raigne.

Boner and *Gardiner* depriued of their Biſhoprickes.

But to returne againe to the troubles of Germanie, of all the Cities of the Proteſtants, there was none that more conſtantly beared out the Emperours indignation as the Citie of Magdeburg. For neither would they acknowledge the councell of Trident, neither yet the Emperours booke of Interim, but fortified their towne againſt *Maurice* Duke of Saxonie, whom the Emperour made Captaine in that warre, vntill at laſt an agreement was made vpon eaſie conditions. When *Maurice* with his garriſon entered into their Citie, hee grieuouſly blamed their Preachers, that both in their bookes and pictures they had done much to his reproach, but yet he exhorted them to pray for the good ſucceſſe of the Emperour, and the generall councell of Trident. To whom they anſwered that they could not pray any otherwiſe for that Councell that was aſſembled to oppreſſe the truth, but that God would ſoone diſturbe it, and breake it vp.

Warre betwixt the towne of Magdeburg and *Maurice* Duke of Spaine.

Their agreement.

The end of the warre againſt the Citie of Magdeburg was the beginning of great warre, and dangerous trouble againſt the Emperour. For *Maurice* Duke of Saxonie perceiuing the Emp. would not ſtand to his promiſe, conſulteth with forraine Princes how hee might by force deliuer his wifes father, the Lantgraue, and when hee found that all things were in readineſſe, hee begun to muſter his ſouldiers, & ſhortly after ſet forth a Proclamation to the ſtates of the Empire, in the which firſt hee lamenteth the diſcord of Religion, ſecondly he rehearſeth grieuouſlie the impriſonment of the Lantgraue his wifes father, ſignifying that hee was ſo kept againſt all truth and honour, to the report of all Germanie. Laſtly he bewaileth the pittifull eſtate of all Germanie, and oppreſſion of their libertie, proteſting that the cauſe of this warre was to reſtore the old dignitie and freedome.

War betwixt *Maurice* Duke of Saxonie and the Emperour.

Albert Marques of Brandenburge, maketh also his Proclamation, and after a long rehearsall of the miseries of Germanie, referreth the cause of all to the Churchmen, and therefore signifieth this warre to bee chiefely against them. *William* the Lantgraues sonne ioyned his power with Duke *Maurice* at Shuinforde. The king of Fraunce also ioyned in this warre and led an armie vnto Germanie. As they went forward, they caused the Cities to submit themselues, commaunded them to pay great summes of money, and displaced such as the Emperour had set in authoritie, and restored their old Senatours, willing them to vse their priuiledges, and liberties that the Emperour before had forbidden.

The report of this warre and the good successe of *Maurice*, namely after the citie of Ausbrough was by him taken, made the councell of Trident to breake vp and dissolue. The Emperour, on the other part set at libertie *Fredericke* the olde Duke of Saxonie, as it were to signifie to *Maurice* that hee should claime againe the Dukedome of Saxonie, and Electorship that he enioyed, and thereby to put him in more feare. *Albert* Marques of Brandenburge, in this warre shewed great extremitie to diuers cities, and noble personages, against the mind of *Maurice* and the other confederates.

The King of Fraunce led forward his armie to Strawsburge, and hearing that communication of peace was betwixt *Maurice* and the Emperour, and that they were in good hope to haue their Princes deliuered, hee to gratifie them was content to returne to Fraunce, but was much displeased that Duke *Maurice* would enter in communication of peace without his knowledge. In the end agreement passed betweene the Emperour and Duke *Maurice* vpon these conditions. That the Lantgraue should be set at libertie. That their Religion should be quiet, vntill a certaine order were taken for the same in the next assemblie of of the Empire. That *Maurice* and the Princes confederats should suffer their souldiers to serue king *Ferdinand*

The conditions of *Maurice* his agreement with the Emperour.

in

in Hungarie. That the Protestants should bee admitted Iudges in the Chamber-court, with diuerse such other like conditions.

The end of this warre was also the beginning of another cruell warre betwixt Duke *Maurice* and the Marquis of Brandenburg, which fell out vpon this occasion. The Marquis being reconciled to the Emperour and in great favour with him, did many iniuries in Germany, not onely to the Bishops (whom hee ever deadly hated) but also to diverse Princes and Cities, yea and that vnder the name of religion. Duke *Maurice* with certaine other went against him, and met at the river of Visurg, where *Albert* was overcome. But Duke *Maurice* was so stricken with a gun, that hee died within two dayes after. Before this, in Germanie were seene drops of blood vpon the trees, and certaine other strange sights.

Warre betwixt D. *Maurice* & the Marquis of Brandenburg wherein the Marquis was overcome.

The death of D. *Maurice.*

Strange sights seene in Germany.

In England about this time, fell out a great alteration in religion, through the death of King *Edward*, of whom the world was not worthy: Lady *Mary* his sister succeeding to the kingdome. Shee ioyned her selfe in mariage with *Philip* sonne to *Charles* the Emperour, and restored not onely the Popes supremacie, disallowed by her father King *Henrie* the eight: but also the masse, and all superstitions of the Romane Church, abrogated in the dayes of King *Edward* her brother. Also shee caused the Realme of England in the high Court of Parliament, to confesse their defection from the Catholike Church, and to craue absolution, having there in readinesse Cardinall *Poole*, the Popes Ambassadour to absolue them.

Popery embraced in England by means of Q. *Mary.*

The Court of Parliament confesse their error in forsaking it and are absolued.

What excessiue cruelty was vsed in her time, no tongue can expresse. The very name of *Diocletian* begunne to bee lesse abhorred, when the name of Queene *Mary* came forth. Her cruelty beginning at *Iohn Hooper* Bishop of Gloceſter, *Iohn Bradford*, *Laurence Saunders*, *Rowland Taylor*, *Iohn Rogers*, Preachers: proceeded shortly after to *Ferrar* Bishop of Saint Davids, whose constant death amazed the people, and confirmed their mindes in the true doctrine that.

Q. *Maries* cruelty against Protestants.

that they had learned of him. This perſecution raged in all parts of the Land, but ſpecially in Kent, Eſſex, and Norhfolke. Some of thoſe parts were chiefe maintainers of her authoritie, and againſt the mind of the Nobilitie and Councell, ſet forward her right to the Kingdome, but this reward they receiued in the end at her hands. The cruell martyrdome of *Cranmer* Biſhop of Canterbury, *Ridley* Biſhop of London, *Latymer* Biſhop of Worceſter, Doctor *Philpot*, and many others, with the raiſing vp of the bones of the men of God, *Bucer* and *Fagius*, out of their graues, and the cruelty intended againſt her owne ſiſter Lady *Elizabeth*: all theſe things being ſo well and amply diſcourſed in the Booke of Martyrs, the godly Reader is to be remitted to the reading of the ſayd booke.

A bad reward.

A reference to the Booke of Martyrs.

Now to conclude this Hiſtorie of *Charles*, ſomething is to be noted of his warres with the Turkes. In his time *Solyman* the great Turke conquered the citie of Belgrade, the moſt ſure and ſtrong garriſon of the Chriſtians, and vexed the countrey of Hungarie. He beſieged the Iſle of Rhodes and tooke it, to the great ſhame and rebuke of Chriſtian men, who provided not ſupport for the Rhodians, that reſiſted the common enemy ſo long and ſo couragiouſly. After this *Solyman* ſlew *Lewis* King of Hungarie, and *Paulus* Biſhop of Collen, who more raſhly then wiſely, with a ſmall power of foure and twenty thouſand men, encountered the great Turke leading an army of 200000. ſouldiers. Alſo hee beſieged Vienna, but was mightily reſiſted and repulſed with loſſe of a great number of his army: all this was done before the Emperour *Charles* began to ſtirre himſelfe againſt the Turke: but when the matters of religion in Germanie were put to ſome point in the Councell of Ratisbon, the Emperour raiſed an army of eighty thouſand footmen, and thirty thouſand horſemen: and compelled the Turke to raiſe his ſiege from the towne of Gunza, and with ſpeed to retyre backe to Conſtantinople.

Solyman conquereth Belgrade and the Iſle of Rhods, killeth *Lewis* K of Hungary and *Paulus* B. of Collen, beſiegeth Vienna & is repelled.

After this *Charles* ſayled with an army vnto Africa, and reſtored the King of Tunis to his kingdome againe, whom

Charles reſtoreth the K. of Tunis to his kingdome.

Bar-

Barbaroſſa Admirall of the Turkes Navie in Africke had diſpoſſeſſed and deprived of his kingdome. In this ſame voyage he delivered 20000. captiues out of ſervitude. Notwithſtanding *Solyman* with vnſatiable ambition pnſt vp to conquer all Europe, was ever ſubduing townes and Iſles, as Corcyra, Zacynthus, Cythara, Naxus, with diverſe others, alſo the towne of Newcaſtle in Dalmatia, and Buda in Hungarie, which hee obtained by meanes of Frier *Cogaridge* Tutor to *Stephen*, ſonne to *Iohn*, *Vaivod* of Tranſilvania, and meanes of the relict widow of the ſayd *Vaivod*. Theſe two ſent for aide to the Turke againſt *Ferdinand*, and the Turke not neglecting ſo good an occaſion, came to Hungarie, diſcharged the Hoaſt of *Ferdinand* that was beſieging Buda, and got the citie into his owne hands. Which done, hee prevailed mightily in Hungarie, and tooke the towne called Quinque eccleſiæ, and Strigonium, Alba regalis, and Vizigradum: and it was an eaſie matter for him to haue conquered all Hungarie, in reſpect the Emperour *Charles* was ſo buſie in warres with the King of France, that the common enemy of all Chriſtian people had leave to rage at his owne pleaſure, aud had it not beene the gracious providence of God, pitying the miſery of Chriſtian people, who ſtirred vp the Perſian Sophie againſt *Solyman*, and droue him backe out of Europe for a time, and likewiſe the murther of his owne ſonne *Muſtapha*, which ſtirred vp a peece of a Tragedie in his owne houſe, the Chriſtian people had no doubt beene brought to greater extremities in *Solymans* dayes. The vnproſperous voyage of the Emperour to Argier, I paſſe by, and many conventions of Eſtates in Germanie, kept for quieting of religion and preparation for warre againſt the Turkes. In the end the Emperour finding himſelfe troubled with ſickneſſe, reſigned the gouernment of the Low Countries into the hands of King *Philip* his ſonne, and ſurrendred the Imperiall crowne vnto the Electors of Germany, & ſayled vnto Spaine, where hee entered into an houſe of religion, and gaue himſelfe to meditation and prayer, and there concluded his life.

Solyman taketh Buda in Hungarie.

Charles entreth into a religious houſe and dieth.

Ferdi-

Ferdinandus.

AFter that *Charles* the fift had ſurrendered the Imperiall crowne into the hands of the Electors of Germany, they aſſembled at Frankford, and there elected *Ferdinand* King of Bohemia, and brother to the forenamed *Charles* the fift to bee Emperour, who raigned ſeven yeeres. The ancient manner was that he ſhould be crowned in the forenoone at maſſe: but becauſe diverſe of the Electors would not in any wiſe come to maſſe, the coronation was ſolemnized in the afternoone, and the maſſe with other like ceremonies omitted.

To this King before hee was elected Emperour, his Nobles in the countrey of Bohemia made earneſt ſupplication that they might bee permitted to vſe the Sacrament in both kindes, according to Chriſts inſtitution: but he ſtrictly commanded them they attempted no alteration in religion. Nevertheleſſe, the Nobility continuing conſtant in the purpoſe of their mindes, at laſt after many earneſt ſuits obtained their deſire.

The Bohemians obtaine of *Ferdinand* the vſe of the Sacrament in both kinds.

In France about this time the perſecution of the Proteſtants waxed hot, and King *Henry* the ſecond was ſore grieved, that the Parliament of Paris it ſelfe, could not be kept free of this new doctrine as hee called it. Wherefore hee cauſed *Annas Burgeus*, an honourable and wiſe Counſellor to be taken, to whom hee ſpoke in great wrath, that hee would ſtand by and ſee his body burnt for that new religion which hee favoured. But hee was wonderfully cut off before hee could get his heart ſatisfied with that pitifull ſpectacle of the burning of a noble Counſellor. For God ſo diſpoſed the matter, that the King cloathed all in armour put a ſpeare in one of his ſubiects hands, and compelled him againſt his will to runne at him, at which time the ſaid ſpeare broke, and a ſmall ſplinter of it entring at the Kings eye,

Perſecution of the Proteſtants in France.

eye, pierced into his braine, whereby hee died. Yet by his death was not the foresaid persecution relented, but rather vehemently augmented: for *Francis* the second, succeeding to his father *Henry* in the the kingdome, married *Mary* Queene of Scots, who was descended of the linage and stocke of the house of Guise. By this meanes the Guisians were in great credit and authority with the King, and presumed to high things, not onely to suppresse the Gospell vtterly in France, but also in Scotland. For at this time a great part of the Nobility and people of Scotland had shaken off the yoke of the Romane Bishop, they had throwne downe Altars and Images, and had forsaken all the superstitious ceremonies of the Romane Church.

The death of *Henry* the 2. K. of France. *Francis* the 2. having maried the Q of Scots seeketh to reduce the Scottish Nobility to the popish religion: but his army was vanquished.

The Guisians purposing to supresse the Scotish Nobility, sent out of France into Scotland an army of 4000 men, vnder the conduct of Monsieur *La Broch*. This army assisted the Queene regent to reduce backe againe the kingdome of Scotland to the Romish religion: But the Scottish Nobility obtayned helpe of the Queene of England, and brought the Frenchmen to such extremity, that they were compelled to accept conditions of peace, and to retyre backe againe to France. So this first high attempt of the Guisians against the reformed religion in Scotland, was by the providence of God disappointed.

In France the King with advice of the Guisians had appointed a nationall Councell to bee kept in Orleance, for the quieting the tumults which were like to ensue for religion in France: but all was done in hypocrisie and with deceitfull mindes as evidently appeared: so soone as the King of Navarre and Prince of Condie came to Orleance, and had saluted the King, the Captaine of the Kings guard layd hands on the Prince of Condie, and the King was informed that the Prince of Condie had conspired against his honour and life. Thus by the craft and deceitfull practises of the Guisians, was the Prince of Condie brought into great danger and hazard of his life, and had assuredly died if the mercy of God had not provided timely relefe

A Councell kept at Orleance.

The Prince of Condie taken by the Kings guard is in danger.

But

The death of *Francis*.

But the Lord pitying the estate of his owne poore Church in France, shortned the life of *Francis* the second, who dyed of a putrefaction of his eares. And thus was the second high attempt of the Guisians against the Gospell marvailously disappoynted by the sudden and vnexpected death of *Francis* the second. After whose death the innocency of the Prince of Condie, was declared by a decree of the Parliament at Paris: and the government of the young King, *Charles* the ninth, was devolued in the hands of the Queen mother, and the King of Navarre. Those Gouernours with advice of the States of the Realme, thought meet that a free disputation should be appointed at Poyssie a towne in France, neere to Saint Germane, wherein the controversies of religion should bee freely reasoned, in presence of the young King, the Queene mother, the King of Navarre, and other Princes of the royall blood.

A disputation at Poyssie.

This disputation began the ninth of September, *anno* 1561. For the Protestants part were appointed *Theodorus Beza* Minister at Geneva, *Peter Martyr* professor of Divinity in Zuricke, *Nicholas Gelasius*, *Augustinus Marloratus*, *Iohannes Merlinus*, *Franciscus Morellus*, *Iohannes Malo*, and *Espineus*, a man of great learning, who had lately forsaken the Romane Church, and embraced the true reformed religion. On the other part the Cardinall of Loraine, with many other Cardinalls, Archbishops, and Bishops, to the number of fifty Prelates, besides many other Divines and Doctors were ready to pleade the cause of the Romish Church. In this disputation, after that *Theodorus Beza* had at length declared the summe of the Protestants faith, and the Cardinall of Loraine had answered: In the end the Romane Prelats devised a pretty shift to cut off all further reasoning: for the Cardinall of Loraine produced the opinion of the Germans about the matter of the Sacrament, extracted out of the cõfession of Ausbrugh, & demanded of the Protestants whether they would subscribe to it or no, to the end that if they consented to subscribe, they might seem to haue convicted themselues of errour in the matter of the Sacrament;

The Papists policy to cut off further reasoning.

and

and if they refused to subscribe, then it might bee knowne to the Princes that were present, that the Protestants agreed not amongst themselues.

To this it was answered by *Theodorus Beza* in the next meeting, that if the confession of Ausbrough should be subscribed, then it was good reason to require a subscription of the whole confession, and not of one line thereof onely: also if they vrged the Protestants to subscribe that confession of Ausbrough, then let themselues first begin to subscribe the same: and when they haue yeelded to the whole confession of Ausbrugh, it will be more easie to finde out any way of agreement in matters of religion. After this the forme of disputation was changed, and a few in number, to wit, fiue onely on either side, were chosen to conferre in quiet and peaceable manner, who beginning at the matter of the Sacrament, seemed all to agree in this forme: that Iesus Christ by the operation of the holy Spirit, offereth and exhibiteth vnto vs the very substance of his body & blood, and wee doe receiue and eate spiritually and by faith that same body which dyed for vs, to the end we may be flesh of his flesh, and bone of his bones, and that we may be quickned by him, and receiue all things that are needfull to our salvation. And because faith leaning to the word of God maketh those things that are received to be present, by this faith indeed we receiue truely and effectually the very naturall body and blood of Iesus Christ, thtough the power of the holy Spirit. In this respect wee acknowledge the presence of the body and blood in the Supper. The article of the Sacrament being conceiued in this forme, was presented to both the parties, and many of the Romane Prelates condiscended to the article aboue specified: but when they had conferred with the Doctors of Sorbon, they all with one consent refused the same: and finding that the communers that were chosen for their part did persevere in their opinion, they cryed out against them, and would giue no further power to them to reason in that cause. Thus the disputation of Poyssie broke vp the 25. of November, without any

any agreement of the controuersies in religion, but rather leaving in the harts of men a seed of greater contention and cruell wars, which afterward ensued. But before we speak of the warres in France for religion: somewhat is to bee spoken of the cruell persecution that the faithfull suffered in Piemont, in which countrey certaine townes had receiued the Gospell, and abolished the masse: namely, the townes of Angrona, Lucerne, Perose, Tallaret, with divers others in the convalles of Piemont: all which townes are subiect to the dominion of the Duke of Savoy, who hearing of the reformation that was made in the foresayd bounds of his dominion, sent out his Captaine *Triniteus* with an army of 500. men, against them, to sack and vtterly destroy them, except they would receiue the masse againe, and put away from them their ministers. The towne of Angrona was first assaulted, and the people fled to the mountaines, but being strictly pursued they turned themselues, and with slings & stones defended their liues and put their enemies to the worse, in so much that *Triniteus* the Dukes Captaine was to deale with them by subtilty and craft, rather then by open force, and therefore promised vnto the Conuallenses that if they layd downe their armour, and sent messengers to the Duke to craue his pardon, and would pay to him the summe of sixteene thousand crownes, then vpon those conditions they should haue peace.

The Duke of Savoy warreth against the Protestants within his dominions.

Triniteus by policy spoileth those of Angrona both of their money and armour.

The poore people glad to accept conditions of peace, performed all that was required, but no peace could be obtained of the Duke, except they would put away their Ministers, and receiue the masse againe. Therefore being spoiled both of money and armour, by the craft of their enemies, and a new army also sent against them, they were compelled in time of winter to flie with their wiues and children to the mountaines all over-layd and covered with snow, and from thence to behold the pitifull spectacles of the burning of their houses, and spoyling of their goods. But necessity compelling them to make some shift for their liues, they tooke the strict passage of the mountains

and

and reſiſted their enemies, committing the ſucceſſe to God, who ſo proſpered this poore vnarmed people, that in few skirmiſhes there were killed a thouſand of their enemies, and ſcarce fortie perſons of their owne. *Triniteus* the Captain by the counſell of *Truchetus*, an expert Warriour, thought meet to beſiege the Caſtles of Convallenſes, but God fought againſt them in all their enterpriſes, and the Convallenſes came vpon them ſuddenly as they were beſieging a certaine Caſtle, and ſlew a great number: and *Truchetus* himſelfe was firſt ſore wounded with ſtones, & afterward was ſlaine with his owne ſword by a poore Shepheard, that was keeping cattell in the fields. In the end when *Triniteus* was out of all hope to ſubdue the Angronians and their complices, he adverti ſed the Duke of Sauoy how all matters went, and peace was granted to the Convallenſes, with libertie to vſe their owne Religion; providing they ſhould render all due ſeruice and obedience to the Duke of Savoy their Soveraigne Lord and Maſter.

God proſpereth the ſucceſſe of the Proteſtants.

The death of *Truchetus*.

Peace concluded with the Convallenſes.

To returne againe to France. After the diſputation at Roſſie the number of the Proteſtants daily increaſed, and rumours of ſedition & vprores were in the mouths of all the people. The Queene mother willing to prouide timely remedie for repreſſing of ciuill and inteſtine warre, aſſembled the eſtates of the land at S. Germane, where the edict of Ianuarie was made, bearing that the profeſſours of the reformed Religion might aſſemble themſelues together, to heare Preaching of the Word, provided thoſe aſſemblies were kept without the towns & without armour. This edict was publiſhed throughout all the land, and ſore grieued the hearts of the adverſaries, namely, the Duke of Guiſe, the Conſtable *Mommeraunce*, and the Mareſcall *Santandreus*, who conſulted together how they might haue this act vndone againe, but no way could be found out to bring this matter to paſſe, except firſt the King and Queene mother were in their hands, to the end that the force of the Lawes which they feared might be turned againſt their enemies, when as they had the Lawmakers in their owne hands. This was alſo thought to be an

The edict of Ianuarie in behalfe of the Proteſtants.

high attempt, and dangerous to be enterprised, so long as the King of Navarre was their enemie, and a fauourer of the reformed Religion; for this cause all meanes were sought out to divert the affection of the King of Navarre from his foresaid Religion. The Cardinall *Ferrar* being the Popes Ambassadour in France, put him in hope that by the Popes trauailes with *Philip* King of Spaine, the kingdome of Navarre should be restored to him againe, if he would turne to the Catholique Religion. Thus was the heart of the King of Navarre stolen away from his Religion, to the great encouragement of the Duke of Guise and his complices, who without further delay put hand to worke.

The King of Navarre turneth Papist.

The first fruits of his martiall deeds after he raised his armie, was the cruell Massacre of poore vnarmed people, assembled to heare the Word of God at Vassiace, a towne in the borders of Champaigne, and neere vnto his dominion. Those poore people to the number of a thousand and fiue hundreth, being occupied as is said vpon the Sabbath day, the Duke of Guise came vpon them suddenly, and compassed the Church wherein they were with armed souldiers, that none might escape; also the Duke himselfe stood in the entry with a drawne sword in his hand, and sent in his souldiers, who most cruelly without compassion of sex or age, martyred the poore members of Christ, for hearing of his Word. After this, the Duke of Guise addressed himselfe toward Paris, where he was receiued with ioyfull acclamations of the people: and from thence he marched forward to Fonteblew, where the King was, and seased himselfe of the King and the Queene mother, and for greater securitie transported them both to Paris. On the other part, the Prince of Condie went to Orleance, to whom resorted a great number of the Nobles of France, namely, the admirall *Castilion*, *Andelot*, *Princeps Porcianus*, *Rupefocald*, with many others, who all bound themselues together, to set the King and the Queene mother at libertie from captivitie, wherein they were deteined by the Guisians; as also to defend the true professours of the Gospell of Christ, that according to

The Duke of Guise killeth 1500 people at a Sermon.

The Duke of Guise taketh the King, and the Queene mother, prisoners, for whose deliuerie the Protestants binde themselues together.

The first ciuill warre.

the

the act of Ianuarie they might without moleſtation aſſemble themſelues to heare the Word of God.

The Prince of Condie was choſen to be their Chieftaine, to whom the Queene mother ſent many ſecret Letters, declaring that ſhe was deteined by the Guiſians againſt her heart. And if the Prince of Condie could ſet the young King and her ſelfe at libertie, ſhee would neuer be vnmindfull of ſo great a benefit. Thus in the beginning of the Warres the Queene mother fauoured the Prince of Condie, and ſtirred him vp with many Letters and ſecret aduertiſements, to procure her and her ſonnes libertie: for greater euidence whereof, the Letters themſelues are inſerted in the French Hiſtorie.

The Prince of Condie choſen Generall for the Proteſtants.

Many great townes in France were taken and fortified by the Proteſtants, as namely, Orleance, Lion, Valence, Granoble, Roane, Bourgos, Towers, Poictiers, Montpellier, and Nimes. Many of thoſe townes were recouered againe by the Guiſians, namely, Bourges, and Roane. At the ſiege of Roane, the Prince of Navarre was ſlaine, and receiued a iuſt reward of his inconſtancie and leuitie. And *Auguſtinus Marlorart*, a faithfull ſeruant of Chriſt, and Preacher of the Goſpell, was taken by the Guiſians, and afterward hanged. Many great cruelties were deſigned againſt thoſe of the Religion in this firſt Warre, namely in Tullus, Aurange, Burges, Roan, Sens, and diverſe other places. In Montargis, belonging to the Ladie *Rence*, daughter to *Lewis* the twelfth, Dutches Dowager of *Ferrar*, fell out a very remarkeable matter.

Many townes taken and fortified by the Proteſtants, whereof Burges & Roane were recouered by the Papiſts.

The death of the Prince of Navarre.

The death of *Auguſtinus Marlorart.*

This Ladie was a retrait to diuers families of the Religion, notwithſtanding the threatnings of the Duke of Guiſe, ſonne in law to the ſaid Ladie, who ſent thither one *Malicorne*, a new Knight of the order, to ſeaſe vpon the Towne and Caſtle: who begun to threaten the Ladie with Canon ſhot, to batter her Caſtle, wherin were diuers of the Religion. But the Princeſſe anſwered him, that there was not any man in the realme, except the King alone, that had power to command her. And if he would proceed to ſuch boldneſſe as to

Note.

batter her Castle with Canon shot, shee would first stand in the breach her selfe, to try if he durst be so bold as to kill the daughter of a King. Those words caused *Malicorne*, like a Snaile to pull in his hornes, and presently to depart.

Afeer this, the Prince of Condie perceiuing that great preparation was made against him, and the Queene mothers affection was turned away to the Guisians, thought meete to send for ayde to the Queene of England; and the Prince of Condie willing to ioyne himselfe with the English armie, marched forward to Normandie, but the Duke of Guise followed after him with so great celeritie, that the Prince of Condie was compelled to ioyne Battell with the Guisians at Dreux in Normandie, before he was supported of the English armie.

The battell of Dreux, wherein the Prince of Condie was taken by the Papists, and the Constable by the Protestants.

This battell was fought with vncertaine victory, for on the one part the Prince of Condie was taken by the Guisians, and on the other part, the Constable was taken by the Protestants, and the Mareschall *Sanctandreus* was slaine. The Duke of Guise after this battell renewed his Forces, and besieged the Towne of Orleance, where he was slaine by a Souldier, called *Portrot*. This slaughter was the ground of a new Peace; for after the death of the Duke of Guise, a new edict was made the thirteenth day of March Anno 1563. although not so ample as the edict of Ianuarie: Yet by it some libertie was granted to the Protestants to enioy their owne Religion without disturbance of any. This was the end of the first ciuill warre in France for Religion.

The Duke of Guise his death.

A new edict in behalfe of the Protestants.

The end of the first ciuill warre.

Maximilianus the second.

After the death of *Ferdinand*, *Maximilian* his sonne King of Hungarie was made Emperour, & gouerned twelue yeares: he gaue his two daughters in marriage vnto two puissant Princes, to wit, to *Charles* the ninth King of France,

he

he gaue *Elizabeth*, and to *Philip* King of Spaine he gaue his eldeſt daughter *Anna*. Great troubles for Religion fell out in his time, namely, in the Low countries and in France. In the low countries, the number of them that profeſſed the Goſpell increaſed marueilouſly; and on the other part, the rage of the Popiſh Prelats cauſing the Spaniſh Inquiſition to be ſeuerely executed, wrought great feare in the hearts of the profeſſours of the Goſpell.

Troubles in the low countries about Religion.

Alſo Duke *de Albe* was ſent with a great Armie vnto the low Countries, vtterly to extirpate and roote out the Goſpell, who behaued himſelfe moſt outragiouſly againſt the Nobilitie and Townes of the low Countries, in beheading Count *Egmount*, and count *Horne*, and permitting his ſouldiers to vſe all kinde of villanie againſt honeſt matrons, and the daughters of honeſt Citizens, and oftentimes compelled the husbands themſelues to ſtand beſide, and be eye witneſſes of the vilde abuſing of their owne wiues. Alſo with ſo great ſeuerity he executed the Spaniſh Inquiſitiō againſt the profeſſours of the Goſpell, that the people were compelled to take armes, vnder the conduct of *William Naſſaw*, Prince of Orange, and *Lodouicus* his brother, to defend their liues, the libertie of their Countrie, and of their Conſciences againſt the barbarous tyrannie of this Duke and his armie.

Duke *de Albaes* crueltie againſt the profeſſours of the Goſpell.

In this Warre although the Prince of Orange was oftentimes defeated, and his brother ſlaine, yet the Countrey ſo abhorred the crueltie of Duke *de Albe*, that the moſt part of Zeland and Holland was conquered by the Princes armie, and was free from the tyrannie of the Spaniards.

In France the profeſſours of the Goſpell could not enioy the benefit of the Edict of pacification made in March, Anno 1563. except in a few parts where the authoritie of ſome noble perſons fauouring the Goſpell procured obedience to the foreſaid Edict, as namely, the preſence of Condie in Picardie, *Andelot* in Britannie, and the Queene of Navarre in Gaſcoigne. In other parts of the country, little regard was had to the Edict. The Cardinall of Loraine alſo a capitall enemie to the Goſpell, had conſulted with the fathers of the

The Prince of Orange warreth againſt the Spaniards.

The Cardinal of Loraine taketh counsell how to suppresse the Gospell.

Councell of Trent, by what way the Gospell might be suppressed in France, and it was thought meetest that a couenant should be made amongst them that fauoured the Catholique Religion (which they called the holy league) to extirpate and roote out them that professed the new Religion (for so they named it) and the two puissant Kings of Spaine and France in speciall should bee intreated to be of this league, and mutually to helpe one another to roote out the Gospellers. Now when King *Charles* the 9. was 14. yeares old, and declared to be Maior, it was thought meete that he should make a progresse through the bounds of his Dominions; pretending that it was expedient that the King should know the estate of his Country, and that he should heare the complaints of his people; but the cause indeed of this progresse, was that the King of France might meete with the King of Spain in Bayon, for binding vp of the league aforesaid. In this progresse was discharged all Preaching and exercising of the reformed Religion in the Townes of France, wherein it should happen the King to be, during the time of his progresse. Also many new interpretations of the edict of March were invented and found out, whereby the libertie granted to the Protestants was vtterly infringed and impunitie granted to them that should doe them wrong. In the end the King came to Bayon, where he met with his sister *Elizabeth*, wife to *Philip* King of Spaine, who after she had declared certaine causes why her husband could not be present himselfe, bound vp in name of her husband a couenant with *Charles*, King of Spaine, mutually to helpe one another in rooting out the professours of the reformed Religion. The report of this league was not kept so secret but it came to the eares of the Prince of Condie, and the rest of the nobilitie of France, that professed the Gospell, who all thought meete that the Prince of Condie should in proper person addresse himselfe to the King (being for the time at Moncellium) and should exhibite to the King the supplication of the Protestants in France, pittifully complaining, that contrarie to the edict of March they were iniuried and cruelly slaine, desiring

A league made betwixt the Kings of France and Spaine, for the rooting out of the Protestants.

deſiring redreſſe of the aforeſaid iniuries, and that they might haue libertie to enioy their Religion according to the act of pacification aboue mentioned. But the King hearing of the Prince of Condies comming to him, and (namely becauſe he was well accompanied with foure hundred men all in armes) fearing the malignitie and obſtinate malice of his adverſaries, leſt they ſhould hinder his iourney or doe wrong to himſelfe. The King (I ſay) hearing tell of the Princes comming, made haſt to depart, and with all expedition, to Paris in great feare, and cauſed the Pariſians to giue thankes to God, as though he had beene deliuered from a great perill and imminent danger.

The ſecond ciuill warre in France.

After this, without further delay, the ſecond warre for Religion in France broke vp. The Prince of Condie approached with an armie to Paris, and ſo beſet it about in all quarters, that this populous Towne ſoone began to be grieued for want of foode, and iſſued out of the Towne vnder the Conduct of the Conſtable, and came by S. Denis, where the Prince of Condies armie lay. In this battell the Admirall ſet vpon the Pariſian ſouldiers, and diſturbed their rankes and put them to flight. The Conſtables troope alſo was greatly perturbed by their flying, and the Conſtable himſelfe refuſing to be taken by M. *Stewart*, was ſhot by a Scottiſh Souldier, whereof hee ſoone after died.

The Pariſians ouercome by the Prince of Condie.

The Conſtables ſonnes, *Anveil* and *Memerance*, being carefull for their Father, ſuccoured him, and the battell was renewed againe, and cruelly fought, vntill night compelled them to make an end. The morrow after, the Prince of Condie came with his Forces againe to the place where the battell was fought, but none of the Pariſians came forth to encounter him.

After the battell he marched toward Loraine, of purpoſe to ioyne with the Germane Armie, which was to be ſent for his ſupport from the Count Palatine of the Rhine, vnder the conduct of *Caſſimire*, his owne ſonne. This armie of the Germanes ioyned with the Forces of the Prince of Condie at Pontamouſſou, a towne in Loraine on the riuer

Mosell, and from thence marched forward without battell offered to them by the adversarie partie, vntill they came to Chartresse, a famous Towne within two dayes iourney to Paris.

The Protestants besiege Chartresse.

This towne the Prince of Condie and the Germanes besieged, and when it was sore battered, and not able to indure the siege any longer, the Queene mother according to her wonted manner, thought meete to compasse them with faire and deceitfull promises, whom she could not get ouerthrowne by force. And therefore sent to the Prince of Condie, desiring him to require of the King conditions of peace, such as himselfe liked best, and they should be granted.

The Prince of Condies armie dismissed, & the townes by him subdued deliuered into the enemies hand through the policie of the Queene mother.

The Prince of Condie being euer more bent to peace then prouident to foresee the deceitfull snares of his aduersaries, required of the King, that the edict set forth in March Anno 1563. should be precisely kept, all new additions and interpretations of the said act being disanulled, and that the iniuries done to the Protestants should be seuerely punished, and not passed ouer with silence as they were accustomed to be. All this was granted, and the edict of pacification was proclaimed. The townes also which the Protestants had conquered with great paines and effusion of their blood, were all deliuered into the hands of their enemies, the Germane souldiers were dismissed, and euery man returned to his owne house. But in the very time of their returning, it was knowne that this pacification was but a subtile snare to entangle them withall; for the professours of the Gospell were compelled to lay downe their armour when they entred into the townes where they dwelt, and strictly commanded to remaine in their houses, so that they had not libertie to visite one another.

Euery where crueltie vsed against the Protestants.

In all the parts of the Countrey great crueltie was vsed, and many cruelly massacred, so that within the space of three moneths, moe then three thousand were reckoned to be killed by the sword. Besides this crueltie committed against the inferior sort, all meanes were sought out to inter-

cept

cept the Prince of Condie, the Admirall, *Andelot*, *Rupeſocald*, and other principall perſonages; for this counſell was giuen by Duke *de Albe* (whoſe aduiſe was often craued in this turne) that one Salmond head was better then an hundreth paddle heads, ſignifying thereby, that it was moſt needfull to cut off the principall Noble-men of the Proteſtants. The Prince of Condie, and the Admirall, after many aduertiſements, that their liues were directly ſought, began to remoue, and the Prince came to Nucetum, a Towne in Burgundie, the Admirall lodged at Tauleum, in a place pertaining to his brother *Andelot*, not farre diſtant from Nucetum, where they receiued new aduertiſements, that the companies that were appointed to take them were with great celeritie approaching alreadie to Nucetum. Thus was the Prince of Condie and the Admirall compelled in all haſt to flie with their wiues, young children, and families, and commending themſelues to the prouidence of God, entered into a long and dangerous iourney from Noyers to the Towne of Rotchell. The good prouidence of God ſo conducted them, that albeit, all the bridges and paſſages were ſtrictly kept, yet God prouided a foord in the river of Loyre, neere to Sanſer, which was not knowne before, neither was any paſſage found to be there two dayes after. By this way they paſſed very ſafely, and in the end came to the Towne of Rochell, although through many dangers and infinite perils.

Simile.

The Prince of Condie & the Admirall flie towards Rotchell.

Note.

In the meane time, the Prince of Condie had ſent Letters to the King, heauily complaining of the Cardinall of Loraine, who ſo wickedly abuſed the Kings name and authoritie, and ſo maliciouſly ſought the liues of his innocent Subiects for their Religion, expreſly againſt the Kings edict of pacification, which was ſealed with the Kings own handwrit, and his great oath ſolemnly made. To thoſe Letters no anſwere was made, but all the Countrey was inflamed with wrath, and bent to warre, and the Duke of Aniou, brother to the King was made generall commander of the armie. The Queene of Navarre, on the other part, adioyned her ſelfe, and

The third ciuill warre in France for Religion.

and her Forces to the Prince of Condie, and from Britanny came *Andelot* and his Forces, who had paſſed the river of Loyre by a certaine foord vnknowne before, and vnpaſſable afterward, no leſſe miraculouſly then the Prince of Condie, and his familie had done in another place of the ſame river before. After whoſe comming, Angoleſme, a Towne of great importance in thoſe parts, was beſieged and taken by the Prince of Condie. Likewiſe *Acierius* brought with him to the Prince, a great companie out of Delphine, Provance, Languedok, and other parts fauouring the Goſpell, to the number of twentie three thouſand men.

Note.

On the other ſide, the Duke *de Anion* was come with his armie to Poictou, and pitched his Campe at Caſtellerault, a Towne of Poictou neere to the river Vienna. The Prince of Condie and the Admirall daily provoked him to fight, but he was admoniſhed by frequent letters from the Queene mother, that he ſhould beware to hazzard the cauſe in battell, but ſhould prolong time to abate the fierie courage of the Proteſtants, and to take his advantage when he could ſee it.

Note.

In the meane time, both parties waited for ſupplyment of new Forces out of Germanie, and Duke *de Aumald* was ſent to Loraine to meete the Dukes who came to ſupport the Kings armie; as alſo to hinder the progreſſe of the Duke of Bipont, who was marching forward to ſupport the Prince of Condies armie.

The Papiſts receiue ſupport from Germanie.

The firſt ſupport came to the Kings armie the Count of Tend, brought three thouſand footmen, Bingrane and Boſſempeire brought two thouſand and two hundreth horſemen out of Germanie to the Duke. This ſupplyment ſo encouraged the Kings armie, that they enterpriſed to recouer the Towne of Angoleſme againe, and for recouering of it, it was needfull that the towne of Iarnaque ſhould be taken for the commoditie of the bridge, to tranſport his armie ouer the river of Charence, but the Admirall prevented the Duke, and fortified the Towne of Iarnaque, and diſappointed him of the commoditie of the bridge.

The

The Prince of Condie marched forward to Iarnaque, and the Admirall to Blanſack, where he vnderſtood, that a tymber bridge was ſet vp neere to the ſtone bridge that was at Caſteaneut, for the greater expedition in tranſporting of the Dukes armie ouer the riuer of Charence. This great celeritie of the Duke (who tranſported all the armie ouer the riuer in one night) put the Prince of Condie and the Admirall in great feare, becauſe their Forces were farre behinde them. Therefore it was thought expedient to retire backe in time to their Forces. But the Duke purſued ſo ſtrictly, that before they had marched backe halfe a myle from Blanſack, they were compelled to turne and fight.

The Battell of Blanſack.

In this battell the Prince of Condie was taken and ſlaine, and two hundred of the Proteſtants more, and fortie taken priſoners. The reſt of the armie the Admirall led backe to Saint Iande-angeli: Soone after this, *Andelot* dyed at Sainetes, to the great griefe of all the armie: his body being opened was found to be poyſoned.

The death of the Prince of Condie.

The Queene of Navarre comforted the armie of the Proteſtants, and the King of Navarre her ſonne, with the Prince of Condies ſonne, tooke vpon them the government of the armie, and ſent Count Mongomrie to ſupport the Towne of Angoleſme, which was then beſieged by the Dukes Forces, by whoſe comming the towne was ſo refreſhed and encouraged, that the Duke was compelled to raiſe his Siege and depart from the Towne.

The King of Navarre and young Prince of Condie goverue the armie of the Proteſtants.

About this time the Duke of Bipont with his Germane Forces were entred into France, to ſupport the Princes of the reformed Religion, and tooke the Towne of La charitie in Burgundie, a Towne of no ſmall importance, for the paſſage of the river of Loyre. The Princes of the Proteſtants marched forward to meete the Duke of Bipont, and by the way killed two hundred Hagbuſhers, who were appointed by the Duke of Andion to ſtoppe the paſſage of the river Vienna, in the river of Limoſin, and ſo the paſſage being opened, they came the day after to the Campe

The Duke of Bipont commeth from Germanie to ſupport the Proteſtants, taketh the towne of La charitie, and within two dayes dieth: having appointed *vol-*

rad Count of Manfelt to be Generall in his roome.

Campe of the Germanes, and receiued them with great gladneſſe; but through the ſudden death of the Duke of Bipont (who died two dayes after their meeting) their gladneſſe was mixed with great heauineſſe. Notwithſtanding, the Duke before his death exhorted all his Captaines valiantly to debate that cauſe of Religion; For the which they were entered into France, and placed in his roome, *Wolrad*, Count of Manfelt, to be generall Commander of the Germane armie. In which were reckoned to be ſeauen thouſand and fiue hundred horſemen, and ſixe thouſand footemen, beſides two thouſand French horſemen, who came in their companie, and ten Enſignes of footemen. The Prince of Orange with his brother *Lodowick* and *Henry* were alſo in this armie.

In the Countrey of Poictou, the Princes had taken many Townes, and the moſt part of the Countrey was alreadie ſubiect vnto them. And it was thought meete to beſiege the Towne of Poictiers it ſelfe, and the Towne was willing to render to the Princes, vpon reaſonable conditions, if the Duke of Guiſe had not come to ſupport the Towne. But the comming of the Duke altered their mind, and the Towne was ſtrongly fortified, and valiantly indured a ſtrict Siege.

Poictiers beſieged.

The Admirall although he had loſt two thouſand men at this Siege, and great ſickneſſe, and penurie of victuals was felt in the armie, yet was he very vnwilling to raiſe the Siege, till at length the Duke of Andum ſtrictly beſieged Monſieur *Loe* in Caſtelleralt, whom the Admirall willing to relieue, left the ſiege of Poictiers.

The admirall raiſeth his ſiege from Poictiers.

Soone after this, the armie of the two Princes being at Moncontuire, in the Country of Poictou, was purpoſed to march toward Niort; and the armie of the Duke in like manner was purpoſed thither. Through this occaſion the two armies ioyned in battell a little ſpace from Moncontuire, and the Duke of Andium had the Victorie. The footemen of the Germanes were cruelly ſlaine in this Battell, without all commiſeration; ſome greater fauour

The battell of Moncontuire, wherein the Proteſtants were diſcomfited.

was

was ſhowne to the French Souldiers. The Admirall foreſeeing (as appeareth) the euent of this battell, had cauſed the two Princes of Navarre and Condie to be conveyed out of the Hoaſt.

The number of thoſe that were ſlaine at this battell, are ſuppoſed by ſome to haue beene ſixe or ſeauen thouſand men; by others, twiſe as many. The report of this loſſe ſo diſcouraged the Proteſtants, that all the Townes which they had conquered in Poictou, were incontinent recouered by the adverſaries; and S. *Ian Dangely* after it was beſieged two moneths, was ſurrendered to the adverſarie, vpon certaine conditions. At the ſiege of this Towne *Martiques*, Governour of Britanie, a great enemie to thoſe of the Religion, was ſlaine, wherein is to be noted the iuſt iudgement of God, puniſhing the pride of thoſe that blaſpheme his bleſſed name. This *Martiques* perſwaded *La Matpinelis*, to yeeld the Towne to the King, and deſired the towne to remember the battell of Monconture, wherein their ſtrong God had forſaken them, and ſaid it was time for them to ſing, *Helpe vs now, O God, for it is time.* Not long after, this proud man felt that the ſtrong God was liuing, able to helpe the weake, and to confound the proud.

S. Ian Dangely beſieged and taken.

The death of *Martiques*, gouernour of Britanie, an enemie to the Proteſtants, and a blaſphemer of the name of God.

The Princes with the Admirall conſulted in what part of the Realme it were meeteſt to ſuſtaine the hazzard of the Warrefare; and it was thought meeteſt in Languedok, becauſe the Towne of Nimes was lately ſurpriſed by the Proteſtants, and many townes in that Countrie fauoured their Religion.

By a new edict of pacification the third ciuill warre endeth.

While new preparations are made by the Princes to ſuſtaine the Warre, behold, a new edict of pacification is ſet forth, granting libertie of Religion to the Proteſtants againe, and granting to them for their further ſecuritie, the keeping of foure Townes during the ſpace of two yeares, to wit, Rotchell, Cognack, Montallan, and Caritea. This edict being proclaimed in both the Campes, the people were in great ioy, being wearied with long and perillous

Warres,

Warres, and being desirous to visite their owne houses and families. Thus was an end put to the third ciuill warre in France.

The King marrieth.

After this pacification, the King married *Elizabeth*, daughter to *Maximilian* the Emperour: and the rumour went thorow the Countrey, that the King was inclined to peace. Likewise the apparent hatred betwixt the King and the Duke of Aniou his brother confirmed this rumour: for it seemed to the people, that the King was offended, because the Prelates of France depended more vpon his brother then vpon himselfe, and paied to him yeerely 200000 Frankes, to be a patron and defender of their cause. Wherefore it seemed to many that the King would incline his affection toward the Protestants, to abandon the power of his brother. But all this was deceitfull treacherie, to colour the intended malice of his heart.

Also the edict of pacification was better kept then it had beene at any other time before, except in a few places. And when the Queene of Navarre sent messengers to the King, to complaine of the violation of the edict in the Townes of Roane and Aurenge: the King returned backe againe to her a very pleasant answere, that he would not onely punish most seuerely the transgressours of the edict, but also for a further confirmation of a stedfast bond of Peace with the Protestants, he would bestow *Margaret* his sister in marriage to the King of Navarre her sonne.

The King offereth his sister in marriage to the King of Navarre, that thereby he might insnare the Protestants.

The King himselfe passed to Bloyes, and sent for the Queene of Navarre, whom hee receiued so courteously, and conferred with so louingly, that the Queene was fully perswaded, that this marriage would be a sure pledge and bond of constant peace.

The Admirall also was sent for, and met the King at Bloyes, whom the King seemed to reuerence and honour out of measure; in so much that the Admiralls heart was bewitched with the Kings faire speeches, supposing that he meant vprightly, to bind vp indeed a bond of constant

ſtant Peace with the Proteſtants. Specially for this, that the King ſeemed to prepare an armie for ſupport of the Prince of Orange, and the Admirall was appointed to be generall Commander of the armie.

The time of the celebration of the marriage drawing neere (which was appointed to be ſolemnized in Paris by the Cardinall of Burbone) the Queene of Navarre addreſſed her ſelfe toward Paris, to make preparation for the marriage, and the Admirall with many earneſt requeſts of the King was ſollicited to bee preſent at the marriage; As alſo all the principall Noble-men of the Proteſtants.

The Queene of Navarre being empoyſoned, dieth.

The forerunners of the lamentable Tragedie that after followed began ſoone to appeare, if the hearts of men had not beene ſetled in a deepe ſecuritie. For the Queene of Navarre, as ſhe was buſied in making preparation for the marriage, died haſtily being cut off by empoyſoned Gloues, which ſhee receiued from an Italian the Kings Vnguentarie.

But the King ſeemed to be in ſuch heauineſſe for her death, and the matter was ſo finely conveyed, that all ſuſpition was incontinently quenched and buried, and the marriage was celebrated the eight-teenth day of Auguſt Anno 1572. Soone after, to wit, the twentie two day of Auguſt appeared a cleere preſage of the future Tragedie: for the Admirall as he went from the Loover to his houſe was ſhot with two or three Bullets in the arme. This was taken in very euill part by the King of Navarre and Prince of Condie: who deſired libertie to depart from Paris, wherein they ſaw ſo euident danger to themſelues and their friends. But the King with ſo many atteſtations, proteſted the miſcontentment of his owne minde in that matter: and that he would diligently ſearch and ſeuerely puniſh the authors of that deed, that in ſome part he quieted the hearts of the complainers.

The King of Navarre married to the Kings ſiſter.

The Admirall ſhot in the arme.

Likewiſe, the King himſelfe came to viſit the Admirall, with pittifull words, lamenting the chance that was fallen out,

and

and affirming the dishonour to be done to him, although the Admirall had receiued the hurt. Also he desired that the Admirall would be content to be transported to the Louuer of Paris for his better securitie, in case any popular commotion should fall out, vntill he should be trying and punishing the authors of that fact. And when the King perceiued that the Admirall made excuse of his infirmitie, that he could not suffer to be transported, the King appointed some of his owne Guard to attend vpon the Admirals house, and the Protestants were commanded to prepare their lodgings neere to the Admirals house, to be a guard vnto him, in case any commotion should happen in the Towne.

The Admirall attended vpon by the Kings Guard.

All this was done vnder deepe dissimulation, to put the Protestants in securitie, that they should not once imagine of the Tragedie that was to come. And the Admirall sent his Letters to all parts of the Countrey where the Protestants were, that they should make no stirre for that which was done vnto him, for the wound was not deadly, and God and the King would see the authors thereof punished. The night after, was the appointed time for the horrible Massacre of the Protestants that were in Paris. The Duke of Aniou and the Duke of Guise having their souldiers ready armed in the streets, were waiting for the signe that was to be giuen to beginne their bloudie Enterprise: which being once giuen out of the Church of S. Germane, the Duke of Guise set first vpon the Admirals house; Those of the Kings guard (of whom we spoke before) that were appointed for defending of the Admirall now euidently declared the true cause wherefore they were placed in that roome; for they rushed in violently, and killed the Admirall, and threw him downe out of a window into the close, where the Duke of Guise was awaiting for that spectacle, and for ioy would scarcely beleeue that it was he, vntill he had wiped the blood from his face.

The Massacre of Paris the 24. of August Anno 1572.

The Admirall killed.

Then

Then he encouraged all his companie, and sayd. This is a good beginning, goe to, goe to: it is the kings will, it is the kings commaundement. What bloodie crueltie followed, without all commiseration, slaying men, women and children, no tongue is able to expresse, the sounding of bells, the shouting of the pursuers, and the pitifull cries of the slaine, all concurring together made the spectacle of that day to be verie terrible. Also the Duke of Guise with Mompensier and many others passed thorow the streets, encouraging the people and augmenting their furie and madnesse, saying that the wicked seede of the Protestants should be vtterlie rooted out.

The Duke of Guise encourageth the companie to murther the Protestants.

The like outragious crueltie was also practised in the Lower where the king was. For the whole companie that were attending vpon the king of Navarre and Prince of Condie were commaunded to lay downe their armour, and goe without the Palace, where they were most cruellie slaine by armed Souldiers attending on their outcomming. The king of Navarre and Prince of Condie themselues were brought before the king and threatned that except they would renounce that religion which they professed, they should surely die.

The companies which attended the king of Navarre and Prince of Condie, slaine

The king of Navarre humbly requested the king to regard that new bond offriendship that was bound vp betweene them, and for his religion not to vrge him so, strictlie incontinent to forsake that religion wherevnto hee had beene trained vp from his very youthward.

The king vrgeth the Prince of Condie and king of Nauarre to become Papists.

The Prince of Condie added moreouer that his life was in the kings hands, to dispose of it as it pleased him but as for his Religion hee had receiued the knowledge of it from God, to whom also hee behoued to render account of the same, and hee would not renounce it for any feare or danger of this present life.

Their resolute Answere.

Some of the Protestants then lodged in the Fobers of S. Germane, as Count *Mongomrie* & diuers others, for intercepting of whom the king had giuen commandement to the

Dean of Gild of Paris to haue in readineſſe 1000. armed ſouldiers, but through the prouidence of God thoſe ſouldiers were not in readineſſe, and that by the ouerſight of an inferiour captain to whom the Dean of Gild had giuen charge to execute the kings Commaundement.

This matter being ſignified to the Duke of Guiſe, hee tooke with him a Companie of armed men to intercept in time, *Mongomrie* and his complices. But when hee came to the Port deuiding the towne from the Fobers, hee was compelled to ſtay a while, becauſe in haſt the wrong Keies had beene brought out in ſtead of the right keies of the Port.

Note.

In this meane time Count *Mongomrie*, *Carautenſis*, and others that were in the Fobers had beene aduertiſed of the cruell Maſſacre that was in the towne, and ſcarcely would credit that the King could be partakers of ſo foule a treacherie.

Count *Mongomrie* and diuers others eſcape.

But when they ſaw the Heluetian ſouldiers making haſt by boates and ſhippes to croſſe the water, and to come ouer to the Fobers of S. Germane to cut them off, they made haſt and fled. The Duke of Guiſe with Duke *De Annald* and the Count of Angoleſme purſued them to Montfort which is eight leagues diſtant from Paris, but could not ouertake them and ſo returned backe againe to Paris. In this Maſſacre were ſlaine many noble men ſuch as the Admirall, *Telignius*, *Rupefocald*, *Renelius*, and many learned men, amongſt whom were *Petrus Ramus* and *Lambinus*: and of others moe than 10000. perſons whoſe bodyes were layed on heapes vpon cartes, and caſt into the riuer of Seane which was coulered red with the blood of the ſlaine. The like crueltie was practiſed in Lions, and the bodyes of the ſlaine were caſt into the riuer of Rhene, and the heapes of the ſlaine were carried downe to the ſight of thoſe of Delphin, Prouance and Languedok that dwelt nigh vnto the riuer, whoſe harts were compelled to deteſt the ſpectacle of ſo Barbarous crueltie, the like wherof was ſcarcely to be found amongſt the Turkes and Infidels.

Likewiſe

Likewise in many other townes the rage of the like cruel- In this Massacre were killed 30000 persons in France
tie was felt, so that within the space of a moneth moe then 30000. persons were reckoned to be slaine. To all this Tragedie was added the defection of *Rozarius* a Preacher at Orleance, who by his vilde Apostasie so brangled the King of Navarre and Prince of Condie, that they were induced by his example and perswasions, to fall away from their religion for a time, yet afterward this same *Rozarius* being grauely admonished of the vildnesse of his Apostasie departed out of France to Germanie; and writ letters to the Prince of Condie, wherein hee acknowledged his errour and begged mercie of God for that he had beene a snare and stumbling blocke to him.

By the example of *Rozarius*, the King of Navarre and Prince of Condie fell away for a time.

The report of the Massacre was so detestable in the eares of all men that heard it that they were forced to beare out that matter with forged lies which they had begun with cruelties: & to the end this Massacre should be the lesse odious in the eares of strangers, they alleadged that the Admirall & his complices were purposed to cut off the king & all the blood royal, (yea and the king of Navarre himselfe although he was of the same religion) & to set vp the Prince of Condie in the throne of the kingdome, to the end the Admiral might haue the gouernment & administration of al himself. And for this cause they tortured two noble men of the Protestants whom they had takē to wit *Canagnius* & *Briquemald* to drawe out of them by torturing a cōfession of the forealledged cōspiracie. But the noble men died constant in the true faith, & without confession of any such treason as was alleadged. Notwithstāding they were not ashamed after their death to publish in their names a cōfession of horrible treason which they neuer confessed while they were aliue. After this pitifull disaster it seemed that the religion in France was vtterlie quenched, for the noble men were slaine, some had made defection, and others for feare had left the land. Only a few towns were in the Protestants hands such as Rochell, Montalban, Nines, Sauserr and some others of small account. Yet the Lord so wrought by those small beginnings that the force of the aduersaries

The repentance of *Rozarius*.

The Papists defend their crueltie by lies

Note.

The fourth ciuill warre in Fraunce for religion.

uersaries was more wonderfullie resisted by this small handfull, then it was by forces of so many noble men with concurrance of strangers in the former warre.

Rotchell besieged.

The towne of Rotchell was the towne of greatest importance of all the rest, and the king thought meete to besiege it both by sea and land with a mightie armie, which siege began in the moneth of December, *Anno* 1573. and indured vntill the moneth of Iune next following.

God miraculouslie prouideth for the poore, during the siege of Rotchell.

The maruelous prouidence of God was felt in this siege, for God sent a number of fishes called *Surdonnes* to the support of the poore during the time of the siege, and when the siege was loosed the fishes departed away, and were found no more in that coast.

Conditions of peace offered to the towne of Rotchell.

In the moneth of Iune the Ambassadour of Poland came vnto the Kings Campe to the Duke of Aniou the Kings brother, whom the Polonians had chosen to be their king, and immediately after conditions of peace were offered to the towne, & libertie to exercise their religion within their own bounds, and in this peace were contained their associats of Montalban and Nimes. The Rotchellanes had required that those of Sansarre and all others of their Religion should bee comprehended in this bond of pacification, but no speciall mention was made of the towne of Sansarre, onely a generall clause of their associats was cast in.

The towne of Sansarre besieged and (some conditions of peace being granted) at last surrendered.

The towne of Sansarre likewise was besieged, but it was so strongly fortified, and the Protestants within the towne so couragiouslie repulsed the enemies that they were compelled to retire backe from battring of the walles, and to beset them round about on all quarters, that they might by long famine compell them to render whom they could not ouercome otherwise. This siege indured from the moneth of Ianuary vntill the moneth of August, so that the famine within the towne was so great that the famine of Samaria and Saguntum seemeth not to haue bin greater. In the end conditions of peace were granted, and the towne was rendered to Castrius the kings Lieutenant in those parts.

The

The townes of Montalban and Nimes was not beſieged as yet, to whom and to all the reſt of the Proteſtants dwelling in Lauguedok, Delphine & Prouance was offered thoſe ſame conditions, which the Rotchellanes had embraced. But they craued of the king & his brother liberty firſt to aſſemble thẽſelues together before they ſhould giue their anſwere, which being granted & the aſſemblie conveened at Miliald, it was thought meete with common conſent to craue more ample cõditions & liberties then were contained in the peace of the Rotchellans: namely that in euery Province of Fraunce two townes might be granted to the Proteſtants for their further ſecuritie, & thoſe townes to be kept by the guardes of their own ſouldiers, & to haue their pay out of the kings treaſury, and that libertie ſhould be granted to al that were of their religion to exerciſe the ſame freelie, without any exception of places. Alſo that all thoſe that ſhould be found guiltie of the horrible murther cõmitted at Paris the 24. of Auguſt might be ſeuerely puniſhed. Many other conditions were required, very amply & freely. Order was taken in like manner in this aſſemblie how the warre might be maintained in caſe thoſe conditions of peace were not granted.

An aſſemblie of the Proteſtants at Miliald.

The conditions which they required of the king.

The Queene mother when ſhee had read the conditions that were required, ſaid with great indignation; that if the Prince of Condie had beene in the midſt of Fraunce with 20000. horſemen, and 50000. footmen yet would hee not haue required the halfe of thoſe conditions. This great boldneſſe of the Proteſtants in crauing ſo great liberties put the enemies in ſuſpicion and feare that the Nobles of Fraunce had ſecretlie banded themſelues with the Proteſtants.

About the ſame time Count Mongomry had returned out of England, & had taken ſome townes in Normandy; but ſoone after he was beſieged in Donfront a town of Normandy, by *Matigonus* the kings Lieutenant in thoſe parts; to whõ he yeelded himſelf vpon certain conditions which were not kept vnto him, but he was ſent immediatly to Paris to the king. The Duke of Aniow had departed from France to the

Count *Mongomrie* beſieged in Donfront, taken, & ſent to Paris.

Duke Aniow choſen king of Poland departeth thither.

kingdome of Polonia, & the king of France was fallen ſicke: alſo many noble men in the land were highlie offended at the ambition, pride, and crueltie of the Queene mother, who had not onely cut off the noble men of the Proteſtants, but alſo intended the like crueltie againſt many other noblemen in Fraunce, whoſe names were inſert in the bloody roll of the Maſſacre, albeit they profeſſed the Roman religiõ. The Queene mother knowing that ſhe was vehementlie hated in the land and fearing leſt this matter ſhould tend to her vtter diſgrace and abandoning of all her authoritie thought meete to prevent all the deuices of the nobilitie of France againſt her, and begun to lay hands on thoſe of the Nobilitie whom ſhe moſt ſuſpected, and caſt them in priſon: ſuch as D. *Alauſcone* her owne ſon whom ſhe knew to be diſcontent with her forme of gouernment, and the king of Navarre, alſo Monmerance, and Caſſens Marcſcallis. The Prince of Condie alſo was to be taken, but he conveyed himſelfe away ſecretly vnto Germanie.

The Queene mother impriſoneth diuers of the nobilitie who were diſcontent with her.

The death of King *Charles*.

In the meane time the king died in the moneth of May *Anno*. 1574. with greateffuſion of blood from many parts of his body. And the Queene mother had all the gouernment in her owne hand vntill the returning of her ſon out of Polonia, whom ſhee aduertiſed of the death of his Brother *Charles*, and deſired him without all delay to returne againe to Fraunce.

Count Mongomrie condemned to death by the Queene.

In the meane time the cruell heart of the Queene mother thirſting for blood procured that Count *Mongomrie* ſhould be condemned to death. This is that noble man who had ſlaine king *Henry* the father of *Charles* with a ſpeare, whom king *Henry* would not ſuffer to be harmed for that cauſe, it being done in game and againſt *Mongomries* heart. Neuertheleſſe when he came in the hands of this mercileſſe woman he muſt die. Before king *Henry* returned out of Poland vnto France, the Prince of Condie had ſent from Germanie to France, Meſſengers to declare to the Proteſtants the great care of his minde to advance the Religion, and to procure the peace and libertie of his countrie,

who

who also was chosen to be generall commaunder of all the Protestants. Many Catholikes were associate with him, who being of a contrarie religion, notwithstanding tooke armes with the Prince of Condie to restore the countrie to the owne libertie. In the moneth of December *Anno* 1574. the king came to Lyons where the Queene mother accõpanied with *Alanson* her son, and the king of Navarre, and Duke of Guise were awaiting for his cõming. In this towne they aduised what was most expedient to be done, whether they should prosecute the war, or they should quiet the countrie with new edicts of pacification. The Queene mothers aduise was, that the king should assault the townes of Languedok & Delphine that were kept by the Protestants, because the presence and terrour of the king would so astonish the peoples hearts that incontinent they would yeeld and giue ouer the townes into the kings hands. This aduise was followed and the king besieged the towne of Pusinum in Viuaret, & tooke it, also the towne of Libero in Delphin was strõgly besieged, but the king was cõpelled to leaue his siege & to depart from the towne, which according as the name of it foretokened remained free and vnconquered by the aduersaries: during the time of this siege the Cardinal of Loraine died vpon this occasion. The king being in Avinion some Pænitentiaries fortuned to scourge themselues in a cold winter season, the Cardinall would ioyne himselfe to their fellowship, and walked barefooted in the companie of those Pænitentiaries, wherby he contracted a deadlie disease, and soone repented this repẽtance. The king himselfe was content to afflict his body after the same forme, which was expoũded by many to be an euil presage that he should not conquer that little towne of Libero, but should be scourged from the towne, & leaue the siege of it with shame, which truly came to passe. From thence the king went to Paris to his Coronation, where many Ambassadours came to the king, not only from the Prince of Condie who as yet remained in *Basile*, but also from the D. of Sauoy and the Cantons of the Switzers, and from the Queene of Englãd to treat for peace, but al their trauels were ineffectuall

The Prince of Condie chosen the Protestants generall.

The fifth ciuill warre in France for Religion.

Libero besieged in vaine by king *Henry*.

The death of the Cardinall of Lorain procured by himselfe.

King *Henry* scourgeth himselfe, after the manner of the penitentiaries.

Many Ambassadors sollicit the king for peace, but in vaine.

all: for the conditions of the peace could not be agreed vpon, ſo the war continued & waxed hote. In *Languedoke Anvillius* although he was of the Romane religion, yet had ioyned himſelfe to the Proteſtants, and tooke Agnes Mortes a towne of great importance in thoſe parts with many other townes.

Mombruniris taken and executed by the Queene.

In Delphin *Mombruniris* was chiefe commaunder, and had ſo good ſucceſſe in all his attempts that he was a great terrour to the aduerſaries. In the end he was ſore wounded and taken, beſide Dia a towne in Delphine, and by the commaundement of the king and Queene mother, was carried to Grenoble and there was executed in the ſight of the people. This war was much different from the former warres, wherein thoſe that were of one religion were alſo on one ſide, but now the Catholikes were mingled with the Proteſtāts which thing albeit it ſeemed for a time to augment their number, yet in the end it turned to euill, as ſhall be declared hereafter, God willing.

Caſſimire the ſonne of Count Palatine promiſeth to aide the Proteſtants.

The Prince of Condie had required helpe of *Caſſimire* the ſonne of Count *Palatine*, who alſo had condiſcended to ſupport the diſtreſſed Church of Fraunce, and very ſtrict obligations of mutual duties were paſſed between them, as theſe namely, that they ſhould not diſſolue their armes vntill that libertie were obtained to the Proteſtants fullie to enioy their owne Religion. And likewiſe that *Caſſimire* ſhould haue the townes of Metis, Tullion, and Verdum, in his hands; beſides other townes in all the Provinces of France which the Proteſtants were to require for there further aſſurance, and as pledges of the Kings fidelitie & faithfulneſſe towards them. While this armie of *Caſſimire* was marching forward towards Loraine, *Alauſcon* the kings brother departed from Court, and many of the nobilitie of France reſorted to him, all pretending that they could not ſuffer the countrie to be exhauſted with ciuill warres, and the people to be vexed with exorbitant and vnneceſſarie taxations.

Alauſcon the kings brother ioyneth himſelfe with the Proteſtants.

All thoſe tumults were found in the end to be the ſubtile policies of the Q. mother by the meanes of *Alauſcon* her ſon

to

to dissolue the army of *Cassimire*. Notwithstanding the army of the Germanes and French-men, entered into France vnder the conduct of the Prince of Condie and *Cassimire*; and came forward to Charossium, a towne in Borbon, not farre from Molins: where *Alanscon* the Kings brother ioyned with them, and the whole army being mustered was found to bee of horsemen, and footmen thirtie thousand. The King of Navarre about the same time departed from Court and returned to his owne countrey, whereby the feare of the King and Queene mother was greatly encreased. In conclusion the army approached dayly neerer and neerer to Paris, yet no battell was fought, because the Queene mother listened more to the instructions shee had given to *Alanscon* her sonne, then to the doubtfull successe of battell, and force of armed men, and indeed a more sure way to obtaine their purpose. For messengers being sent to the King to treate for peace, the Queene mother perceived that all other conditions how ample soever they had beene, might bee easily eluded and broken, but if the townes of Metis, Tullion, and Verdum, were in the hands of a potent stranger, it would be a great abandoning of the Kings power in all time to come. Therefore the matter was so brought about, that *Cassimire* was content to receiue from the King a great summe of money, in stead of those townes which should haue beene put in his hands, and libertie was granted to the Protestants to exercise their owne religion openly and freely, without exception of places, the Court and the towne of Paris, with a few leagues about, onely excepted. Also they were declared to bee capable of places in Parliament, and places of Iustice Courts: all iudgements which were made against them for any enterprise whatsoever was declared voyd: The cruell day of Sant *Bartholomew* disavowed, and for better assurance and performance of the conditions, they had eight townes delivered vnto them, with the conditions of their governments, Aques Mortes, Bencaire, Perigneux, Le mas de verdun,

By an edict of pacificatiō the fift civill warre ended.

dun, Nions yissure, La grand tour. Thus was the edict of pacification proclaimed through the countrey, in the moneth of May, 1576. and an end was put to the fift civill war in France for religion.

Solyman the Turke besiegeth Zigeth.

In this Emperours time *Solyman* being now stricken in age, came notwithstanding into Hungarie againe with a great army, and besiedged Zigeth: In the meane time of the siege *Solyman* dyed, but his death was so secretly concealed, that the siege continued after his death, and the towne was taken by force. Likewise *Selim* the sonne of *Solyman*, was in haste sent for to come from Constantinople to Hungarie: all this was done before the death of *Solyman* was knowne, either to his owne army, or to the Emperour *Maximilian*.

Solyman dieth, the towne taken, *Selim* sent for & proclaimed Emp.

Selim taketh Famagusta from the Venetians.

This new Emperour of the Turkes *Selim*, tooke Famagusta, in the Isle of Cyprus, which belonged to the Venetians: and did fight a cruell battell by Sea against the Christians, in the gulph of Lepanto, of olde called Sinus Corinthiacus: in the which the Turkes Navie was overcome, and *Haly* Bassa the chiefe Governour of the Turkes was slaine, and his head was set vp vpon the top mast of his owne shippe, to the great terrour and astonishment of the Turkes. This battell was fought the seventh day of October, *Anno* 1571. Don *Iohn* de Austria was Generall commander of the Navie of the Christians: the number of the Turkes that were slaine, is supposed to haue beene fifteene thousand men, and thirteene thousand Christians were delivered from the captiuity of the Turks. *Onuphrius* writeth, that an hundred and seventeene shippes were taken, with thirteene gallies, and thirty two thousand Turkes were slaine in this battell.

The battell of Lepanto, wherein the Turkes received a great overthrow by the Christians.

Rodulphus.

AFter the death of *Maximilian*, *Rodulphus* his ſonne was made Emperour. In his time the warres in France, which ſeemed to be well quieted by the laſt edict of pacification, began to kindle vp againe with greater flame. For the adverſaries of religion beſought the Kings Maieſtie to reſtraine the pernitious liberty of the edict of peace: but perceiving him not to bee ſufficiently moved to breake the peace, and to take knife in hand, they began to aſſemble at Perone, *Anno* 1576. and to binde vp a league amongſt themſelues for the extirpation of the Proteſtants, and for the revocation of the edict of peace, wherein they ſwore obedience and ſervice to the Generall that ſhould bee appointed over this fellowſhip, ingaging their liues and honours, never to ſeperate themſelues for any commandement, pretence, excuſe, or occaſion whatſoever. There were two things that greatly animated the Leaguers to proceed in their aſſociation, to wit: Firſt, that the Proteſtants yeelded not vp the townes which they had gotten for their aſſurance, for the ſpace of ſixe yeeres. The ſixe yeeres being ended, they complained to the King that conditions were not kept vnto them, and that for the aboliſhing of warres, and ſetling of peace in France, it was needfull that they ſhould haue thoſe townes a longer time in their maintenance, whereto the King condiſcended.

The league of Peron 1576. for the extirpation of the Proteſtants.

The cauſes moving the Leaguers to proceed in their aſſociation.

This grieved the Leaguers: but another thing grieved them more, that *Alauſcon* the Kings brother for griefe of the hard ſucceſſe of his affaires in the Low Countries, died at Chaſteau Thierry. And the King himſelfe having no children, the feare that they conceived of the King of Navarres ſucceſſion to the Kingdome, cauſed the Leaguers rage. While the flame iſſued out of this furnace, the King of France eaſily perceived that the drift of all the Leaguers enter-

The drift of the Leaguers enterprise against the K. and crowne.

enterprises was against his life and crowne, and to set vp another whom it pleased them in his place. For the Leaguers pretended warre against the Hugonots, and yet they seazed vpon the best townes of the Catholikes, in all the Realme. The religion was preached in Guyen, and they went to driue it out of Picardie. The Hugonotes were in Rochell, and the Leaguers army marched straight to Paris. They are at Montpelliere, and the league set vpon Marseille. Likewise the pasquells and libells without names, dayly throwne downe in the towne of Paris, and the disdainfull speeches dayly vttered of the King, speaking of him as a *Sardanapalus*, and a Prince drowned in his pleasures and delights, and for his third crowne which hee looked for in heaven, promising him one made with a rasour in a Cloyster: all these things presented to the Kings minde a sufficient vnderstanding of the resolution and purpose of the Leaguers. Notwithstanding feare so possessed his minde, that in stead of couragious resisting of the Leaguers in due time, hee made himselfe a slaue to their appetites. The army of the Duke of Guise (who was made Generall of the fellowship of the league) at the first rising, exceeded not the number of a thousand horsemen, and foure thousand footmen: which company might easily haue beene dispersed, if the valorous courage of the King had not beene vtterly abashed: who in stead of commanding with authority, desired the Queene mother to procure that the Duke of Guise might leaue off armes, and to assure him of his favour, and that he would giue him what part of his Realme hee would aske to let him liue in peace.

The King for lacke of courage maketh himself a slaue to the appetites of he Leaguers.

This their enterprise succeeding so well, farre aboue their owne expectation, mooved them to set forward, and to desire of the King that hee would make and sweare an irrevocable edict of extirpation of Heretikes: To take by force the townes holden by those of the new religion: To renounce the protection of Geneva, to authorize their warres, to reconcile them vnto him, to bee of their league, and of a King to become a participant. Whereupon followed an edict

edict prohibiting the exercise of the new religion, and revoking all other edicts that favoured it, commanding all the Ministers out of the Land, and all subiects in France within six moneths after to make profession of the Catholike religion, or to depart out of the Realme. Dispersing also the tripertite chambers of Parliaments, likewise ordayning that the townes given in hostage to those of the religion, should be yeelded vp, and approving the warre which the Leaguers had begun, acknowledging it to be done for his service.

An edict against the Protestants.

And not content with this, they asked of the King for their further surety, the townes of Chalon, Thoul, Verdium, Saint Desier, Rhems, Soissons, the Castle of Dyon, the towne and castle of Beaume, Rue in Picardie, Dinan and Conq; in Brittaine, to be delivered vnto them.

The King of Navarre all this while kept himselfe quiet, being solicited by the King so to doe. But when hee saw the King had rendered himselfe to the appetite of the Leaguers, hee set forth a declaration of the cause, why the Leaguers had taken armes, of the vanity of their pretences, and of the fruits which the Estates in France might reape by the conclusions of Peronne, Nemours, and Nauty, (for in those places the Leaguers had bound vp their league) with protestation that with him, the Prince of Condie his cousen, the Duke de Mommerencie, with Lords, Gentlemen, Provinces, and Townes, both of the one religion and of the other, so many as would concurre with him, should oppose themselues to the authors of these troubles.

The King of Navarre and the Prince of Condie with diverse others, oppose themselues to the Leaguers.

In the meane time, while the King of Navarre is so busied with the King and the Leaguers, who were now as it were incorporate in one bodie: the third assault commeth on, and Pope *Sixtus* the fift, with his thunderbolts of excommunication setteth vpon him, declaring him to be vncapable of the crowne of France, abandoning his person, and his countrey for a prey to such as should obtaine them. At the same time also, the Electors of Germany, who in all the former warres had beene so helpfull to the Protestants

The Pope excõmunicateth the King of France.

of

of France, was not vnmindfull of them at ſo ſtrait a pinch, but ſent Ambaſſadours to the King, deſiring him to heare the requeſts of his neighbours, and to pity the caſe of his poore ſubiects, and not to keepe backe the edict of peace, that hee had lately graunted vnto them. The King anſwered that hee thought ſtrange that forrain Princes ſhould meddle with his affaires: and that he would doe nothing againſt the honour of his conſcience, nor the fatherly care he had vnto his people. With this anſwer the Ambaſſadours returned, not well pleaſed.

The Princes of Germany ſend Ambaſſadors to deale for the Proteſtants helpe.

The Duke of Guiſe being advertiſed of the diſlike the Ambaſſadours of Germany had touching their anſwere, counſelled the King to ſet vpon the Proteſtants before the Rutters entred into France, ſo that in leſſe then eighteene moneths the King of Navarre ſaw himſelfe aſſayled by fiue Camps royall, vnder fiue ſeverall Generals. Nevertheleſſe very few exploites worthy of remembrance were done by thoſe armies, vntill the army of the Germanes entred into France, vnder the conduct of the Baron of Othna, a man of greater courage then experience. The Duke of Bulloigne in the name of the King of Navarre, ioyned with the Baron of Othna, to leade this great army, wherein were moe then thirty thouſand Switzers, Rutters, and French-men. They marched from Loraine to Cheaumont in Baſſigny, and paſſed the river of Marne, alſo they croſſed l'Anbe at Montigny and Seine aboue Casklion, and Cure aboue Vermentone and Yome, hard by Crenaunt, and ſo made haſte towards the river of Loire. There began the complaints of the Switzers and the mutinies of the Rutters, becauſe the King of Navarre came not to them, and the King of France was at the ſide of the river Loire, either to fight with them, or to ſtay their paſſage. At this time the King vſed a ſtratagem, which was the cauſe of his victory, and of the diſſipation of the army of ſtrangers. For hee conſidered that the onely meanes to breake their army, was to impeach their ioyning with the King of Navarre. Therefore he commanded the Duke Ioyenſe to keepe the King of Navarre in Poictou

The ſixt civill war in France for religion.

An army of Germans enter France in behalfe of the Proteſtants.

Poictou, and rather to hazard battell, then ſuffer him to paſſe the river of Loire, as hee determined at the head thereof: to the which end the Duke de Ioyenſe that had an army fortified, both with men, munition, artillery, and meanes marched to Coutras, to paſſe la Drogne at Que, and vpon tueſday the twentith of October, *Anno* 1587. he ſtayd with all his forces betweene la Rotch, Chalais, and Coutras. The King of Navarre made toward him, fully reſolved to fight, and about eight of the clocke in the morning, the King of Navarres artillery began to play, and that of Duke de Ioyenſe to anſwer them, but not very fortunately, for that either the ignorance or malice of the Canoners had placed it ſo low, that the mouth of the canon, ſhot right vpon a little hill of earth, wherein the bullets ſtayed without piercing any further. The battell was ſo ſoone decided, that in ten houres this great army of the Kings (that had the vantage both for place and number) began to retyre and was ſooner broken then fought withall.

The battell of Coutras betwixt the Kings army & the Proteſtãts.

The King of Navarre, the Prince of Condie, and the Earle of Soiſſons behaved themſelues moſt valiantly, executing the offices both of Captaines and ſouldiers, and gaue thankes to God in open field.

In this battell Duke de Ioyenſe and Monſieur de S. Sauueur his brother were ſlaine, and fiue and twenty other Gentlemen of name: all their cornets were taken, with their artillery and baggage, and fourteene Gentlemen of account were taken and put to ranſome. That done, the King of Navarre being eaſed of ſo many nets that were ſet vp to catch him, marched forward to ioyne with the forraine army, and to paſſe the river Loire. The King on the other part to impeach the meeting of the two armies of his adverſaries, cauſed the ditches betweene Povilly and Dony to bee broken vppe, filling them with thouſands of trees, ſtones, and chaines to entangle the feet of the Rutters horſe that ſhould paſſe: and in truth the letting of that paſſage, was next to the helpe of God, the ſecond cauſe the King had of the victory. For the Rutters being diſappointed of their paſſage

The death of D. de Ioyenſe.

passage were compelled to recoile, and having failed of their enterprise at la Charitie, they entred in the way of Beauce, drawing towards Montargis. From this time forth a great mutinie began in the army of the strangers, being mooved with impatience, because they could neither haue money nor sight of the King of Navarre: whereof the King being then at Bonevall had intelligence, and thereupon vsed all the meanes hee could to sound the hearts of the Switzers, and perswaded them to separate themselues from the rest of the army, and retyre home: whereunto the Switzers condiscended, and vpon agreement of 400000. crownes payed to them in ready money, they returned backe againe to their owne countrey. The Duke of Guise perceiving the army of the Rutters to be as a body dispersed, hauing nothing left but the armes and legges, tooke boldnesse to set vpon them as they camped at Aunew, and entred with his footmen into the streets, about the time that the carts and baggage were ready in the morning to issue out, and so couragiously surprised the Rutters at their breakefast: when the trumpets began to sound a chivall, having no meanes to issue out, they were constrained to retyre into their lodgings, at the pleasure of the assaylants. The booty was great, being 800. chariots, iewels and chaines of gold, and two thousand horse, both for the field and waggons. The gates being seazed vpon, and the streets chained, there was no meanes to saue themselues but by the walles, which the Generall leaped ouer.

A skirmish betwixt the D. of Guise and the Rutters.

Notwithstanding of this surprise, the army of the Rutters was in such estate, that by reason of some small assurance they had of the King of Navarres arrivall, it was likely to haue overcome the Duke of Guise forces. And as it was at point to retyre backe againe, the Prince of Condie, the Duke of Bulloigne, and the Lords of Chastillion and Cleruant, promised to pay them all their wages, if they would march forward. The hope of their pay made them to march in a time not very convenient, towards the Forrest of Orleance. The King perceived that the

the longer the armie kept the fields, the greater would be the ruine of his Countrey, and that, being ioyned with the king of Navarre would doe great hurt, caused the Sienrs of the Isle of Cormont to certifie the Coronels that if they would yeeld vp their colours, and sweare to beare no armes in Fraunce without the expresse commandement of his Maiestie hee would giue them assurance to retire in safetie. They on the other part perceauing themselues to be farre from the king of Navarre, hardlie handled by the Frenchmen, beaten by the league, pursued by the king, and forsaken of the Switzers, assembled themselues together at Marsigni: and accepted his Maiesties offers sent by Monsieur *D' Esperno*, and retired out of France toward Geneua.

The Rutters retire out of France.

The Marques *Du pont*, eldest sonne to the Duke of Loraine, and the Duke of Guise, against their faith giuen, followed the miserable troupe of the Rutters to the mountaine at Saint *Claude*, where they gaue thankes for the good successe of their companie: and from thence to please their hungrie troupes they trauersed the Countrie of Bourgoundie, entering into the Countries of Mombeliard and Hericourt, where his men vsed diuers great cruelties and spared not the lands of the Bishop of Basile.

After the bloodie ceasing of so lamentable vengeance vpon a poore innocent people, which as yet doe feele the losse and destruction of two hundred villages, the violence vsed to a number of women and maids, the Massacre of so many old men, and the furious and beastlie inhumanitie of the League, they beare the signes of their spoyles into Loraine.

The Duke of Guise honored by the Pope, and extolled by the Preachers of France for his crueltie.

Neuertheless after this exploite of the Duke of Guise, so full of crueltie, falshood & inhumanitie, the Roman Church extolled him aboue all measure. The Pope sent vnto the D. of Guise a sword engraued with burning flames in token of his valiantnes, accompanied with burning zeale towards the Roman religiō. The Preachers of France advāced him aboue the king, saying that Saul had slaine his thousand, but Dauid

The assemblie at Nancy of the Leagners against the King.

ten thousand, and so the Duke of Guise puft vp with winds of popular praise, seeing also that the greatnesse of the Soueraigne maiestie was embraced, and that the Protestants were retired vnto the Rotchell, also that England had a proud Spaniard embarked on her backe (meaning the great Spanish Nauie by Sea) hee assured himselfe to take the king without danger: and to this effect aduertised the Cardinall of Burbone not to neglect so good an occasion, but to gather his principall friends at Nancie there to aduise the meanes to passe forward, and to constraine the king as it were to make his will, and so that assemblie concluded that the King should be summoned to ioyne his forces to the league: to refuse the Counsell & amitie of such as should be named vnto him: to establish the inquisition in euerie towne: to publish the Councell of Trent euen touching the things that derogated the priuiledge of the French Church: to consent to the restitution of the goodes that had bin alienated and sold, for the charges of the warres: to giue them townes wherein they might place men of warre, & to make such fortifications as the necessity of the time would require: ordaine the sale and confiscation of Hugonits goodes, also the disabling of their persons, & entertaine an armie vpon the Fronteris of Loraine: against the returne of the Germans that would come to haue some recompence, for the cruelties by the league committed in the countie of Montbeliard.

The conclusions agreed vpon, by the assemble at Nancie.

The Duke of Guise came to the King at Soissons to constraine the King either to bow or breake, and to confirme the articles drawne, and deuised at Nancie and Dyon.

The King on the other part, by Mousieur de *Bellieure* gaue the Duke to vnderstand, that he should doe him a pleasure if he would abstaine from comming to Paris in so troublesome a time, wherein so many factions raigned: and if hee came thither against his will: hee would lay the cause of all the troubles that might arise by his presence vpon him.

But the Duke of Guises heart, as it were attainted with a burning

burning feauer could find neither appetite nor pleasure, but in that which liked his stomach, would needes for the loouer or die by the way: and therefore mounted on horse-backe with eight Gentlemen, about nine of the clocke at night, leauing the Prince de *Iumneille* his sonne at Soissons, and desiring the Archbishop of Lyons to follow him in the morning, and so arriued at Paris.

The Duke of Guise contrarie to the kings commandement arriueth at Paris and is of the people receiued with ioyfull acclamations.

This maner of arriuall together with the peoples fauour vttered by their ioyfull acclamations at the Duke of Guises lighting increased the distrust of the kings heart, so that hee resolued to preuent the enterprises intended against him, and commanded the Marescall *Biron* to cause foure thousand Switzers to enter into the Towne and to lodge them in diuers quarters thereof, who seased incontinent vpon the bridges of Nostredame and Saint *Michael*. But the Parisians being abashed at the sight shut vp their shoppes, and tooke their weapones in their hands, and brought forth their Barricadoes (which was a seditious invention of the league) each one distant from another thirtie foote, and reached almost to the Sentinell of the Loouer.

The fearefull day of *Barricadoes* in Paris

The Switzers were set vpon and they yeelded, crying *Viue* Guise, and Monsieur de *Brissac* caused them to be disarmed: and Sienre de S. *Paul* caused the kings guarde to retire, holding down their armes with hatts in hand. The Queene mother got into her Coach in great feare, and went to seeke the Duke of Guise to appease the commotion. The D. although he layed the fault vpon the people, yet neither would hee stay the commotion, neither goe the Loover to the king.

The Queen marking the stubbornnesse and resolution of the Duke of Guise, caused the king to be aduertised, who desiring not to stay any longer in that trance, issued out of Paris by the new-gate, and so happily eschewed the Tragedie of Chilperic, and the new crowne of the razour prepared for him by the Leaguers: from Paris hee went to Chartresse, and from thence to Roane, fretting in heart

The king flieth out of Paris.

for the indignation hee had ſuſtained in Paris, and being determined, one way or other, to be auenged on the Duke of Guiſe; the chiefe Captaine of the league, and the author of the Barricadoes. The chiefe thing that hindred this reſolution for a time was the two extremities wherewith hee found himſelfe beſet: for either he muſt make peace with the Proteſtants, or ſtrengthen himſelfe with their forces; or elſe of new againe adioyne himſelfe to the league, becauſe hee was not able to match them both at one time.

An edict publiſhed againſt the Proteſtants.

In the end hee reſolued to ioyne with the league againe and by a new edict ſet forth in Iuly *Anno*, 1588. he ratefied the decrees of the leaguers at Nemours which they had made, *Anno* 1585. containing in effect & ſubſtance the ſame things that were afterward decreed in Nancy.

Moreouer hee remitted and excuſed the fact done againſt him in the towne of Paris: acknowledging it was done by them for the zeale of the Catholike religion. And leſt he ſhould ſeeme to foſter in his minde ſome ſecret choler againſt the leaguers: he beſtowed his liberalities and fauours vpon the principall heads thereof. To the Duke of Guiſe hee gaue the office of Lieutenant Generall ouer all the forces throughout the Realme of Fraunce. To the Cardinall of Guiſe his Brother hee promiſed to procure the Pope to giue him the office of Legat of Anignon. To Duke *De Maine* was giuen a faire and great armie in Dolpkin.

He gaue the Duke Nemours the government of Lyons. Hee forgot not the Archbiſhop of Lyons, but made him one of his priuie Counſel, before being only of the counſell of eſtate: and finally declared the Cardinall of Burbon to be the chiefe Prince of the blood royall, thereby whollie to exclude the king of Navarre from the crowne, The leaguers on the other part haue the wind in their ſaile & fearing that this great goodneſſe of the king would not continue, ceaſed not vntil they had procured all his wiſe Counſellers to be remoued, and two armies to be leauied againſt the Proteſtants, the

one

one in Poictou vnder the conduct of the Duke of Neuers, the other in Dowphine vnder the Duke *De Maine*: all this contented them not except the edict aforsaid were christned with the name of a fundamentall law, and becauſe it could not be done but by the three eſtates in Fraunce, they beſought the king to hold a Parliament which was kept in Bloyes, *Anno* 1589. There they played ſubtilie one with another, and hee who was deceiued, thought vpon nothing elſe but to deceiue: for the Duke of Guiſe was ſlaine at this Parliament, and the Cardinall of Guiſe, the Arch-biſhop of Lions was arreſted, and *Iannelle* the Duke of Guiſes ſon, and the Cardinall of Burbon were deteined priſoners.

A Parliament holden in France.

The death of the Duke of Guiſe.

The Queene mother tooke this ſuddain alteration ſo grieuouſlie that ſhe tooke bed, & in the moneth of Ianuarie following, died. The two armies that were ſent againſt the Proteſtants, the one ſtaied in Lions awaiting on the iſſue of the Parliament, the other arriued into Poictou and had taken the Townes of Montagu, and Ganach lying in the Frontiers of Poictou and Brittannie: while the Parliament was at Bloyes the aſſemblie of the Proteſtants was gathered in Rotchell, which beganne the foureteenth day of Nouember, the king of Nauarre being preſent (now the Prince of Condie was dead in the moneth of March, *Anno* 1588. being poyſoned by one of his owne ſeruants) and deputies from all parts of the Countries, by whoſe aduiſe and reſolution came the requeſt preſented to the ſtates at Bloyes, vnder the name and title of the Frenchmen exiled for the Religion: beſeeching the King to reſtore them to the libertie of the firſt edict which was called the edict of Ianuarie: to ordaine that a nationall Councell might bee aſſembled where the Doctors of both parts with good ſecuritie in preſence of his Maieſtie, and all the aſſemblie might debate thoſe differences, and whollie decree and reſolue vpon the ſame: to grant them the free libertie of poſſeſſing their goodes: and to permit the regiſtring of their ſupplication: to the

The Queene mother dieth.

An aſſemblie of the Proteſtants at Rotchell ſend a requeſt to the ſtates at Bloyes.

end that nothing might be done in that assemblie to preiudge them. But the Deputies of the Parliament, being for the most part, composed of men that were taken out from among the passionate aduancers of the League, not onely refused to agree to the foresaid petitions, but also ceased not, vntill both from the king himselfe and all the assemblie, they had procured a declaration of the perpetuall disabilitie, of the king of Nauarre to the succession of the Crowne.

But let vs see what successe followed vpon the death of the Duke of Guise. Two daies after the execution at Bloyes the sixteene Arch-leaguers of Paris, as Furies issuing out of hell, displaced the choler of their minds against the king, crying out murther, fire and vengeance. They presentlie made a collection of money to maintaine warres; the poorest artificer amongst them was content at least to import six crownes; gold ranne like a Riuer a long the streetes; they eleuated the Duke of Guise to the heauens and with open mouth spoke euill of the king, detesting his actions, abhorring his life, and accounting the execution done at Bloyse as most cruell, barbarous and inhumane. Many other townes followed the example of Paris, namely Amiens, Dijon, Orleance, Tullose. The Doctors of Sorbon published their decree, importing that the people of Fraunce, were freed and absolued from the oath of fidelitie and obedience made to *Henry* the third; and that the same people might lawfullie and with good conscience arme and vnite themselues together for defence of the Roman Church against the king or his adherents whatsoeuer.

The rebellion of the league against the king.

The report of those vprores, hastned the dissolution of the Parliament, which was dissolued in Ianuarie, 1589. and the king made for warre to suppresse the rebellious insurrection of the league: and immediatlie hee translated to the towne of Tours such exercises of Iustice, as were accustomed to bee performed in his Court of Parliament of Paris, and depriued Paris with the townes

of

of all offices, charges, dignitie and priuiledges whatsoeuer, as guiltie of rebellion, fellonie, and high treason against his Maiesties estate, and Person. Now the king was brought to that pinch by the insolencie of the league, that hee behoued to take truce with the king of Nauarre, and to fortifie himselfe with the assistance of his forces, and hee gaue to the king of Nauarre Saumure for securitie of his passage ouer Loire, by meanes whereof the king of Nauarre caused all his troupes to passe ouer on this side of Loire, to ioyne with the forces of Normandie, Maine, and other places which attended him with intention to approach the leaguers.

The Duke *De Maine*, on the other part being chiefe commaunder of the Leaguers armie, made a selection of their resolutest men, and marched into Vendesmois with an intention to surprise the king, in Tours where hee was not verie stronglie guarded; but the king was eased of this feare by the sudden arriuall of the king of Nauarre for his reliefe.

Duke *De Maine* sendeth men to surprise the king but is preuented.

In Normandie Duke *Monpensier* with forces for the king, besieged Salaze a Towne that held for the league, and Count *Brissac*, accompanied with two or three hundreth, gentlemen leaguers, and with them fiue or six thousand men came to support the towne. Duke *Montpensier* hearing of those newes left the siege of the towne and set vpon Count *Brissac* and his armie, being lodged in three villages, and slew of them more than 3000. men; and tooke 1200 prisoners amongst whom were 30. Gentlemen of the chiefest. This was a bad prelagement for the League.

In like manner at the siege of Senlis (a Towne of Fraunce lying betweene Paris and Picardie) which the Parisians besieged, because it was a Towne of great importance, the Duke of Longoveille came with support to the Towne; vpon which, battell ensued: wherein, 1500. of the assailants were slaine and all their artillerie and baggage was taken.

The king encouraged by those prosperous beginnings determined to goe forward, and to besiege the Towne of Paris with his armie of 45000. men.

The leaguers procure a Iacobin Monke to kill the king.

The Duke *De Maine* and other principall Leaguers in Paris perceiued their faction tending to a ruine, but found no remedie except they executed some notable villanie by procuring the kings death. And they found out a young Iacobine Monke called Frier *Iaques Clement*, who for a kinde of Dexteritie obserued in him was found meet to strike so great a stroake. The Monke departed from Paris, and being presented to speake to the king the first day of August, said that he had letters from the president of Harley and credence on his part. The king caused him to be called into his Chamber, where there was none other but the L. Belligard chiefe Gentleman of the same, and the procuror generall, whom hee procured to retire a part more priuatlie to giue eare vnto him, who addressed himselfe (as it seemed) with a countenance verie simple and demure.

It is affirmed that in the selfe same chamber the massacre of Paris had beene concluded, *Anno* 1572. the king himselfe that was then Duke of Aniou being one of the chiefest. The Monke perceiuing himselfe alone, and opportunitie offered him drew out of one of his sleeues a paper which hee presented to the king, and out of of the other a Knife which hee violently thrust within the kings small ribbes, hee being attentiue in reading.

The king perceiuing himselfe wounded plucked the knife out of the wound wherewith he stroke the Monke aboue the eye, and thereupon some gentlemen came running in; who moued with the indignitie of so execrable a fact, could not containe but killed the murtherer with their swords, who went to the place appointed for him, and was canonized and adorned by the league. The king being carried to his bed, died about three of the clocke in the morning the day following. A little before his departure

The death of *Henry* the third.

departure, hee named the King of Navarre his brother in law, lawfull ſucceſſor to the crowne, exhorting his good ſubiects to obey him, and to referre the difference of religion to the Convocation of the Eſtates generall of the Realm, and to pray to God for him, vpon theſe words he gaue vp the ghoſt.

After the Kings death, the image and portraiture of the traiterous Monke, who killed the King by the commandement of the chiefe of the league, was moſt artificially framed in braſſe,& other paintings, wherewith they garniſhed both their houſes and their Churches. Then was hee canonized, and amongſt the ſuperſtitious prayed vnto as a martyr, whom they called by the name of Saint *Iaques Clement*. The Leaguers had with all their might endeavoured in the former Kings dayes to diſappoint the ſucceſſion of the King of Navarre, to the crowne of France. Now therefore they cauſed that title by proclamaton to bee given to the Cardinall of Burbone, being then priſoner, whom they called King *Charles* the tenth, and Duke de Maine was declared Lieutenant generall to the Eſtate and Crown of France, thereby diſguiling and colouring his vſurpation to the Crowne.

The Iacobin who killed the K. canonized.

The Cardinall of Burbon proclamed K. by the Leaguers.

But King *Henry* the fourth, after he had buryed the corps of his predeceſſor, tooke his firſt iourney to Normandy, where the Pont to Larch was yeelded to him: Then hee came to Deepe, wonne Caen vnto his ſide, and conſtrained Neuſcaſtle to be rendered into his hands. And hauing made a ſhow to beſiege Roane, it cauſed Duke de maine being called to the ſuccour by Aumalle and Briſſac, to ſet himſelf in the field with more then 3000. horſemen, and 5000. footmen, who promiſed to the Pariſians, at that time to make an end of all warre, and to bring their enemy bound vnto them both hand and foot. The King marching toward his enemies, encamped at a certaine village called Arques, about two miles from Deep, and ſo entrenched it about on all ſides, that hee might eaſily ouerrunne the enemy at all times.

K. *Henry* the 4. declared K. by K. *Henry* the 3. oppoſeth himſelfe to the Leaguers.

The

The Duke de Maine lay about Arques, from the end of Auguſt vntill the midſt of September, gayning nothing but loſſe of his beſt approoved ſouldiers, and nine or ten of their Captaines.

This firſt enterpriſe againſt the King did truely preſage vnto them what ſucceſſe they were like to haue in all their attempts to come, wherof followed nothing elſe but ſhame and ſorrow. This done, the King by eaſie iourneys drew nigh to Paris, and entred by force the ſuburbs of S. Iaques, and being advertiſed that the Duke de Maine was come forth of Picardie, and with all his forces had entered into Paris, hee ſtayed foure long houres in battell, to ſee if any of the Leaguers would iſſue out to fight. Afterward hee departed from Paris, and tooke the townes of Vendoſme, and Mans, and Falaize, wherein Count *Briſſac* was taken priſoner: alſo hee recovered Honfleur, a towne vpon the Sea coaſt in Normandie, and compelled the Duke de Maine to raiſe his ſiege from the towne and fort of Meulan. In the beginning of March, the Duke de Maine with all his forces paſſed over the bridge of Maule, which is about eight miles from Dreux: whereof the King being advertiſed, provided for his affaires, and the twelfth of the ſame moneth, ſet himſelfe on the way to goe againſt his enemies. On the thirtith day the King after hee had ordered his army, made an earneſt prayer to God, and looked for battell, but there were nothing but skirmiſhes, wherein the Leaguers had the worſt. The next day the battels ioyned neere to the towne of Dreux, wherein the King obtained a great victory, and overthrew all the footmen of the Leaguers, which were counted to the number of twelue thouſand men. Onely the Switzers who caſt downe their weapons, and yeelded to the King, together with the Frenchmen who were mingled amongſt them, had their liues ſpared: alſo fifteene hundred horſemen of the Leaguers were ſlaine and drowned, and foure hundred taken priſoners. The Duke de Maine fled towards Dreux, and when he was entred the towne, broke vp the bridge before his owne people

The battell of Dreux, wherein the Leaguers were diſcomfited.

people were all come, which was the cause of the death of a great number of his army, especially of the Rutters, of whom a great sort were drowned. In this battell the army had their ioy mixed with sorrow, at the first: for they saw not the King returne, but within a while after, they espyed him comming all stained with the blood of his enemies, not having shed one droppe of his owne (whom they discryed onely by the great plume of white fethers, which hee had in his creast, and that which his palfrey had on his head) all the army gaue hearty thankes to God for his safetie, crying with one voyce, God saue the King.

The Duke de Maine and other Captaines of the league being frustrate of their hope, and seeing their army thus spoyled; betooke themselues to their ordinarie shifts, which was to feed the Parisians with fable and lyes: publishing that in the battell they had almost equall losse, and that the King if hee was not already dead, hee was neare vnto it. But the people being every day more and more ascertained of the truth, began to grudge, and to be desirous of peace, so that the Duke of Maine tooke his iourney towards the Duke of Parma, to obtaine support from him.

The King drew nigh to Paris, and shut vp the passages of the river of Seane, being master of Mance and Poyssie on the one side, and Corbell Melum, and Monterean on the other side of Paris; so that neither from aboue, nor from below, could any provision bee carryed to Paris by the river of Seane: likewise by taking of Lagnay, and the fort of Gonrey, hee stopped the passage of the river of Merue, and by taking Compienge, Creil, and Beaumont, hee stopped the passage of the river of Oisso, or Ayne. The King besiegeth Paris.

In that populous towne the famine was soone felt, and within the space of three moneths, moe then an hundred thousand dyed in the towne: yet the most part of them stirred vp by the seditious Preachers, were content rather to endure an hundred deathes, then to acknowledge their owne soveraigne King, whom they called an Heretique, and a favourer of them.

The

The Duke de Maine having obtained promiſe of ſupport from the Duke of Parma, returned from Beuxellis, whom the King purſued from Laon to Meux, where hee incloſed himſelfe betweene two rivers, waiting for the comming of the Duke of Parma. The King hoped for battell ſo ſoone as the Duke of Parma was ioyned with the Duke de Maine, but the Duke of Parma got vp to an hill to view his enemies army, and after hee had throughly noted it, hee tooke reſolution not to fight, but to fortifie and entrench his army within a great marraſh, and ſo by meanes of his intrenchments, hee eſchewed the hazard of battell, and came to Paris, and named himſelfe the deliverer of it. But after he had ſtayed a while in Paris, the principall Captaines of the league, began to giue the Duke of Parma thankes for his good will, and entreated him to goe with his people to Breuxelis againe.

The Duke of Parma entreth France for the reliefe of Paris.

This requeſt or ſecret command, fell out very well for the Duke. For on the one part, his army was ſeene by all men dayly to waſte, and himſelfe did plainely behold that hee ſtood in the midſt of an inconſtant multitude. Therefore hee dreſſed himſelfe homeward with all poſſible ſpeed, and the king purſued him to the very frontiers of Artoys. The Duke of Parmaes comming, ſerued to none other purpoſe but to fill their purſes with the gold of Peru, and to entangle and bring their affaires vnto a remedileſſe end: for in the beginning of the yeere 1591. the King continued his ſiege, and the Pariſians were fallen into their wonted diſtreſſes, as before. But we leaue for a while, and marke the eſtate of the reſt of the countrey.

The Duke of Parma returneth home.

In the countrey of Dauphein, *Francis de Bonne*, Lord of Diguireres, chaſed the Leaguers out of that part, and became maſter of Grenoble. In Normandy the Duke of Montpenſier, wonne Honfleur, and forced the Leaguers to forſake field. In Poictou the Vicount de la Guerche, commanding over certaine regiments of footmen, and horſemen, and finding about a thouſand of naturall borne Spaniards, newly come from Brittaine to doe ſome great exployt,

In all other places of France the Leaguers went to ruine.

ployt, they were all charged by the Baron de la Rotche Poſe, and others of the Kings chiefe ſervitors. In this conflict la Guerche was compelled to ſee 300. Gentlemen of his moſt aſſured favourers, ſlaine, and lying on the ground, at the which ſight hee was ſo abaſhed, that hee fled to the next river, where finding the boat, and thinking to goe over eaſily, the throng was ſo great, that the boate and all the paſſengers ſunke to the bottome: La Guerche was there drowned, with a great number of others. There periſhed in the water and in the fight, moe then ſeven hundred Spainards: ſome ſuppoſed this loſſe of the Leaguers to be little leſſe then that of Coutras, by reaſon of the great number of the Nobility that dyed therein. Likewiſe the Lord Digners overthrew in the plaine of Portcharre, the Duke Savoyes army, commanded by *Amedio*, the Dukes baſtard ſonne, and Don *Pleneres*, a Spaniſh Captaine, and the Marquis of Treuic, and others. There were ſlaine vpon that plaine, 2000. and 500. of the Dukes army, and a great number were taken priſoners, being for the moſt part Gentlemen of command. The booty which was gotten, amounted to the ſumme of two hundred thouſand crownes.

The next day two thouſand Romanes and ſouldiers of Millaine, who with their Commander, the Earle of Galcot of Belioyenſe, were ſaved within the Caſtle of d'Analon, at length yeelded themſelues to the Kings mercy: but the fury of the ſouldiers could not bee quenched, till they had ſlaine ſixe or ſeven hundred of them. The reſt having white roddes in their hands given them in ſtead of paſports, were ſent home to Italy.

In the meane time the King handled his affaires ſo buſily, that hee had taken the townes of Chartreſſe and Noyon, and taken order that Paris ſhould ſtill bee incloſed on every ſide: ſo that the great tribute and taxes which were gathered for the bringing in of victuals to the Pariſians, and for the maintenance of their troopes, did gleane away their money peece after peece, and brought the people to great

poverty. Likewiſe the King after the taking of Noyon, ſent ſom of his troops to Normandie, to tame thoſe of Roan, who ſhewed themſelues no leſſe obſtinate then the Pariſians. The Leaguers had none other ſhift, but againe to cry for ayde of the Duke of Parma: who entred into France the ſecond time, with foure thouſand footmen, and three thouſand horſemen, beſides ſome Italians conducted by S. *Fondrat* Earle of Mont Martian, and three thouſand Switzers. At this his approaching to Roane, the towne of Candebec was yeelded to him, howbeit he did not keep it long: and hee entred into Roane, but made no tarrying there, becauſe his purpoſe was to ſet forward to Paris.

The Duke of Parma entreth France the 2. time in behalfe of the Leaguers, but with bad ſucceſſe.

The King on the other part, ſent to all the neighbour townes, ſuch as Louviers, Mance, Menlan, Vernon, and others, where his garriſons were, that they ſhould march towards him, which was ſpeedily performed: ſo that in ſixe dayes, his army grew to more then three thouſand horſemen, and ſix thouſand footmen. With this companie the King followed the Duke of Parmaes army, and charged diverſe times ſo roughly, that at one time they loſt ſix hundred of their number, another time, two thouſand and fiue hundred, and ſo fled ſhamefully towardes Paris, and from thence to Brie, and laſt they came to Artoys: where within few moneths the Duke of Parma with his troopes melted, like waxe in the Sunne. S. *Fondrat* ſaw his people alſo confounded.

Beſides this good ſucceſſe, the Kings favourites in many other parts of the Land, ſtill continued prevailing againſt their enemies. The Duke of Bouillone Mariſcall of France, accompanied with foure hundred horſe, and two hundred hagbuziers, onely overthrewe before Beaumont, the Lord of d' Ambliſe, high Mariſcall of Loraine, and the Dukes Lieutenant generall, accompanied with two thouſand footmen, and eight hundred horſemen. Amblize was ſlaine in the field, with more then ſeven hundred others: his artillery wonne, all his cornets and enſignes taken: and 400. Lance-knights ſent away vnarmed.

The Kings favourites in diverſe places proſper againſt the Leaguers.

In

In Languedocke Duke de Ioyenſe, the brother of him who was ſlaine at Coutras, had beſieged Montaban, and Villemure, but Thimenes iſſuing out of Villemure, conſtrained the Duke to forſake the held, with the loſſe of three thouſand men, three canons, and two culverines. The bridge which the Duke had builded over Tie was cut vp, and was almoſt the cauſe of all their deaths. Ioyenſe himſelfe overcome with diſpaire in this diſtreſſe, was heard to vomit out theſe deſperate words. Farewell my great canons, ha, I renounce God, I runne this day an high fortune: and therewith deſperatly hee plunged himſelfe horſe and all into the river Tae. This was the miſerable end of this cruell, proude, and blaſphemous young Duke, who was much lamented of the Leaguers: for whom hee had done many great exployts.

The death of D. Ioyenſe.

The Kings army in that part conſiſting of fiue hundred horſemen, and two thouſand and fiue hundred hagbuziers, beſides thoſe that were within the towne of Villemure, withdrew themſelues in good order vnto their garriſons, after they had given thankes to God, for ſo proſperous a victory. After all thoſe ſucceſſes which God granted to the King, followed his defection from his religion, in the moneth of Iuly, *Anno*, 1593. The Archbiſhops, Biſhops, and Doctors of Sorbon, were appointed to meet at Mance, the fifteenth of Iuly, without any mention of the Proteſtants Miniſters, who were before put from the King. By whoſe perſwaſion the King was induced to heare and ſee maſſe ſung, in the Cathedrall Church of Saint *Deniſe*, the fiue and twentith day of Iuly. All this aſſwaged not the furie of the Leaguers, who ſtill continued in their wonted malice againſt the King, and ſtirred vp a wicked man, called *Peter Burrier, alias, Bar*, borne at Orleance, to ſlay the King. This man was committed to priſon at Melun, the ſixe and twentith day of Auguſt, where hee confeſſed that hee was ſeduced by a Capuſhan Fryer at Lyons, and by a Curat and Vicar of Paris, and alſo by a Ieſuit, cloſely to follow the King, and to murther him with a two edged knife, which

The defection of the King from religion.

Peter Burrier ſtirred vp to ſlay the King.

which also was found about him: He was drawne through the streets of Melun, where then the King was; they cut off his right arme holding the murthering knife therein, and after burned the same: also his armes, legs, and thigh-bones were broken vpon a wheele, where he languished certaine houres till hee dyed.

The King seeing that the malice of his enemies still continued, resolued no longer to beare the same, wherefore hee caused a declaration to be imprinted and published in the beginning of the yeere, 1594. containing an Oration of the mischiefes and vnfaithfull practises of the Leaguers. Prescribing a moneths liberty as well to the chiefe of the Leaguers, as to the clergie, cities, townes, communalties, yea, and to all men generally within the same, to acknowledge him their King, and to submit themselues to his gouernment. The time once past, hee would revoke his grace & favour, accounting them to be rebells, and guilty of high treason, for contempt of his Kingly offer.

The K. oppoſeth himſelf to the Leaguers.

The report of this declaration, and the preparations which the King made to chastise their stubborne opinions: amazed the very principall of the league, and the most part of the rebellious townes and commons. The towne of Meux in Brie, a small iourney from Paris, yeelded themselues to the King, the eleventh of Ianuary: and by a pithy letter, exhorted the Parisians to follow their example. Soone after the cities of Orleance, Lyons, Roane, Poicters, Bourges, Haure de grace, Pontean de Mervernueil at Perche, Pointoise, Riome in Anergne, Peron, and mondidier in Picardie, were received in favour: and those of Annens and Abeveil, after they had remained neuters a while, shortly after acknowledged their soveraigne King. Last of all, the towne of Paris yeelded to the King, in the moneth of March. Wherein it is to bee noted, that the Kings troopes entred so peaceably into the towne, that within two houres after, the shops were all set open, and the towne appeared so peaceable, as if there had never beene any change. In Picardie the towne of Iaon was fortified against the King, by the

Diuers towns yeeld themselues to the King.

the Spaniards forces, & yet was compelled to yeeld Soissons and La Fere, which were possessed by the Duke *de Maine*, and the Spaniards would not yeeld: and the towne and fort of Blauel in Britannie was also fortified against the King. But now seeing the League inclined to an hastie ruine, the last refuge was by horrible treason, to cut off *Henry* the fourth, as they had done *Henry* the third before. To this effect they stirred vp a young stripling, named *Iohn Castill*, about 18. or 19. yeeres of age, to slay the King as he was returning from Picardie to Paris. Thus vpon the 27. day of December, Anno, 1584. as the King was readie booted and spurred to returne from Picardie to Paris, within a chamber at Lououre, this stripling went into the chamber amongst the presse, and as the King was busily occupied in receiuing his Nobles, and in a princely manner kissing them for his farewell, suddenly he would haue stricken the King in the bodie with a knife he had in his hand. But by reason his Maiesty was very readie to take vp the Lords which were on their knees before him, in his stooping he strucke him in the face on the vpper iaw on the right side, therewithall cutting out one of his teeth. Presently this miserable caitiue was taken, and after examination, vnderstanding that he was a scholler of the Iesuites, the King said, And must it needs be that the Iesuits must be confounded by my mouth.

Iohn Castill stirred vp by the Leaguers to murther the King, is disappointed of his purpose.

This parricide being brought to prison, freely declared all the circumstances of his cuill intent, discouering many of the Iesuits secret practises. Amongst many other things he remembred he heard the fathers of that holy societie say, that it was lawfull to kill the King, that he was excommunicated out of the Church, that he was not to be obeyed nor taken for their King, vntill such time as he was allowed by the Pope. The Court of Parliament condemning this *Castile* of Treason in the highest degree, caused him to be brought naked in his shirt before the principall part of the Cathedrall Church in Paris, holding in his hand a taper of waxe, lighted, there to confesse his haynous sinne, asking forgiuenesse of God, the King, and the lawes, which done,

Note.

The Parliaments decree about the execution of *Castill*, and the Iesuits of Clermonts baniſhment

he was conveyed to the place of execution, carrying in his hand the murthering knife, wherewith he intended to murther the King: the which was there firſt cut off, his fleſh pulled off with hot burning Pincers, both from his armes and thighs; after that, his bodie was drawne in peeces with foure horſes, and caſt into the fire and conſumed to aſhes, and the aſhes ſcattered in the winde. Likewiſe the ſaid Court of Parliament ordeined, that all the Priests and Schollers of Clermont colledge, and all other of the ſame ſocietie of Ieſus, to be holden and reputed as corrupters of youth, diſturbers of the publique peace, enemies to the King and State: and to avoyde within three dayes after the Proclamation of this edict, out of Paris and all other townes and places where their Colledges are, and within 15. dayes after, out of the kingdome, on paine, if being found after the time prefixed, to be puniſhed as guiltie of the ſaid crime of treaſon.

Beſides theſe horrible troubles that were in France in the dayes of this Emperour *Rodulph*, the King of Spaine prepared a great armie to invade the Realme of England. This armie was counted invincible, and of moſt admirable preparation, it conteined an hundreth and thirtie Ships, wherein were as many Regiments, having an hundreth ſeuentie two Enſignes, and 20000. fighting men, beſides the number of 1000. moe that had nothing to doe with armes; alſo their furniture and proviſion was exceeding great, for they had 11000. Quintals of Biſcat. 14170. Pipes of Wine. 6500. Quintals of Bacon. 3433. Quintals of Cheeſe. 8000. Quintals of dried fiſh of all ſorts. 6320. Buſhels of Beanes and Peaſe. 11398. Roues and Meaſures of oyle. 23870. Roues of Vineger. And 11850. Pipes of freſh Water: beſides the victuals and neceſſaries of houſhold, that were in great number, and of all ſorts. The armes reſerued for ſtore were 7000. Caleeuers, & their furnitures, a 1000. Muskets, a 1000. Lances, a 1000. Partiſants and Halbards. 6000. Pikes. More Pickaxes, Payles, and other inſtruments then would ſerue for 700. Pioners. With this number and in this manner being prepared, the armie departed out of Lisbone, vnder the conduct

The preparation of the Spaniſh nauie Anno 1588.

duct of the Duke *de Medina Gidonia*, assisted with 22. Lords, of estate, councell, and experience. But it had scarce entred into the sea, sailing toward the Gnongnes in Gallicia, but there arose a storme with so great force, that the Navie was constrained to put to land, and there to stay till winde and weather serued: hauing lost in that storme three Gallies of Portugalls, and many of them so scattered and bruised, that they were not seruiceable for that Voyage. The storme being calmed and the weather good, about the 22. of Iulie, the Generall caused them to set saile so fortunately, that in lesse then fiue dayes after, they descryed the point or end of Cornwall, and at the same time they were seene from Plimmouth by the Admirall of England, and Sr *Francis Drake*, Vice-admirall, who made them turne their faces, and gaue them such a skirmish, and that so neere, that the Ships were in disorder, and a great Gallion lost, wherein was found a part of the treasures that the Armie brought with it, and all the instructions which the Duke *de Medina* had, and what he should doe, having Conquered England. At the last the Navie got as farre as Callis, where it should haue ioyned with the Duke of *Parma*; but the Armie of England that sought to impeach it, followed it, and that so nie, that it was forced to leaue her Anchor-hold, & confusedly to flie away. Their principall Gallias, among other Vessels, was by the streames cast vpon the sands hard by the hauen of Callis, & there with his Ordnance was left for the governor of Callis. After this, it made toward the North seas, passing betweene Norway and Scotland, and so toward Ireland, where those northerne seas, being as then risen according to the time of yeare, were very tempestuous, and vsed the rest of the armie very hardly, for it drowned and sunke 17. great Vessels vpon the coast of Ireland, and spoyled, broke, and ouerthrew diuers others, in such manner, that of 130. Shippes, there were scarcely 30. that returned to SPAINE.

A storme constraineth the nauie to put to land.

The Spanish Navie ouerthrowne.

Here endeth the first Booke.

THE SECOND BOOKE OF THE HISTORY OF the Church, Containing a briefe Catalogue of the beginnings, proceedings, *and deaths of all the Bishops, Popes, Patriarches, Doctors, Pastors, and other* learned men in Europe, Asia, and Africa, since Christs dayes vntill this present.

CENTVRIE I.

Of Apostles.

Apostles.

AFter the Lords resurrection, his twelue Apostles were indued with grace from aboue, and sent forth to conuert all people to the obedience of Christ: whose trauels the Lord so wonderfully blessed, that within a short time many thousands of all Nations & Languages, whom God had appointed to eternall life, were converted to the faith of Christ.

Note. This conquest that Christ made by the Ministrie of twelue poore and contemptible men, is more worthie to be called a Conquest; then all the valiant exployts of *Cyrus*, *Alexander*, *Cæsar*, and other Conquerours. For he made this conquest by a small handfull of poore and infirme Disciples; also he conquered not onely the bodies of men, but also their hearts to his obedience: and finally, he made this conquest, not by shedding of peoples blood, but by Preaching of his owne death, and bloodshed for the redemption of many. Neither conquered he free men, to make them slaues, as other Conquerours had done: but they who were slaues indeed to Sathan, vnto them he gaue the libertie of the sonnes of God.

Now these twelue Apostles the more faithfully they laboured in the worke of their ministrie, the worse were they entreated by the vnthankefull world, according as Christ had foretold. The most part of them were put to death, the rest were not free of many painefull sufferings and rebukes, which they willingly sustained for the name of Christ. *Peter* and *Paul* are supposed to haue beene martyred at Rome: *Andrew* to haue beene crucified in Achaia: *Mathew* beheaded in Ethiopia: *Iames* the brother of *Iohn* was beheaded by *Herod* in Iudea: *Iames* the sonne of *Alpheus*, called *Iustus*, was throwne downe headlong from the Pinacle of the Temple: *Simon* of Canaan was crucified in the dayes of *Traianus*, being an hundreth and twentie yeeres old, when he suffered Martyrdome. *Bartholomew* is said to haue beene martyred in Armenia: and *Simon Zelotes*, to haue beene crucified in Brittaine: *Iohn* died at Ephesus: *Philip* in Hierapolis, *Functius* calleth the Towne Hierosopolis: *Iudas Lebbeus*, at Edessa: *Thomas* in India; and *Matthias* in Ethiopia.

Ioh. 16.

Act. 12.

Euseb. lib. 3. cap. 32. Ierom. Cat. scrip. eccles.

Ierom. catal. scrip. eccles.

Of

Of Evangelists.

AS concerning the Evangelists, they were fellow-labourers with the Apostles in the worke of Christ, and were also partakers with them of Christs sufferings. The Evangelist *Marke* died in Alexandria. *Luke* in Bithynia, others say in Constantinople. *Philip*, who first was a Deacon, and afterward an Evangelist, died in Cesarea. *Barnabas* in the Isle of Cyprus. Where *Timothy* and *Titus* did compleate their dayes, it is not certainly knowne. *Chytraus* opinion about *Timothy* I haue alreadie declared. *Ierome* supposeth that *Titus* died in Candie. The successours of the Apostles and Evangelists, are not to be reckoned as the successours of Emperours: because he who next obtaineth the Emperiall Diadem and place of gouernment, is counted the successour of the last Emperour: but he who obtaineth a faithfull Pastors chaire, and teacheth a doctrine contrarie to that which a faithfull Pastor hath taught, is to be counted a grieuous Wolfe stepped vp into his roome. And *Nazianzenus* calleth such a man an aduersarie, standing vp in the place of a faithfull Pastor, darkenesse succeeding to light, a tempest succeeding to calme weather, and madnesse obteining place where right reason was wont to be. And therefore those Bishops and Doctors following, who keepe inviolably that forme of wholesome doctrine which they receiued from the Apostles, these, I say, alone are to be counted true successours of the Apostles.

Evangelists.

Fanc. chron. Ierom.

The true successours of the Apostles.

Act. 20.

Nazia. in orat. in laudem Athanasii.

Bishops of Rome.

OF this number, was *Linus* Bishop of Rome, who after the martyrdom of *Peter* & *Paul* governed that Church

Linus.

ten yeeres, three moneths, and twelue dayes. *Eusebius* thinketh this is that same *Linus*, of whom the Apostle *Paul* writeth in the last Chapter of his second Epistle to *Timothy*:

Euseb. l. 3. c. 2. *Eubulus & Pudens & Linus, and Claudia salute thee.*

After him succeeded *Anacletus*, and gouerned nine yeeres, three moneths, and ten dayes; and after him *Clemens* ruled eleuen yeeres; *Eusebius* also thinketh, this is that *Clemens*, of

Chap. 4. ver. 3. whom the Apostle *Paul* writeth to the Philippians, *Yea I beseech thee faithfull yoke-fellow, helpe those women that laboured with me in the Gospell, with Clement also and with other my fellow labourers, whose names are in the booke of life.* *Ignatius* Bishop of Antioch, had his heart so inflamed with the loue of Christ, that when his dissolution was neere approaching, he said to the Romanes: now doe I begin to be the Disciple of Christ, I couet for nothing that can be seene with bodily eyes, to the end that I may enioy Iesus Christ: let the fire, the crosse, the beasts, the breaking of bones, conuulsion of members, and bruising of the whole bodie, and the torments of the Deuill sease vpon me, prouided I may be partaker of Iesus Christ. He was deuoured with beasts in the dayes of *Traianus*, and so patiently indured death for the Name of Iesus, that he allured the deuouring beasts to approach neere vnto his bodie, that it being ground with the teeth of beasts, he might be found as fine flowre in the house of his Father.

Ignatius.

Euseb. lib. 3. cap. 36.

About the same time also flourished *Papias*, Bishop of Hierapolis, who was a man of great authoritie, because of his neerenesse to the Apostles dayes: yet leaning more to the report of the doctrine of the Apostles, then to the certaintie of their owne writings, he fell into the errour of the Chiliastes, who imagined that Christ should raise the godly first, and liue with them a thousand yeeres in this earth, in all

Papias.

Euseb. l. 3. c. 39. kinde of delicate pleasures.

CEN-

CENTVRIE II.

Bishops of Rome.

IN this second Centurie the Bishops of Rome for the most part proued faithfull and worthie seruants of Christ. A great number of them were baptized with the Baptisme of Christ, and dranke of the cup that Christ dranke of, and were drenched with their owne blood, and they watered the Church of Rome with the streames of their blood, as Egypt is watered and made fruitfull with the invndation of Nilus; men of blessed remembrance: *Damasus* writeth that from Saint *Peter* to *Telesphorus*, all the Bishops of Rome were Martyrs. Others added, that vntill the dayes of *Sylvester*, who liued in the time of the raigne of *Constantine*, all the Bishops of Rome had the honour of martyrdome. But in these hyperbolicke speeches, neither hath the distinction betweene a Martyr and a Confessour beene rightly considered, (albeit well marked by *Euseb. eccl. hist. lib. 5. cap. 2.*) neither hath the history of the raigne of *Antoninus Pius* beene rightly pondered, in whose dayes *Hyginus* and *Pius* liued, and were not slaine for the testimony of Christ. Alwayes it is an enuious minde that holdeth backe from worthie men their due prayse and commendation, both in doing of good and patient suffering of euill for Christs sake.

Bishops of Reme.

Note.

In rehearsing the names of the Romane Bishops, I thought meete to follow *Ireneus* and *Eusebius* rather then *Platina*. In the first Centurie after the martyrdome of *Peter* and *Paul*, *Linus*, *Anacletus*, and *Clemens*, were teachers of the Romane Church. In the second Centurie, follow *Evaristus*, *Alexander*

Alexander 1. *Xiſtus* 1. *Teleſphorus*, *Hyginus*, *Pius* 1. *Anicetus*, *Soter*, *Eleutherius*, and *Victor*. This *Victor* muſt needes be called the 13. Biſhop of Rome, if *Eleutherius* be the 12. according to the computation of *Ireneus lib.* 3. *cap.* 3. *Onuphrius* according to his owne cuſtome, giueth more credite to olde parchments, that he hath found in the Vatican Bibliotheke, then to any auncient Father. He beginneth earely to diſtinguiſh *Cletus* from *Anacletus*, that by taking libertie to thruſt in one moe in the firſt Centurie, he may haue the greater boldneſſe to thruſt out another of the feminine ſexe in another Centurie. For it grieueth him to the heart to heare this thing ſo vniverſally affirmed, and to ſee the penne of *Platina* bluſhing, when he writeth of *Iohannes* the eight, he maketh little contradiction to that ſetled and receiued opinion of the feminine Pope. But I leaue *Onuphrius* ſporting with his owne conceits, as a Pleaſant doth with his owne fingers, when no other body will keepe purpoſe with him. *Euariſtus* finiſhed the courſe of his miniſtration in eight yeeres. *Alexander* who is in expreſſe words called the fift B. of Rome, after the death of *Peter* and *Paul*, gouerned ten yeeres, and ſuffered martyrdome in the dayes of *Adrian*, as *Platina* writeth. After him *Xiſtus* 1. continued ten yeeres, and died a martyr, *Platin. Teleſphorus* the 7. Biſhop of Rome after the dayes of the Apoſtles liued in that miniſtration eleuen yeeres, and was honoured with martyrdome. *Hyginus* An. 4. And *Pius* the 1. miniſtred 11. yeeres. Theſe two ſuffered not martyrdome, becauſe their lot was to liue in the calme dayes of a meeke Emperour *Antoninus Pius*. *Anicetus* miniſtred in that office 11. yeeres, with whom *Polycarpus* B. of Smyrna, conferred at Rome concerning the obſeruation of the feſtiuitie of Eaſter day. He concluded his life with the glorious crowne of Martyrdome. To him ſucceeded *Soter*, An. 9. After him *Eleutherius*, An. 15. In whoſe time *Lucius* King of the Britons deſired that he and his people ſhould be baptized and receiued into the fellowſhip of Chriſtians: to whom *Eleutherius* ſent *Fugatius* and *Damianus*, who ſatisfied the deſire of the King, and his people,

Alexander martyred. *Euſeb. eccleſ. hiſt. lib* 4. *c.* 1.

Xiſtus martyred. *Euſeb. lib* 4. *cap.* 5.

Teleſphorus a martyr. *Euſeb. l.* 4 *c.* 10

Anicetus a martyr. *Euſeb. l.* 4. *c.* 14

ple, ſo they were baptized and counted Chriſtians. After him *Victor*, An. 10. He intended to haue excommunicated all the Churches of the Eaſt, becauſe they kept not the feſtiuitie of Eaſter day, conforme to the cuſtome of the Church of Rome, but rather vpon the day wherein the Iewes were accuſtomed to eat their Paſchall Lambe. But this raſhneſſe of *Victor* was ſomewhat abated by the graue and prudent counſell of *Ireneus*, B. of Lyons, who admoniſhed *Victor*, that there was no leſſe diſcrepance of cuſtomes concerning keeping of Lent, then was concerning the keeping of Eaſter day, yet was not the vnitie of the Church violated nor rent aſunder for this diſcrepance. And when *Polycarpus* B. of Smyrna came to Rome, in his conference with *Anicetus* neither of them could perſwade the other to change the cuſtome of keeping of dayes which they had receiued by tradition of their predeceſſours. Notwithſtanding they kept faſt the bond of Chriſtian fellowſhip, and *Anicetus* admitted *Polycarpus* to the communion of the Romane Church, and they departed in peace one from another.

Platina de vita Eleutherij. The raſhneſſe of *Victor.*

Euſeb. eccl. hiſt. lib. 5. cap. 26.

Quadratus B. of Athens, liued in the dayes of *Adrian*. This Emperour vpon a certaine time wintered in Athens, and went to Eleuſina, and was μυηθεὶς, that is to ſay, initiate into all the myſteries of *Grecia*. This fact of the Emperour gaue encouragement to thoſe who hated Chriſtians without allowance of the Emperours commandement to vexe the Chriſtians. Concerning his apologie for Chriſtians giuen in to the Emperour, together with the apologie of *Ariſtides*, a learned Philoſopher and eloquent Orator in Athens, wee haue ſpoken already in the deſcription of the life of *Adrian*.

Of other Doctours and Preachers.

Ierom. Catal. ſcrip. eccleſ.

Agrippas Caſtor, a very learned man anſwered to the books of the Heretique *Baſilides*, who with the noueltie of barbarous and vncouth words, troubled the hearts of rude and ignorant people, talking of a god whom he called *Arbraxas*, and of his Prophets *Barcab* and *Barcob*, words inuented by himſelfe to terrifie ſimple people. Such deluſions of Satan *Quintiniſts* in our dayes, an ignorant race of braine ſicke fellowes haue vſed. And ſo the blind led the blind, and both fell into the ditch.

Agrippas Caſtor.

Euſeb. lib. 4. cap. 7.

In

Hegesippus. *Euseb.l.4.c.11*

In this age, *Hegesippus* of the nation of the Iewes was conuerted vnto the faith of Christ, and came to Rome in the dayes of *Anicetus*, and continued vntill the dayes of *Eleutherius*. But for what cause he came to Rome, or in what part of the world he bestowed the trauels of his ministrie, no mention is made, neither by *Eusebius*, nor by any other ancient Writer, no not by *Ierome* himselfe, a most accurate explorator of all antiquities.

Melito. *Euseb.l.4.c.13.*

Melito, B. of Sardis, a famous towne in Lydia, wrote an apologie for the Christians to the Emperour *Antoninus Philosophus*, whom *Eusebius* calleth *Marcus Aurelius Verus*. His apologie was written with Christian freedome and courage: for he was not afraid to declare to the Emperour what good successe *Augustus Cæsar* had, in whose dayes Christ was borne, and what vnprosperous successe, *Nero* and *Domitian* had, who persecuted the Christians. *Eusebius* calleth him an Eunuch.

Hist. Magdeb. *Euseb.l.5.c.24.*

Iustinus a martyr.

In the fourth persecution died *Iustinus Martyr*, accused and delated by *Crescens*. He was converted to Christs Religion by the trauels of an old man, whom he supposed for his grauitie to haue beene a Philosopher, but he was a Christian. This ancient man counselled *Iustinus* to be a diligent reader of the doctrine of the Prophets and Apostles, who spake by diuine inspiration, who knew the veritie, and were not couetous of vaine glory, neither were they dashed with feare, whose doctrine also was confirmed with miraculous workes, which God wrought by their hands. Aboue all things willed him to make earnest prayers to God to open vnto him the ports of true light, because the truth cannot be comprehended, except the Father of light, and his sonne Christ Iesus giue vnto vs an vnderstanding heart. He wrote two bookes of apologie for Christians to the Emperour *Antoninus Pius*, and to his sonnes, and the Senate of Rome. In the second booke of his apologie he declareth that Christians were put to death, not for any crime they had committed, but onely for their profession. In witnesse whereof, if any of them would denie his Christian profession, straight

The manner of *Iustinus* his conuersion.

Iust in Dialog. cum Troph.

way

way he was abſolued, becauſe there was no other thing wherewith he was charged. *Iuſtin. apol. 2.*

In this ſame perſecution alſo ſuffered the holy martyr of Chriſt, *Polycarpus*, B. of Smyrna. He was willing to haue remained in the towne of Smyrna, but by the earneſt ſupplications of friends, was mooued to leaue the towne, and lurke ſecretly in the countrie. Three dayes before hee was apprehended by his perſecuters, he dreamed that his bed was ſet on fire and haſtily conſumed, which he tooke for a diuine aduertiſement, that he behooued to glorifie God by ſuffering the torment of fire. His conference with the Romane Deputie, and how he refuſed to deny Chriſt, whom he had ſerued foureſcore yeeres, and euer found him a gracious Maſter: alſo how he refuſed to ſweare by the fortune of *Ceſar*, and how patiently he ſuffered death for the name of Chriſt, this hiſtory is ſet downe at large by *Euſebius*. *Polycarpus martyred.* *Polycarpus his dreame before his apprehenſion.* *Euſeb. lib. 4. cap. 15.*

Ireneus B. of Lyons in France, and ſucceſſour to *Photinus*, a martyr and Diſciple of *Polycarpus* in his youth, flouriſhed in the dayes of the Emperour *Commodus*, whoſe meeke conuerſation and peaceable carriage anſwered to his name Εἰρηναῖος, that is, peaceable, & made his name to be in great account amongſt Chriſtians. How he pacified the furie of *Victor*, B. of Rome, and the pernicious ſchiſme ſpringing vp in the Church of God vpon very ſmall occaſion, it hath beene alreadie declared. He lacked not his owne infirmities and errours, euen in doctrine. He was intangled with the errour of the Chiliaſts. He ſuppoſed that as Chriſt being thirtie yeere old was baptized, ſo likewiſe he began to teach when he was fortie yeere old, and ſuffered when he was fiftie, becauſe he came to ſaue all, and therefore he would taſte of all the ages of mankinde. Yet is this opinion repugnant to the narration of the foure Euangeliſts. *Ireneus.* *Euſeb. lib. 5. cap. 5.* *Iren. lib. 5 con. Valent.* *Iren. l. 2. c. 34.*

Clemens Alexandrinus liued in the dayes of the Emperour *Commodus*. He was the diſciple of *Pantenus*. Theſe two ſeeme to be the authors of Vniverſities and Colledges: For they taught the grounds of Religion, not by Sermons and Homilies to the people, but by catechetical doctrine to the learned *Clemens Alexandrinus.*

Bzcolc.chron. ned in the ſchooles. This *Clemens* eſteemed too much of tra-
Euſeb.lib.5. cap.11. dition, like as *Papias* did, of whom we ſpake in the former Centurie, whereby it came to paſſe, that he fell into many ſtrange & abſurd opinions, directly repugnant to the written word of God: affirming that after our calling to the knowledge of the truth, poſſibly God may grant to them that haue ſinned, μετάνοιαν, μίαν χ̀ δεύτεραν, but if we ſin ofter then once or twiſe, there is no more renuing by repentance, or pardon for ſin, but a fearefull expectation of iudgement. And in his
Strom. lib.2. 4. booke of *Strom.* as it were forgetting his own rigorous ſentence againſt thoſe who ſinne ofter then once or twiſe after their illumination with the light of God, he ſaith, ἔιτ' οὖν ἐντᾶυθα, ἔιτε καὶ ἀλλαχῆ, ἐπὲι μηδεὶς τόπος ἀργὸς εὐπρόϊας Θεοῦ, that is to ſay, whether here or els-where (*viz.* creatures do repent) no place is void of the mercy of God. In which words he would inſinuate, that thoſe who repent either in this world or els-where, (that is in the world to come) may poſſibly obtaine fauour at Gods hand: nothing can be written more repugnant both to the word of God, and alſo to his own forementioned opinion. Many other worthy Preachers and learned men flouriſhed in this Centurie, whoſe names of purpoſe are pretermitted. In Athens, *Publius* & *Athenagoras*: In Corinth, *Primus*, *Dionyſius*, and *Bacchilus*: In the Iſle of Candie, *Philippus* and *Pinytus*: In Antiochia, *Hieron*, *Theophi-*
Hiſt. Magdeb. *lus*, *Maximus*, *Serapion*. In Ieruſalem before the daies of the Emperour *Adrian*, the Biſhops of Ieruſalem were of the nation of the Iewes. But after the daies of *Adrian* who baniſhed the Iewes from their natiue ſoile, Chriſtian Preachers of other nations were Biſhops in Ieruſalem, ſuch as *Marcus*, *Caſ-*
Euſeb. lib. 5. cap. 12. *ſianus*, *Publius*, *Maximus*, *Iulianus*, *Capito*, *Valens*, *Dolichianus*, *Narciſſus*: the moſt part of all theſe liued in this Centurie, but *Narciſſus* with ſome others, are knowne to haue liued in the dayes of *Seuerus* the fift perſecuter, and ſome ſpace after
Euſeb. lib. 6. cap. 9. him. But to write of all other worthy Preachers & Doctours in particular, it were an infinite labour, and far ſurmounting the abilitie of theſe eccleſiaſtick Writers, who wrote in ancient times, and much more our abilitie who liue in a latter age.

CEN-

CENTVRIE III.

Bishops of Rome.

TO *Victor* succeeded *Zephyrinus* the 14. Bishop of Rome, who liued in that charge eight yeeres, seauen moneths, ten dayes. *Eusebius* attributeth vnto him 18. yeeres, so vncertaine is the computation of the yeeres of the gouernment of the Bishops of Rome. *Eusebius* writeth nothing of his decretall Epistles, and these that are forged by late Writers are foolish and ridiculous. Consecration of the holy cup to be in a vessell of glasse onely. A Bishop to be accused before honest Iudges, twelue in number, whom the Bishop himselfe shall chuse if need be. Honest and vnspotted witnesses to be heard in this cause no fewer then 72. conforme and aboue the number of those 70. Disciples whom Christ adioyned as fellow-labourers in Preaching with his Apostles. And finally, that no definitiue sentence should be pronounced against a Bishop, vntill the time his cause were heard of the Patriarch of Rome. This is but a mocking of the Church of God, to attribute such smelling pride, such vnaccustomed formes of Iudicatory, such defencing armour fencing & guarding vnrighteous men against iust deserued punishment, to the simplicitie of an ancient Church, humbled vnder the crosse, and fighting vnder the yoke of heauie and long-lasting afflictions. These false and forged decretall Epistles, altogether vnknowne to the Fathers, who liued before the dayes of *Constantine*, will procure one day a decree & sentence of wrath against those, who haue giuen out new intended lies, vnder the names of ancient and holy Fathers.

Zephyrinus. *Platin.* *Euseb.6.21.*

Note.

The canons of the Apostles (albeit a booke falsely attributed to the Apostles) doe agree better with Scripture, then the

the constitution of *Zephyrinus*; for the scripture saith, That by the mouth of two or three witnesses, euery word shall be confirmed. The canons of the Apostles say, Mat. 18. 16 Εἰς μαρτυριαν της κατ' ἐπισκόπου αἱρετικὸν μὴ προσδεχεσθαι, ἀλλὰ μηδὲ πιστον ἑνα μόνον. ἐπὶ στόματος γὰρ δύο ἢ τριῶν μαρτύρων σταθησεται πᾶν ῥημα, that is, Let not an Heretique be admitted to beare witnes against a Bishop, neither yet one witnesse onely, albeit, he be faithfull: because that by the mouth of two or three witnesses, euery word shall be confirmed. Canon. Apost. cap. 74. The writer of the canons of the Apostles, had some remembrance of the words of Scripture: but the forger of the decretall Epistles of *Zephyrinus* is like vnto a ship-man, who hath hoised vp his saile and aduanced his ship so far into the sea, that he hath lost the sight of land and townes, as the Poet speaketh, *Provehimur Pelago, terraque vrbésque recedunt.* Surely this lying fellow, who euer he hath bin, that hath written this suppositicious decretall Epistle of *Zephyrinus*, he hath hoised vp his saile, and is so bent to lie, that he hath lost both sight & remembrance of the words of holy Scripture.

Callistus the 15. Bishop of Rome continued in his charge fiue yeeres. *Platina* saith 6. yeeres, 10. moneths, 10. dayes. Callistus. Euseb. lib. 6. cap. 21. The fable of Pope *Damasus*, who affirmeth that *Callistus* builded a Church to the honour of the Virgin *Mary*, beyond Tyber, is reiected by *Platina* himselfe, because the hystorie of the time cleerely prooueth, that in the dayes of *Seuerus*, and his sonnes, the conuentions of the Christians could not haue beene in magnificke temples, but rather in obscure chappels, or subterraneall places, so that the multiplied number of lies written of the Bishops of Rome, who liued in this age, and the decretall Epistles falsly attributed vnto them, plainly proue, that the garment of antiquitie, vnder the lap whereof Papists would so gladly lurke, is altogether wanting to them. Note.

Vrbanus 1. was the 16. Bishop of Rome. He continued in his office 8. yeeres. *Platina* 4. yeeres, 10. moneths, 12. dayes. Vrbanus. Euseb. lib. 6. cap. 22. Of his martyrdome *Eusebius* maketh no mention. Others who record his martyrdome, are not certaine in what Emperours dayes he was martyred.

I

I proceede to his succeſſour *Pontianus* the 17. B. of Rome. He continued in his charge 9. yeeres, 5. months, 2. dayes. *Euſeb.* ſaith 6. yeeres. He was baniſhed to the Iſle Sardinia where he died. Of the two decretall epiſtles aſcribed vnto him, the ſecond is general written to al men who feare and loue God, & the very firſt words of it proue it to be falſe & forged: *Pontianus ſanctæ & uniuerſalis Eccleſiæ Epiſcopus, &c.* that is, *Pontianus* B. of the holy vniuerſal Church, to al them who feare & loue God, wiſheth welfare. Such magnificke ſtiles as theſe were not as yet in vſe, & when they crept into the Church afterward, they were giuen by perſons who admired the vertues of ſome ſingular and rare men, ſuch as *Cyprian* and *Athanaſius* and *Euſebius*: but no man did vſurpe ſuch proud & arrogant titles of dignitie in his owne writings directed to other Chriſtians, and therefore the learned reject this epiſtle as compoſed by ſome late vnlearned and flattering fellow. After *Pontianus* ſucceeded *Anterus* the 18. B. of Rome, to whom *Euſebius* aſſigned but one month of continuance in his miniſtrie: *Damaſus* aſſigneth to him 12. yeeres: *Platina* 11. yeeres, 1. month, 12. dayes: and this diuerſitie of counting cannot be reconciled. Next to *Anterus* ſucceeded *Fabianus* the 19. B. of Rome, vpon whoſe head a doue lighted when the people were conſulting concerning the election of a B. therefore with full conſent of the whole cōgregation he was declared to be their B. The people at this time were ſo farre from being ſecluded frō giuing their conſent to the election of him who ſhould be ordained their Paſtour, that the conſent of the people had the ſway in the election of Paſtours, Func. Chron, & Commentar. He ſuffered martyrdom vnder the raigne of *Decius* the 7. great perſecuter, after hee had continued in his office 14. yeeres, 11. months, 11. daies: Many conſtitutions made by him are cited by *Gratianus* and inſerted Tom 1. Concil. One of them I cannot paſſe by. *We conſtitute that vpon euery Lords day the oblation of the altar ſhall be made by euery man & woman both of bread & wine, to the end that by theſe oblations they may be deliuered frō the heapes of their ſinnes.* Firſt marke in this conſtitution that the bread and wine

Pontianus. Platin.

Tom. 1. Concil.

Anterus. Euſeb. lib. 6. cap. 29.

Fabianus.

Func. Chron. & Commentar. Platin. de vitis

Tom. 1. Concil.

Note.

wine which the people brought with them vpon the Lords day, for the ministration of the holy communion is called the oblation of the altar, the table whereupon the bread aud wine were laide, was called the alter: the bread and the wine are called the offering or the sacrifice, because part of it was distributed in the holy communion, to keepe a memoriall of the Lords death, and the rest was giuen to the sustentation of the poore, and in that respect also it was called a sacrifice as the scripture speaketh, *To do good & to distribute forget not, for with such sacrifices God is pleased.* Heb. 13 16. The last part of the decreet is blasphemous and falsly attributed to *Fabian*: because the sinnes of men and women, who beleeue and repent, are forgiuen onely for the merite of that bloodie sacrifice which the Lord Iesus offered vpon the Crosse for our sins. But our furnishing of elements to the cōmunion, & sustentation of the poore cannot merite forgiuenes of sins.

Cornelius. A councel at Rome against Novatus *Euseb. lib. 6. cap. 43.*

The successour of *Fabianus* was *Cornelius* the 20. Bishop of Rome. He had a great strife against *Novatus* and his complices. He assembled a Councell at Rome of 60. Bishops, besides Elders and Deacons, by whom the heresie of *Novatus* was condemned: and the Nouatians were separated from the fellowship of the Church. *Cornelius* was bāished from Rome by the Emperour *Decius*, and sent to a towne in Hetruria called Centum-cellæ where hee had great comfort by the mutuall letters that passed betweene him and *Cyprian* Bishop of Carthage. When the Emperour got knowledge of this, he sent for *Cornelius*, and accused him as a man who not onely despised the worshipping of the gods, & was disobedient to the Emperours commandement, but also that he was a trafficker against the estate of the empire by receiuing and sending letters beyond sea. *Cornelius* answered that he wrote matters pertaining to Christ, & the saluation of mens soules, and not of matters belonging to the estate of the empire. Notwithstanding the Emperour *Decius* commanded that hee should be scourged with plumbats (this was a sort of grieuous whip) and afterward that hee should be led to the Temple of Mars with commandement to put him to death,

death, if he refused to worship the image of *Mars*. Thus was *Cornelius* beheaded for the name of Christ, after hee had gouerned. 2. yeeres, 3. daies. Or as *Eusebius* writeth, 3. yeares. The martyrdome of *Cornelius*. *Platin. de vit.* *Eusseb lib. 7. cap 2.*

Lucius the 21. Bishop of Rome was successour to *Cornelius*, & continued in the gouernement of the Church of Rome 3. yeeres, 3. months, 3. daies, *Platin. Euseb.* 8. months, lib. 7. cap. 2. One decretall epistle is assigned vnto him, written vnto the Bishoppes of France and Spaine, wherein hee braggeth that the Bishops of Rome cannot erre in matter of faith: but the ineptitude of a barbarous Latine stile, wherein the Epistle is dited, declareth it hath beene written by an vnlearned Asse, and not by *Lucius* Bishop of Rome. *Lucius.* *Platin.* *Euseb. lib. 7. cap. 2.* *Tom 1. Concil.*

Stephanus 22. Bishop of Rome ruled that Church 2 yeeres Platin. 7. yeeres, 5. months, 2. dayes. He was greatly commoued against *Cyprian* B. of Carthage, because that by his opinion of rebaptizing those who were baptized by Heretikes, the vnitie of the Church of Christ was perturbed and rent, *Platina* writeth that *Cyprian* before his martyrdome forsooke his opinion of rebaptizing and was content by imposition of hands according to the custome of the Romane Church to receiue such as had beene baptized by Heretikes. The constitution concerning consecrated garments that men in spirituall offices should weare in the Church, and no where else, lest they incurre the like punishment with *Baltasar*, who abused the holy vessels of the house of God, in my opinion is not judiciously attributed by *Platina* vnto this B. *Stephanus*: because the ordinance smelleth rather of Iudaisme then of Christian religion, and the reason subioyned to the constitution is altogether impertinent. It was sacriledge indeed and a proud contempt of God in the person of *Baltasar*, to drinke common wine with his harlots in the vessels of gold dedicated to the holy seruice of God, but an holy preacher to walke in the same apparell in the streete wherein he preached and ministred the communion in the Church, this is no sinne nor a thing forbidden by any Apostolike precept. But *Platina* is dreaming when he ascribeth such sriuolous constitutions to a Bishop, preparing himselfe for death: for *Platina* supposeth *Stephanus.* *Euseb. lib. 7. cap. 5.* *Platin. in vita Lucij.* Dan 5.

poseth that he was martyred in the dayes of *Gallienus*. Let the reader marke vpon what sandy ground of friuolous constitutions (and falsely alledged) Popish faith is grounded.

Tom. 1. Concil. x Gratia no. The decree of *Stephanus* concerning marriage, bearing that the Priests, Deacons, & Subdeacons, of the Oriental Church were coupled in matrimonie, but in the Roman Church no person in a spiritual office from the Bishop to the Subdeacon had libertie to marrie; if it were true, as it is assuredly false, the Orientall Church hath a great commendation, because they would not be wiser then God, and they would not lay the yoke of the ordinances of men vpon the consciences of their Church-men: but prohibition of marriage (which I haue prooued to be a doctrine of deuils) cannot be referred to so ancient a beginning.

The Romane church desirous to be masked with a shewe of antiquitie, they haue attributed Canons to the Apostles which are not found in their writings. Yet it is a shame to the forgers of these canons to be found the principall impugners and transgressers of them, *cap. 5.* Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω προφάσει εὐλαβείας, ἐὰν δὲ ἐκβάλλει ἀφοριζέσθω: ἐπιμένων δὲ καθαιρείσθω, that is to say, *A Bishop, elder, or deacon, who vnder pretence of religion putteth away his owne wife, if he cast her off, let him be excommunicated: and if hee perseuere in so doing, let him be deposed.* How can this constitution of *Stephanus* agree with the Canons of the Apostles? Heere I appeale to the consciences of honest and vpright men if they finde not that the lie is not onely repugnant vnto the veritie, but also vnto it selfe. The suppositicious Canons of the Apostles, and the supositicious constitutions of *Stephanus* cannot both consist. I know what they answere, viz. that the Canons of the Apostles speake of those Bishops, Elders, and Deacons, who had wiues when they were admitted to ecclesiasticall offices, these should not put away their wiues vnder pretence of religion: but concerning others who were vnmarried in the time of their admission the 25. Canon declareth otherwise. Τῶν εἰς κλῆρον προσελκυσθέντων ἀγάμων κελεύομεν βουλομένους γαμεῖν,

γαμεῖν, ἀνα γνωσὰς καὶ ψαλτὰς μόνους, that is, to vnmarried men who are promoted to the clergie, we command that if they please they shall marrie, but onely readers and singers, to wit, shall haue this priuiledge. It is an vnsufferable thing to heare such leuitie and inconstancie imputed to the holy Apostles, that they debarred no man from the office of a Bishop, Elder or Deacon, because he was a married man. O but if any man enter vnmarried to be a Bishop, Elder, or Deacon, then hee must not marrie. If marriage had beene an vncleane thing it might haue debarred men from entering into holy offices, but if it be a cleane thing, it cannot exclude them after they haue entred.

The other decreet alledged out of Gratian, dist. 79. *Oportebat ut hac, &c.* that by the constitution of *Peter* and his successors it was ordained, that one of the Cardinall Elders or Deacons should be consecrated to be Bishop of Rome, & no other. Such stiles of preheminence are vnknown to scripture, and to the antiquitie of this time. *Xistus* or *Sixtus* the 2. of that name, and in number the 23. Bishop of Rome succeeded to *Stephanus*, and gouerned 2. yeeres, 10. months, 23. dayes. And Func. Chron, 11. yeeres, such vncertaintie is in counting the yeeres of their administration. The chaire of Rome through the vehemencie of persecution was vacant without a successour 1. yeere 11. months, 15. dayes, as *Damasus* granteth, and *Onuphrius* the corrector of *Platina* cannot denie. If the Bishop of Rome be the head of the Church, then was the Church headlesse almost for the space of two yeeres.

Xistus 2.

Euseb lib. 7. cap. 27.

Note.

To *Xistus* 2 succeeded *Dionysius* 24. Bishop of Rome, and continued in his ministration 9. yeeres, according to the computation of *Eusebius*. *Damasus* assigneth vnto him 6. yeeres & 2. months, *Marianus* 6. yeeres and 5. months: such certaintie is in the cheife and principall ground of the Romane faith, concerning the succession of the Romane Bishops, that scarse two writers doe agree in one minde concerning the time of their succession.

Dionysius.

To *Dionysius* succeeded *Felix* 1. the 25. Bishop of Rome, and gouerned 5. yeeres. He liued in the dayes of *Aurelian*

Felix 1. Euseb. lib. 7. cap. 32.

Platin. the 9. persecuter, and obtained the honour of martyrdome. In the three supposititious decretall epistles assigned to him, the second epistle written to the Bishops of the Prouinces of France, very sollicitously careth for Bishops that they be not accused by secular men, but with so many caueats, as in effect exempteth them from all accusation. The language wherin the epistle is indited, cannot agree with the ornat stile of the Latin tongue in this age, he being a Romane borne, as, *Platina* writeth. *Post quam ipse ab iis charitativè conventus fuerit. Ad summos primates causa ejus canonicè defertur. Concilium regulariter convocare debebunt, &c.* The Galilean language manifested not more euidently that *Peter* was a man of Galile: then the
Mat. 26. 73. first of these 3. phrases manifesteth that the foresaid epistle was compiled in a time of great barbaritie.

Eutychianus. *Eutychianus* the 26. Bishop of Rome followed after *Felix*
Euseb lib 7. cap 32. 1. Hee continued scarce ten months in his ministrie.

Caius. *Caius* the 27. Bishop of Rome succeeded to *Eutychianus*
Euseb lib. 7. cap. 32. and continued 15. yeeres. He liued in the dayes of the perse-
Func. chron. cution of *Diocletian*, and lurked for a time in subterraneall places. In the end he was found out by the persecuters, and put to death, and with his brother *Gabinius* and his brothers
Platin. de vita. daughter *Susanna* suffered martyrdome. Here it is to be marked that many martyrs died before the edict of horrible persecution was set forth in the 19. yeere of *Diocletians* raigne.
Func. For *Marcellinus* succeeded to *Caius*, Anno 298. but the cruell edicts of persecution of *Diocletian* were not set forth before the 308. yeere of our Lord. Whereby it appeareth euidently, that many Christians were put to death before the edicts of horrible persecution were renued by the Emperour *Diocletian*. So hard was the outward estate of Christians, that they were put to death vpon the warrant of the edicts of *Valerian* and *Aurelian*, before the edicts of *Diocletian* and *Maximian* came forth. To *Caius* is attributed the constitution of ecclesiastical orders and degrees, by which men must mount vp to the dignitie of a Bishop. First he must be *Ostiarius*, next
Platin. Decret. Caij. ex lib. Pont. Damas. *Lector*, 3. *Exorcista*, 4. *Acoluthus* 5. *Subdiaconus*, 6. *Diaconus*, 7. *Presbyter*, and last of all *Episcopus*.

This

This order of ascending by degrees to the dignitie of a Bishop is confidently referred to the constitution of the Apostles: but I say, *Beatus qui non credit*, that is, happie is he who beleeueth it not. Like as within scripture there is no lie, so likewise without scripture there is no truth in matters of faith, ordering of maners, and appointing of ecclesiastical offices, all that is necessarie is contained in the written Word of God. But now to performe a part of that which I promised in the end of my treatise of Antiquitie, and to let euery man see what vnlearned Asses they haue been who haue set foorth the fained. decretall epistles of the fathers of this age. In the epistle written by *Caius* to the Bishop *Felix* aboue-mentioned, hee saith, *If any man, of what dignitie so euer he be, delate such persons* (viz. Bishops, Elders, Deacons) *for faultes that cannot bee proued, let him vnderstand that by the authoritie of this constitution hee shall be counted infamous.* This constitution hath three parts: First, that no ecclesiasticall person should be accused before a secular Iudge. Secondly if any accusation be intended against Bishop, Elder, or Deacon, it should be qualified by sufficient probation. Thirdly if the accuser succumbe in probation, hee should be counted infamous how eminent so euer his dignitie and estate shall be. Note. 1 2 3

The compiler of this supposititious decretal epistle had no consideration of the time wherein *Caius* liued. It was a time of persecution, Christian Bishops were continually drawne before secular Iudges, & accused of odious crimes whereof they were most innocent: and *Caius* himselfe was compelled to lurke a long time in a subterraneall caue. At this time to bring in *Caius*, as it were sitting in a throne, commanding that no Bishop should be accused before a secular Iudge, &c. what is this else but profusion of words without judgement and vnderstanding? If this decretall epistle had beene attributed to *Bonifacius* 8. *Gregorius* 7. *Alexander* 3. it had bin a more competent time, and the constitution had seemed more probable to the reader. Moreouer the language is like vnto the matter it selfe. *Intelligat jacturam infamiæ se sustinere*, in place of, *jacturam famæ*. Note.

Marcellinus. Platin. Func. Chron.

Marcellinus the 28. Biſhop of Rome ſucceeded to *Caius* and ruled 9. yeeres: he fainted in time of the perſecution of *Diocleſian*, and ſacrificed to idols, but afterward hee repented as *Peter* did, and gaue his life for the teſtimonie of Chriſt. He who accuſeth himſelfe, cloſeth all other mens mouths from accuſation of him: hee who truly repenteth, by his repentance is reſtored to all the dignities of the children of God which were loſt by ſinne: hee who ſuffered martyrdome for Chriſt, and he whoſe body lacked the honour of buriall for the ſpace of 30. dayes, for the cauſe of Chriſt onely (I ſay) his name ſhould be kept in reuerent remembrance as if hee had not fallen.

Marcellus.

After *Marcellinus* ſucceeded *Marcellus* the 29. B. of Rome who continued in that Miniſtration 5. yeere. 6. months 21. dayes. He liued in the dayes of *Maxentius*, by whom he was encloſed into a filthie ſtable, to the end that lacking the ſalubritie of wholſome aire, he might be deſtroyed with the filth & ſtinke of the dung of beaſt: which thing alſo came to paſſe indeed, for he died in the ſtable. This holy martyr, ſo long as he liued, he made the ſtable like vnto a ſanctuarie: for he neuer intermitted the holy exerciſes of prayer, & faſting: and the church when peace was granted to them by the mercy of God, builded a temple in that ſame place where the ſtable had beene, wherein *Marcellus* died. The name of *Marcellus* is pretermitted by *Euſebius*.

Platin. de vitis.

Euſebius.

After *Marcellus* ſucceeded *Euſebius* the 30. Biſhop of Rome and continued 6 yeeres, 1. month, 3. dayes. In his time *Platina* writeth that *Helena* the mother of *Conſtantine* found the croſſe of Chriſt. But *Onuphrius* himſelfe is compelled to grant that both *Damaſus* and *Platina* erred in that narration, becauſe *Conſtantine* at this time had no dominion in Syria, neither was he as yet conuerted to the faith of Chriſt. But the tyrant *Maximinus* with great crueltie oppreſſed the Church of Chriſt in the boundes of Syria and Iudea. And therefore ſuch as read the hiſtorie of the primitiue Church, let them read with judgement: becauſe it is an eaſie thing to erre, if any man giue ſuch vndoubted credit to eccleſiaſticall writers as he giueth to ſacred ſcripture.

Note.

Of

Of other Preachers and Doctors.

Tertullian.

Tertullian a learned Preacher of the African Province, & of the citie of Carthage, a man of a quick & pregnant wit, flouriſhed vnder the raigne of *Severus*, the fift perſecuter. When hee came to Rome, hee was not free of the envie and reproaches of the clergie of the Romane Church, and mooved with anger, hee declined to the opinion of the heretique *Montanus*, and wrote books againſt the true Church, ſuch as the volumes following, *De pudicitia*, *De perſecutione*, *De ieiunijs*, *De monogamia*, *De exſaſi*, *lib.* 6. and his ſeventh booke againſt *Apollonius*.

This lamentable defection of *Tertullian*, may bee an example to all men of great vnderſtanding and excellent learning, not to bee puft vp, nor to be high minded, leſt they fall into the ſnare of the divell. For *Tertullian* wrote learned apologies for the Chriſtians, and mightily confuted the errour of *Marcion*: notwithſtanding of all this, hee was high minded, and ioyned himſelfe to the opinion of *Montanus*. If hee had kept himſelfe free of this foule ſpot, hee was worthie for his gifts to haue beene counted amongſt the moſt famous Doctors of the Church, after the dayes of the Apoſtles.

Ierom. catal. ſcrip. eccleſ. Hiſt. Magd. cent. 3. cap. 10.

Origen.

Origen the ſonne of *Leonides* an Egyptian, was a young man of feventeene yeeres of age, when his father was martyred, in the perſecution of *Severus*. His wit was ſo pregnant in his youth, and ſo capable of all kinde of inſtruction, that his father would often vncover his breſt when hee was a ſleepe, and kiſſe it, giving thankes to God, who had made him father of ſo happy a ſonne. After his fathers death, hee ſuſtayned himſelfe, his mother, and ſix brethren by keeping a Schoole, for all his fathers goods was confiſcate, for his confeſſion of Chriſt.

Hiſt. Magd. cent. 3. cap. 10.

When *Origen* had ſpent his young age, the deſcription of

of his life, in Greeke saith ; μεσηλιξ γινόμενος, that is, when hee was in his mid-age, the Churches of Achaia vexed with heretiques, sent for him : and as hee was vpon his iourney to Athens, hee went through Palestina, and was ordained to be a Presbyter or Priest, by *Alexander* Bishop of Ierusalem, and *Theoctistus* Bishop of Cæsarea. This fact offended *Demetrius* Bishop of Alexandria, so highly, that he was full of rage against *Origen*: and wherefore? becausse he being a man of Alexandria received ordination to an Ecclesiasticall office, from the Bishops of Ierusalem, and Cæsarea.

Note. When Bishops become serious in trifling matters, and haue a greater regarde to their owne glory, then to the advancement of the kingdome of God: then that may bee spoken of them, which *Ierome* writeth of *Demetrius*, *Qui tanta in eum debacchatus est insania, vt per totum mundum super eius nomine scriberet*, that is, Hee was so full of rage against him, that hee repleniſhed the world with writings mentioning the name of *Origen*. But consider what fault was in *Origen*, who was craving no ordination: And what fault was in *Alexander* and *Theoctistus*, men whose names shall be had in everlasting remembrance. They did nothing of intention to grieue the heart of *Demetrius* Bishop of Alexandria, but onely being carefull of the advancement of the kingdome of God, they endeavoured to strengthen the hands of *Origen*, against the heretickes of Achaia, by conferring vnto him, the calling of a Presbyter. No man can iustly offend against me, if I cast in this sentence, as a common admonition to all Preachers, μὴ γινώμεθα σπουδαίοι ἐν γελίοις, Let vs not bee ouer serious in ridiculous matters. The name of *Origen* was so famous, that not onely the Bishops of Achaia, sollicited him to come to their bounds for stopping the mouthes of Heretickes, but also hee was sent for at two diverse times to be present at the Councels convened in Arabia, against heretickes. Some Heretickes affirmed that the soules of men perish with their bodies, and are raised vp againe in the day of the resurrection, with the bodies, whom *Origen* mightily refuted. Likewise, hee

Comment. Func. in Chron. l. 6.

was

was present at the Councell in Arabia, gathered against *Berillus* Bishop of Bostra, who denyed that Christ was existent before his manifestation in the flesh, and by the travelles of *Origen*, *Berillus* was reclaimed and reduced to the true faith: therefore I reckon him not in the roll of heretickes. *Firmilianus* Bishop of Cæsarea in Cappadocia, invited *Origen* to come to Cappadocia, where hee detained him a long time. Likewise *Mammea* the mother of *Alexander* the Emperour, sent for him, to come to Antiochia, and had him in reverent regard. Likewise hee wrote to the Emperour *Philip*, and to his mother, who was the first Emperour that professed the name of Christ. Hee studied to bee acquainted with the Hebrew language, farre contrary to the custome of his owne Nation: and hee conferred the Hebrew text with the Greeke translations, not onely the Septuagints, but also the translations of *Aquila*, *Theodosion*, and *Symmachus*, and he found out the fift, sixt, and seventh editions.

Euseb. l. 6. c. 33.

Ierom. catal. script. Eccles.

Euseb. l 6. c. 17.

Notwithstanding all these excellent gifts and renowned fame of *Origen*, hee wanted not his owne grosse errours, and foolish facts. In expounding of Scriptures, he became a curious searcher out of allegories. Yet this father of allegories *Origen*, mistooke the words of Christ spoken of Eunuches, *There bee some chaste, which haue made themselues chaste for the kingdome of heauen*: these words, I say, spoken in an allegoricall sense, hee tooke in a simple and vnfigurate meaning, and gelded himselfe, to the end hee might liue without all suspition of vncleannesse. No learned man hath commended this fact of *Origen*, so farre as my reading can extend, for if a man might lawfully dismember his own body, to the end hee might liue chastely, why might not a man in like manner cut off his owne hand, to the end he should not in hastie motion of anger kill his neighhour? But the obedience of the commandements of God is seated in the heart, and more commended for voluntary subiection, then for necessity of abstinence of committing evill, because there is not an instument in the body able to commit transgression.

Mat. 19. 12.

Euseb. l. 6. c. 8.

Finally,

Finally, by ſeeking of divinity without the bounds of the holy Scriptures of God, in ſtead of true divinity, he was entangled with fooliſh errors: concerning the creation of many worlds, one ſucceeding to another: concerning the paines of divels and wicked men, after long torments to be finiſhed: and concerning the poſſibility of nature to keepe the whole law of God. For which opinions, long after his death he was excommunicate in the fift generall Councell, holden *Anno*, 551. Concerning his weakeneſſe in offering to Idols, rather then to ſuffer his chaſte body to be abuſed, I haue ſpoken in the hiſtorie of the ſeventh perſecution. Hee lived vntill the dayes of *Gallus* and *Voluſianus*, and died in 69. yeere of his age, in the towne of Tyrus, where hee was buried.

Cyprian was an African, borne in Carthage, in his youth altogether given to the ſtudie and practice of Magicall arts. His converſion was by the meanes of *Cecilius*, a Preacher, whoſe name after hee bare, and through occaſion of hearing the hiſtory of the prophet *Ionah*. After his converſion hee diſtributed all his ſubſtance to the poore, and became firſt a Presbyter, and afterward Biſhop of Carthage. Hee was baniſhed in the perſecution of *Decius*, and martyred vnder *Valerian*. The worthy D. *I. Foxe* thinketh that *Nazianzen* commendeth another Biſhop of that ſame name borne in Antiochia, and Biſhop in Antiochia, who ſuffered martyrdome in the dayes of *Dioclesian*.

Ierom. catal. ſcript. eccleſ. & coment in Ionā.
Ierom. ibid.
Nazian. in laudem Cypriani.

This *Cyprian* Biſhop of Carthage, was a man full of loue, a great comforter of *Cornelius*, Biſhop of Rome. He ſuffered martyrdome, as *Ierom* writeth, that ſame day, albeit not in the ſame yeere, that *Cornelius* concluded his life by glorious martyrdome. Hee had great ſtrife againſt two contrarie Sects, *viz.* againſh *Novatus*, who was exceſſiue rigorous againſt thoſe who had fallen in time of perſecution: and againſt *Novatianus* and *Feliciſſimus*, who by the contrary would haue had both Heretiques and Apoſtates received without all forme of Eccleſiaſticall diſcipline. He eſteemed much of thoſe who ſuffered rebuke for the Name of Chriſt:

Ierom. catal. ſcript. eccleſ.

Hiſt. Madg. cent. 3. c. 10.

and

and hee sayd of the metall mynes, that those that were condemned for Christs sake to worke in them; that whereas they were wont to deliver gold, and silver, and precious things vnto the world; now by the contrary, the mynes receiue gold, and siluer, and the most precious things in the world: counting the Confessours and Martyres of Christ the rich treasures of the earth, of whom the world was not worthy. *Note.*

His opinion concerning rebaptizing such as were baptized by Heretiques, albeit it was erronius, yet his modesty in not damning them rashly, who were of a contrary opinion, is greatly praised by Saint *Austen*, who saith that the modestie of *Cyprian* in his error, was more to be regarded, then a sound and right opinion concerning baptisme, without humility and modesty. Hee was a faithfull builder of the house of God, not by word onely, but also by writing, and his bookes remaine to this day, as a precious treasure in the Church of Christ. The booke *de Revelatione capitis Iohannis Baptistæ*, is suppositious, because in it mention is made of the reverence that *Pipinus* King of France did to the head of *Iohn Baptist*, when it was transported from Constantinople to France; and it is knowne that *Pipinus* was not borne 300. yeeres after the martyrdom of *Cyprian*: how then could *Cyprian* write of a fact done so long time after his death? *Aug. de Baptis. contra Donat. lib. 5. cap. 17.*

The Church of Christ was multiplyed vnder the persecutions of *Severus*, *Maximinus*, *Decius*, *Valerian*, *Aurelian*, and *Diocletian*. All these sixe persecutions are comprehended in the third Centurie.

Bishops of Ierusalem.

IN Ierusalem was *Narcissus*, against whom wicked men combined themselues together, with forged accusations and false testimonies, sealed vp with oaths and imprecations, *Narcissus.*

to

to grieue the heart of *Narciſſus*, in ſo much that hee left his calling, and fled to the wilderneſſe, where hee lurked a long time. But the falſe witneſſes who bare teſtimony againſt him, eſcaped not vnpuniſhed by the hand of God: One of them and his whole family and ſubſtance was burned with fire: another of them was ſtricken with an heavie diſeaſe, ſuch as hee himſelfe in his imprecations had wiſhed vnto himſelfe: the third was terrified with the ſight of the iudgements of God, that lighted vpon the other two, and hee repented, and poured out the griefe of his dolorus heart in ſuch aboundance of teares, that hee became blinde. All theſe falſe witneſſes were puniſhed, and he who was penitent, albeit the Lord pardoned his ſinne, yet hee chaſtiſed him with temporall puniſhments.

Examples of Gods iuſtice againſt falſe witneſſes.

Euſeb. c. 6. l. 9.

The Biſhops of the next adiacent Churches, becauſe they knew not what was become of *Narciſſus*, they admitted another called *Dios*, who continued but a ſhort time. To him ſucceeded *Germanion*: and after *Germanion*, *Gordius*, in whoſe time *Narciſſus* manifeſted himſelf to the Church of Ieruſalem, who requeſted him to take his office againe: for they reverenced him as a man raiſed from death to life againe, and the puniſhment of God inflicted vpon his accuſers, increaſed their reverence toward him. Hee was old, and not able to diſcharge the weighty office of a Biſhop: therefore *Alexander* a worthy man, was ioyned as fellow labourer with him. *Euſebius* writeth that he was admoniſhed by a celeſtiall viſion of the will of God, that hee ſhould bee Biſhop of Ieruſalem with *Narciſſus* (for hee had beene Biſhop of another paroach before, in Cappadocia): by the like celeſtiall viſion, *Narciſſus* and other of the Clergie were admoniſhed, that the day next following, a Biſhop ſhould enter into Ieruſalem, whom God had appointed to be an helper to *Narciſſus*. Hee defended *Origen* againſt the fury and madneſſe of *Demetrius* Biſhop of Alexandria, who ſet both himſelfe and others to great buſines for a matter of no importance, as is ſayd. In the perſecution of *Decius*, he was carryed to Cæſarea, cloſed in a darke priſon, and dyed a Martyr, as hath beene

Dios.
Germanion.
Gordius.

Alexander.

Ierom. catal. ſcript. Eccleſ.

Ierom. Vid.

beene declared. *Alexander* is supposed to haue been the 35. Bishop of Ierusalem. *Mazabanes, Hymeneus Lebdas, Thermon,* all these followed *Alexander.* *Euseb.l 7.c.14. Func. Chron.*

Bishops of Alexandria.

IN Alexandria to *Philetus* and *Demetrius*, succeeded *Heraclas* the twelfth Bishop of that towne. Hee was disciple to *Origen*, and a fellow labourer with him in gouerning the Schoole of Alexandria, in the end hee was chosen to bee Bishop of Alexandria: whose successor was *Dionysius*, the thirteenth Bishop, whom God delivered miraculously from the hands of persecuters, in the dayes of *Decius*, by the sudden assault of a number of people, who had beene at a mariage feast. When they heard that *Dionysius* was taken by souldiers, and led away to Taposiris, they arose from table and followed with a speedy pace, & with a tumultuary voice, so that the souldiers who had *Dionysius* in keeping, were afraid and fled: and so *Dionysius* by the great providence of God, was delivered out of the hands of his enemies. After him *Maximus, Theonas, Petrus*, a Martyr vnder *Diocletian* and *Achillas*, were Bishops of Alexandria. *Heraclas.* *Dionysius.* *Euseb.l.6.c.40. Func.chron.*

Bishops of Antiochia.

AFter *Serapion*, succeeded *Asclepiades* the ninth Bishop of Antiochia: of whom *Alexander* Bishop of Ierusalem (being the prisoner of Christ in Cæsarea) wrote vnto the people of Antiochia, that it was a comfort to him, and it made his imprisonment and bonds the more easie, that hee heard it reported that *Asclepiades*, a man well exercised in the true faith, by the providence of God, was made Bishop of Antiochia. *Philetus* was the tenth: *Zebenus* the eleventh: and *Asclepiades.* *Euseb.l.6.c.11.* *Zebenus.*

Babylas. and *Babylas* was the twelfth Bishop of Antiochia, of whom *Eusebius* recordeth, that hee dyed in prison: like as *Alexander* Bishop of Ierusalem ended his life in prison: both the one and the other, suffered such kinde of martyrdome *Eusch.l.6.c.39.* vnder the persecution of *Decius*.

In the Catalogue of Emperours, catholicke Bishops and Heretiques, subioyned to the Ecclesiasticall History of *Theodoretus*: wee reade that *Babylas* Bishop of Antiochia, would not suffer *Decius* to enter into the Temple wherein Christians were convened, and that before hee was beheaded, hee gaue direction to burie with his bodie, the chaine also, wherewith his bodie had beene bound, as a funerall ornament of his buried body. But *Eusebius* deserueth best credite, who affirmeth that hee dyed in prison, and maketh no mention of his beheading. Some imagine that hee who died in prison, and hee who was beheaded, were both Bishops of Antiochia, but living in different ages: yet seeing the Catalogue aforesaid, speaketh of this suffering vnder the Emperour *Decius*, it is more probable that there is some ouersight in the writer of the Catalogue. To *Babylas* succeeded *Fabius*. Hee was entangled with the error of *Novatus*, but was reclaymed againe by the vigilant travails of *Dionysius* Bishop of Alexandria. *Demetrianus* a married man, was successor to *Fabius*. *Paulus Samosatenus* a pestilent Heretique, was the fifteenth Bishop of Antiochia. *Domnus* the sonne of *Demetrian* the sixteenth, *Timeus* the seventeenth, *Cyrillus* the eighteenth, and *Tyrannus* the nineteenth Bishop of Antiochia.

Fabius.

Eusch.l.6.c.44.

Demetrianus.

Paulus Samosatenus.

Domnus.

The names of the Bishops of Rome, Alexandria, and Antiochia, were the more accurately obserued and registred after the Councell of Nice (albeit I recite them before) because it happened in that generll Councell, that for timous suppressing of heresies, the Bishoppes of these places were called Patriarches, and had power to convocate Councels within their owne bounds, for suppressing of Heretiques. Alwayes it fell out farre contrary to the expectation of holy fathers: for the Patriarches were the chiefe protectors

rectours of hereſie, as the hiſtorie of the ſubſequent Centuries euidently declareth. Neuertheleſſe in this Centurie beſide thoſe men of God aboue mentioned (nothing inferior in ſpirituall graces to the Biſhops of Rome, Alexandria, Antiochia and Ieruſalem) there were many worthy men in other places, ſuch as *Firmilianus* Biſhop of Cæſarea in Cappadocia, a man familiarly acquainted with *Origen*. *Gregorius* and *Athenodorus*, brethren and Paſtours in Pontus. *Helenus* in Tarſus, and *Nicomas* in Iconium. *Theotectus* in Cæſarea Paleſtinæ. *Maximus* in Boſtra. *Euſebius* and *Anatholius* Biſhops of Laodicea. *Quirinus* Biſhop of Sceſiana, or as others call it, Sceſcania, a worthy martyr, about whoſe necke a milſtone was hanged, as hath beene before declared. *Euſeb l.7.c.28.* *Func. Chron.*

I make an end of this ſecond head with the greater gladneſſe, that I perceiue the litle ſtone hewed out of the mountaine without hands to be waxing and growing to the bigneſſe of a great mountaine, repleniſhing the whole earth, euen in the time of moſt horrible perſecutions. *Dan. 2.*

CENTVRIE. IIII.

Bishops of Rome.

Plat. in. Miltiades.

AFter *Eusebius*, *Miltiades* gouerned the Romane Church 4. yeeres, 7. months, and 8. dayes. His ministration was in the dayes of the raigne of *Constantine*, to whom the Emperour remitted the controuersie betwixt *Cecilianus* and the *Donatistes*, to bee judged by him and his Collegues, *Rheticus Maternus*, and *Marinus*. The *Donatistes* would not rest vpon the determination of *Miltiades*, and his Collegues. And therefore the good Emperour appointed this cause of new againe to be judged in Arles, by a number of Bishops of Spaine, Italie and France. In the Councell of *Arles*, *Cecilianus* was likewise absolued, and the *Donatistes* againe succumbed in their probation. Notwithstanding they appealed to the Emperour *Constantine*: and when the Emperour heard the cause of *Cecilianus* pleaded before himselfe, the *Donatists* could not proue, that either *Cecilianus* had beene admitted Bishop of Carthage, by a man who was Proditor, or yet that he had admitted any other man culpable of the like fault to an Ecclesiasticall office. If the Bishop of Rome had bin supreame Iudge in all Ecclesiasticall causes, *Constantine* had done him wrong, to appoint other Iudges to iudge in this cause, after the B. of Rome, and his Collegues, had giuen out their definitiue sentence. His ordinance concerning prohibition of fasting vpon the Lords day, expedient at that time to be a distinguishing note of true Christians, from Manichean heretiques, whose custome was vpon the Lords day to fast. The purple garment, the palace of Lateran, the superioritie of the towne of Rome, and gouernment of the West

Euseb. lib. 10. cap. 5.

August. epist. 68.

August. epist. 162. & 166. August. Caulano. epist. 86.

West, which honours some alledge were conferred by *Constantine* to *Miltiades* and *Silvester*, is a fable, not worthy of refutation: all these honours the Emperours of the West, successours of *Constantine*, possessed, & not the Bishop of Rome, for the space of many hundreth yeeres.

To *Miltiades* succeeded *Silvester*, & ministred 23. yeeres, 10 months, and 11. dayes. In his time was the heretike *Arrius* excōmunicated by *Alexander*, without the fore-knowledge of the B. of Rome: It was enough, that after excōmunication intimation was made to other bishops, which duty the B. of Alexandria neglected not. Learned men shold be ashamed of fables, to say that *Constantine* was baptized by *Silvester*, for *Silvester* was dead before *Constantine* was baptized. And *Platina* himselfe is compelled to grant, that *Marcus*, the successor of *Silvester*, gouerned the church of Rome in *Constantines* daies. And *Eusebius* testifieth, that *Constantine* was baptized in Nicomedia, immediatly before his death. Concerning the donatiō of *Constantine*, wherein he conferreth the dōinion of the West to the B. of Rome, it is like vnto a rotten egge, which is cast out of the basket, lest all the rest be set at the lesse auaile. No ancient writer maketh mention of any such thing. Yea *Constantine*, in his testamentall legacie, allotted the Dominion of the West to two of his sons, namely, to *Constantinus* yonger, & to *Constans*. How then had he, by an anterior disposition, resigned these Dominiōs to the B. of Rome? If Papists be not better countenanced by Antiquitie in other things, then in this point, they haue no great cause to bragge of Antiquitie.

Silvester.
Platina, de vita Silvest.
Socrat. lib. 1. cap. 6.
Theo. lib. 1. cap. 2. 3.
Euseb de vita Constant. lib. 4.
Simile.
Note.

To *Silvester* succeeded *Marcus*, and ministred 2. yeeres, 8. months, and 20. dayes.

After *Marcus*, *Iulius* gouerned the Roman church, 15. yeeres *Sozomenus* attributes to *Iulius* 25. yeeres. His ministratiō was in the daies of the Emp. *Constantius* & his brethren. He was a defēder of the true faith, & a citie of refuge to those who were persecuted by Arrians: as namely, to *Athanasius* B. of Alexandria, *Paulus* B. of Constantinople, *Asclepas* B. of Gaza, *Marcellus* B. of Ancyra, & *Lucius* B. of Adrianopolis: All these were vnjustly depos'd from their offices by the Arrians & had re-

Marcus.
Platin. de vita Mar.
Iulius.
Sozom. l. 4. c. 8.
Socrat. lib. 2. cap. 15.

course to *Iulius*. Hee was neither ashamed of the Gospell of Christ, nor of his afflicted seruants. In the councell of *Sardica* great honour was cõferred vnto him, to wit, that men vnjustly condemned by Arrians, should haue refuge to *Iulius*: to whom they gaue power of new againe, to judge their cause. This was an Act of the councell of Sardica, & not of the Nicene councell (as was confidently alledged in the councell of Carthage) and a personall honour conferred to one man alone, for respectiue causes: but not extended to his successours, as though all the Bishops of Rome at all times should be Iudges of appellation. The Arrians were sore grieued for this, that *Iulius* both in word, and deede, and writ, assisted *Athanasius* and his complices. The chasing letters, and mutuall expostulations, that passed betwixt *Iulius* and the Arrians conueened in the Councell of Antiochia, are to be read in the Historie of *Socrates*. *Platina*, in the grandoure of his speeches, is inconsiderate, as if *Iulius* had damned the presumption of the Orientall Bishoppes, who durst conuocate an assemblie without licence before obtained from the Bishop of Rome. Noe such thing is contained in the letter of *Iulius*, but onely an expostulation, that they did not aduertise him of their Councell, to the ende hee might haue sent his Ambassadours, and giuen vnto them his best aduise. *Iulius* knewe the Constitutions of the Nicene Councell, which gaue power to euery Patriarch within his owne boundes, to conuocate Councels.

Socrat. l. 2. c. 15.
Idem, lib. 2. cap. 17.
Sozom. l. 3. c. 10.
Ruffin. l. 1. c. 6.
Canon. 6.

Liberius.
Damas.
Marian.
Ieron.

To *Iulius* succeeded *Liberius*, and continued sixe yeeres: some assigne vnto him eighteene yeeres, others nineteene yeeres: so vncertaine is the computation of the yeeres of their gouernment. Hee gouerned the Church of Rome in the dayes of *Constantius*, by whom also hee was banished to Thracia, because hee would not consent to the deposition of *Athanasius*: which point was seriously vrged in the Councell of Millane. *Theodoretus* giueth ample testimonie of his constancie and freedome of speaking to the Emperour (not disagreeing

Theod. l. 2. c. 15. 16. 17.

disagreeing with his name) before his banishment. In his absence *Fœlix* the second was chosen to be Bishop of Rome; to whom *Theodoretus* giueth this praise, that hee adhered firmely to the Nicene Councell: but blameth him for this, that he receiued his ordination from Arrians. Notwithstanding he was more hated by the Arrians, then was *Liberius*, & was put to death by them, after he had gouerned one yeere, foure months, and two dayes. After two yeeres banishment, *Liberius* returned backe againe to Rome. *Theodoretus* is silent in the matter of his praises after his returning. *Hilarius*, Bishop of Poitiers affirmeth, that hee both consented to the deposition of *Athanasius*, and to the councell of *Sirmium*. There is nothing lacking now to giue out a determinate sentence, whether or no the Bishop of Rome may erre in matters of Faith: but onely the appearance of the great Aduocate of all euill causes *Onuphrius*, who will needes finde out some olde partchment, or some vnknowne manu-script, to free the Chaire of Rome from all suspition of errour in matters of faith. But *Bellermine* giues ouer his cause, and can finde no sufficient Apologie for him, because his letters written to the Emperour *Constantius* after his returning from banishment, smels of Arrianisme.

Theod. ibid.

Platina, de vita Fœlic.

Hilar. in fragment.

Bellarm. de Rom. Pont. lib. 4 cap. 9.

After the death of *Liberius*, succeeded *Damasus*, and ruled 18. yeeres, in time of the raigne of *Iulian*, of *Iouinian*, and of *Valentinian*: his competitor *Ursinus* had many fauourers, in so much that the question who should be elected Bishop of Rome, was tried by the sword, rather then by reasons, suffrages, and votes: so that in the Church of Sisinum were slaine to the number of 137. persons. *Damasus* preuailed, and had the vpper hand. Hee was friendly to *Peter* Bishop of Alexandria, whom *Lucius* an Arrian Bishoppe imprisoned: but hee escaped, and fled to Rome, as *Athanasius* had done before in the dayes of *Iulius*. He damned the Heresie of *Apollinaris*, in a councel met at Rome. His Epistle written to the Oriental Bishops, wherein he intimates vnto them the condemnitory

Damasus.

Socrat. lib. 7. cap. 9. Ruff. l. 2 c. 10. Socrat. lib. 4. cap. 29.

Theo. lib. 5. cap. 9.

sentence pronounced and Apollinaris and his disciple *Timotheus*, is indited with the swelling pride of a lofty minde, breathing soueraignty and preheminence aboue all other Churches, as if the Romane Church were that onely Apostolicke chaire, whereunto all other Churches ought homage and reuerence. So that *Basilius*, Bishop of Casarea in Cappadocia, complaines of the pride of the West, because they cared onely for their owne preheminence, but not for the estate of their persecuted brethren in the East, vnder the Arrian Emperour *Valens*, whose estate they knew not, neither sent they messengers to visite them, neither would they receiue true information concerning the estate of their brethren. Yea, and *Basilius* saith, that hee purposed oft times, to haue written to the chiefe of them, that is to *Damasus*, that he should not count the splendor of pride to be true dignitie, and honour. Where it is to be marked, that when hee speakes of *Damasus*, hee called him χορυφαῖον ἁυτῶν, that is, the principall of them, to wit, of the Churches of the West: but not the supreame gouernour of the vniuersall Church, neither the soueraigne commander of the Churches of the East. It is ignorance of the Ecclesiasticall historie, that makes men to imagine, that the supremacie of the Bishop of Rome is an ancient thing. When *Damasus* damned the heresie of Apollinaris, in the councel conuecned at Rome, it was the yeere of our Lord, 379. according to the computation of *Ierom*: and at this time the very aiming to supremacie is counted *Splendor superbiæ*, that is, the splendor of pride. *Damasus* wrote concerning the liues of the Bishops of Rome preceding his time: and was familiarly acquainted with *Ierom*, as *Ieroms* writings clearly declare.

Theod. ibid.

Basil. epist. 10. ad Eusseb. Samosat.

Note.

To *Damasus* succeeded *Siricius*, and ministred 15. yeeres: at what time *Gratianus* and *Valentinian* obtained the Emperiall gouernment: he ordained, that married men, who were admitted to Ecclesiasticall offices, after their ordination should abstaine from the company of their wiues: as if it were great deuotion to a man to transgresse against the wife of his youth

Siricius. Socrat. l. 7. c. 9. Hist. Magd. Cent. 4. cap. 10. Malac. 2. verse 14.

the

the wife of his couenant, and his companion in all his wearisome labours. His prohibition of the second marriage, smelleth of the Heresie of *Montanus*. In his time with pride of the Cleargie at Rome was joyned vnsatiable auaritiousnesse, increasing daily by degrees, so that the Emperours *Valentinian* the 11. and *Theodosius*, were compelled by a law, to inhibite widows vnder pretence of deuotion to leaue their houses, treasures, and house-hold-stuffe, to the Church, to the vtter impouerishing and vndoing the estate of their children.

Platin. de vita Pontif.

Lege 27. de Episcop & Cleri. in C. Thodos.

Bishops of Alexandria.

IN the third Centurie wee rested at the name of *Achillas*, Bishop of Alexandria, whose successour was *Alexander*. His accurate disputation concerning the vnitie in the Trinitie, made *Arrius* a presbyter in Alexandria, to thinke that *Alexander* was intangled with the errour of *Sabellius*: Hereof arose contentious disputations, new opinions, exulcerate minds, and open schismes. This intestine maladie was not vnknowne to the good Emperour *Constantine*, who sent *Hosius* Bishop of Corduba, a man singularly beloued of the Emperour, together with perswasiue letters from the Emp. exhorting both *Alexander* & *Arrius*, to leaue accurate and profound disputations, and keepe inuiolably the peace and vnitie of the Church: But no meanes could auaile vntil this question was decided by the determination of the generall Councell of Nice.

Alexander.

After the Councell of Nice had damned the opinion of *Arrius* as Heretical, *Alexander* continued not aboue fiue months aliue: In the last period of his life hee called for *Athanasius*, but he was not present: Of whom *Alexander* said; *Thou hast escaped, but shalt not escape*, fore-prophecying, that *Athanasius* should vndergoe the weightie charge, which hee, giuing place to nature, and to the calling of God, was

Athanasius. Theod. l. 1. c. 25. Sozom. l. 2. c. 17

leauing. *Athanasius* in his young yeeres and childish playes was counterfeiting diuine mysteries, and baptizing children: yet after such due forme of interrogatories and answeres preceeding Baptisme, that *Alexander*, the Bishop durst not presume to rebaptize those who apparently in childish simplicitie had beene made partakers of diuine grace. He began no sooner to accept the waightie charge of the Church of Alexandria, *Anno*, 333; but the Arrians began to fret and offend, knowing how diligent he attended vpon *Alexander* his predecessor, at the councell of Nice, and how vigilantly and wisely hee had detected the lurking absurdities of the vilde Heresie of *Arrius*: And they thought the preferment of *Athanasius* was the vtter vndoing of their opinion. Therefore they conspired against him, and by a multiplied number of false accusations preuailed somewhat against him, euen in the dayes of the Emperour *Constantine*. But in the dayes of *Constantius* and *Iulian*, almost the whole world conspired against him: so that except hee had beene vpholden by that grace that commeth from aboue, it was not possible that hee could haue borne out such vnsupportable hatred. Iustly did *Nazianzene* compare him in time of aduersitie to the Adamant, and in time of prosperitie to the Magnes. In time of aduersitie no trouble ouercame him: in time of prosperitie, hee allured the hearts of men more intractable then yron, to embrace the truth of God.

Ruff. l. 1. c. 14.

Hist. Magd. cent. 4 cap. 10.

Socrat. lib. 2. cap. 35.

Nazianzen. in laudem Athanasii. Simil.

The troubles of *Athanasius*.

Now seeing *Athanasius* liued sixe and fourtie yeeres, gouernour of the Church of Alexandria, his great troubles cannot be comprised in better order, then by declaring shortly what troubles he sustained: first in *Constantines* dayes, next vnder the raigne of *Constantius*: thirdly, vnder the raigne of *Iulian*; & last to speake of his peaceable end vnder the raigne of the Emperour *Valens*, albeit he was an Arrian Persecuter. In the dayes of *Constantine* first he was accused by an effronted harlot, whom the Arrians had suborned to beare false witnesse against him: but *Athan.* guided

the

the matter with wisedome, and suffered *Timotheus*, a worthy Presbyter, to speake (whom hee had brought in with him to the Councell) but he was silent himselfe. The impudent woman pointing out *Timotheus* by the finger (as if hee had beene *Athanasius*) with clamours voyde of all womanly modestie, affirmed that he had abused her in whoredome, so that all who were present were ashamed of her impudencie. This was done in the Councell of Tyrus, to the perpetuall shame of the Arrians, who subborned an harlot to accuse the faithfull servant of Christ without a cause. *Theod. l. 1. c. 29.*

Secondly, they accused him for this, that hee had cut off the hand of *Arsenius*, sometime his owne servant: and for greater evidence, they produced in the Councell of Tyrus before the Iudges, the hand of a man inclosed in a case: which hand they affirmed that *Athanasius* had cut off from *Arsenius*. This they spake the more confidently, because they supposed that *Arsenius* remayned still kept in their own custodie: but by the providence of God hee escaped, came to Tyrus, and was presented before the Councell, having both his hands perfect, sound, and vnmutilated. After this the Councell was full of confusion, for the Arrians cryed, that *Athanasius* by magicke arts deluded the senses of men: and they were purposed, by violence and force to lay hands vpon him, and to teare him in pieces: but he fled by a slip, and came to Constantinople, where the Emperour was, as shall bee declared, God willing. The rest of his accusations, and how they dealt against him most vniustly and falsely, and gaue out a sentence of deposition against him in his absence, I remit vnto its owne place. *Note.*

Vnder the raigne of *Constantius*, *Athanasius* was compelled to flie at two diuers times. First, while the Emperour *Constans* was yet aliue, who procured a Councell to be gathered in Sardica, wherein the cause of *Athanasius* was tryed, and he found innocent: and was sent backe againe and restored to his place. For *Constantius* feared the menacing letters of his brother *Constans*, who threatned to leade an *Theod. l. 2. c. 8.*

army

army to the Eaſt, and to poſſeſſe *Athanaſius* in his place a-
Idem lib. 2. c. 13 gaine, if his brother lingred in doing of it. After the death of *Conſtans*, *Sabinianus* was ſent to kill *Athanaſius*, but hee eſcaped miraculouſly, as hath beene declared.

Againe, hee was compelled firſt to flie, and afterward to lurke in the dayes of *Iulian*. Hee was reſtored againe by the good Emperour *Iouinian*: and he continued in his miniſtra-
Ruffin. l. 1. c. 34. tion vntill the dayes of *Valentinian* and *Valens*: and although *Valens* was a cruell perſecuter, yet hee abſtained from perſe-
Sozom. l. 6. c. 19. cuting of *Athanaſius*, for honour of his gray haires, and for that hee was reverently regarded of all men. Thus *Athanaſius*, full of dayes, died in peace, after he had governed the Church of Alexandria 46. yeeres.

Peter. To worthy *Athanaſius*, ſucceeded *Peter*, whom the Emperour *Valens* cauſed to be impriſoned, and *Lucius* an Arrian Biſhop, to be ſeated in his roome. *Lucius* was made Biſhop of Alexandria, againſt all kinde of Eccleſiaſticall order: neither did the people craue him, nor the clergie of Alexandria approue him, nor any Orthodox Biſhoppe giue
Theod. l. 4. 22. him ordination. *Peter* eſcaped out of priſon, and fledde to *Damaſus* Biſhoppe of Rome. *Lucius* like vnto a ravening wolfe, not onely baniſhed the Homouſians out of Alexandria and Egypt, but alſo that which was more inſolent, and never attempted before: hee perſecuted the Monkes who dwelt in ſolitary places of the wilderneſſe, and baniſhed them, who had already baniſhed themſelues, from all the delicate pleaſures of the world. But marke, To what place could men be baniſhed, who inhabited the deſert places of barren wilderneſſes? Hee cauſed them (eſpecially *Macarius* and *Iſidorus*) to bee tranſported to an Iſle, wherein no Chriſtians were to be found, but onely Pagans, and worſhippers of divels.

When theſe priſoners of Chriſt approached neere vnto the Iſle, the divell left his old habitation, to wit, the mouth of the Image, from whence he was accuſtomed to ſpeake; and hee poſſeſſed the Prieſtes daughter, who ran vnto the ſhoare, and cryed, words not vnlike to thoſe which were

ſpoken

spoken to *Paul* and *Silas* in Philippi, by the maide who had the spirit of divination: and after this the divell left her, lying vpon the ground, as though shee had beene dead. But the men of God, by their supplications to God, restored the young woman to health, and delivered her to her father. The Inhabitants of the Isle, who saw the wonderfull works of God, received the faith, and were baptized in the Name of Christ. *Lucius* was so dashed with the fame of this wonderfull work, and with the crying out of people against him, that hee permitted the foresayd Monkes to returne backe againe to their owne places. Acts. 16. 17. *Note.*

After *Peter* succeeded *Timotheus*, for one cause worthie to be blamed, because hee favoured the vsurpation of *Maximus Cynicus*, who presumed without a lawfull calling to be Bishop of Constantinople. And after him *Theophilus* succeeded, whose attempts against *Chrysostom* I remit to the next Centurie. *Timotheus.*

Bishops of Antiochia.

IN Antiochia, after *Tyrannus*, succeeded *Vitalius*, about the time that the rage of the tenth Persecution began to bee asswaged: therefore hee re-edified a Church in Antiochia, which had beene demolished in the time of the persecution of *Diocletian*: and his successor *Philogonius*, perfected the building. To whom succeeded *Eustatius*, who was present at the Councell of Nice, and was Moderator and mouth to all the rest. *Eusebius* sometime Bishoppe of Berytus, afterward Bishop of Nicodemia, and last of all Bishop of Constantinople: did insinuate himselfe in favour with the Emperour *Constantine*, and obtained from him liberty to goe to Ierusalem, and to visite the Temples that *Constantine* had lately builded in Bethlehem, Ierusalem, and vpon Mount Olivet. To him resorted a number of Arrian Bishops, who had all secretly conspired against *Eustatius*, and subborned a vile

Vitalius.
Philogonius.
Theod. l. 1 c. 3.
Eustatius.
Theod. l. 1. c. 7.
Soc. l. 1. c. 24.

vile woman to accuse him of whoredome. The Arrians vpon the simple deposition of a woman, subborned by themselues: contrary to all kinde of order, deposed *Eustatius*, and perswaded the Emperour to banish him, as a man convict both of adultery and of tyranny. But the Lord layde his correcting hand vpon the woman, whom the Arrians had suborned, so that she dyed, sore tormented with a grieuous sickneſſe, and confeſſed that money was given vnto her to accuse *Eustatius*, and that shee had sworne deceitfully, because the childe procreated with her, was begotten by *Eustatius* a Smith of that name, but not by *Eustatius* Bishop of Antiochia.

Theod.l.5.c.21.

Note.

The Arrians in the dayes of *Constantine*, had no great vpper hand, except onely in the matter of *Athanasius* his banishment to *Triere*: and in the deposition and banishment of *Eustatius* to Illyricum. But in the dayes of *Constantius* they tooke boldneſſe, and planted Arrian Bishops, in all principall places: so that in Antiochia (after *Eustatius*) *Eulalius*, *Euphronius*, *Placitus*, *Leontius*, *Eudoxius*, all these were Arrian Bishoppes, placed by them in Antiochia. In the end *Meletius* was ordained Bishop of Antiochia, a man of great gifts, whom the Arrians transported out of Sebastia in Armenia, and placed him in Antiochia; supposing that by his excellent learning, many should be allured to their opinion: but it fell out farre otherwise; for *Meletius* professed the true faith. Onely the reproueable forme of his entrie, by receiving ordination from Arrian Bishops, was the ground of remedileſſe schismes in the Church of Antiochia. There had been already two factions in the towne; to wit, Arrians, and Eustatians: now the third faction is added of them, who were called Meletians, with whom Eustatians did not communicate, but abhorred them as they did the Arrians.

Meletius.

Theod.l.3.c.4.

This schisme indured after the death of *Meletius* for the space of fourscore and fiue yeeres. *Meletius* was banished in the dayes of *Constantius*, and *Euzoius* an Arrian Bishoppe, placed in his roome. Hee was restored againe by *Iulian*, onely

Socrat.l.2.c.44.

onely for desire he had to vndoe things done by *Constantius*, and to bring his name to disgrace. Likewise vnder the raigne of the Emperour *Valens*, hee was banished the second time. Hee governed the Church of Antiochia fiue and twenty yeeres, and dyed in Constantinople, immediatly after the second generall Councell: and was carryed to Antiochia, to be buried there. *Socrat. lib. 3. cap. 1.* *Soz. m. l. 6. 7.*

The ordination of *Paulinus* to be Bishoppe of Antiochia, *Meletius* being yet aliue, was the foolish fact of *Lucifer* Bishop of Calaris, in the Isle of Sardinia. Hee was restored from banishment in the dayes of *Iulian.* and tooke purpose, accompanied with *Eusebius*, Bishop of Vercellis in Liguria, who was likewise restored at that same time, to visit the estate of their brethren. *Eusebius* addresseth himselfe to Alexandria, and conferred with *Athanasius*. But *Lucifer* went to Antiochia, where he found miserable distractions, euen amongst those who professed one and the selfe same Faith. When exhortation to vnity could prevaile nothing, but the dissention dayly encreased, hee ordayned *Paulinus* presbyter of Antiochia, and the chiefe of those who were called *Eustatiani*, to be Bishop of Antiochia. This fact of *Lucifer* was like vnto fuell added vnto the fire, and mightily augmented the schisme. *Theodoretus* blameth him for so doing, and *Eusebius Vercellencis*, when hee came backe from Alexandria, disliked also the fact of *Lucifer*. Wherefore *Lucifer* would not communicate any longer with *Eusebius*. *Paulinus.* *Soc. l. 3. c. 6.* *Theod. l. 3. c. 4.*

These sorrowfull times of multiplyed schisines, alienated the hearts of a great number of people, from the true Church. *Meletius* was restored from his second banishment, in the dayes of the Emperour *Gratianus*. *Paulinus* would on no condition communicate with him, because hee had receiued ordination from the Arrians. When *Meletius* had ended his life, the people would not admit *Paulinus* to be their Bishop, because they sayd, it was not meete that he should be his successor, who dispised his fellowship and counsell in his life time. *Soc. l. 3. c. 9.* *Idem l. 5. c. 5.* *Theod. l. 5. 23.*

To *Meletius* succeeded *Flavianus*, a worthy man. *Paulinus* *Flavianus.*

linus albeit hee appoynted *Evagrius* to bee his succeſſor, yet ſuch formes manifeſtly repugnant to the approoved order of the Church could take no place. The Biſhoppes of Rome, Damaſcus, Siricius, and Anaſtatius, were great adverſaries to him, and miſ-informed the good Emperour *Theodoſius* againſt him: but when he appeared before the Emperour, hee ſpake before him, both freely and wiſely, words that liked the Emperour well, as they are reported by *Theodoretus*: *O Emperour, if any man doe blame my Faith as perverſe, or my life as unworthy, I am content to bee iudged by my very adverſaries: but if the diſputation onely bee concerning principality, and eminent places, I will not contend with any man, but denude my ſelfe of all ſuperiority, and commit the chaire of Antiochia to whom yee like beſt.* The Emperour admired his courage and wiſedome, and ſent him backe againe to governe his owne Flocke, and was ſlow to heare frivolous accuſations in time to come againſt *Flavianus*. This was that worthy Biſhop, who aſſociated *Iohn Chryſoſtome* to bee his fellow-labourer in Antiochia: and who mitigated the wrath of *Theodoſius* conceived againſt the City of Antiochia, for miſuſing the Image of his wife *Placilla*.

Theod l. 5 c. 23.

Sozom. lib. 7. cap. 23.

Biſhops of Conſtantinople.

CONſtantinople was builded by *Conſtantine, Anno*, 336. in a place where Aſia and Europe neerly confines: being ſeparated onely by a narrow river, called of olde Boſphorus Thracius. The cauſe wherefore this Imperiall Citie was builded in this place, was not to reſigne the towne of Rome, and the government of the Weſt to the Biſhop of Rome: but, as *Sozomenus* writes, that Conſtantinople or new Rome, might bee as a ſoveraigne Ladie to all thoſe who in the Eaſt, Weſt, North, or South, were obedient to the Romane Empire.

Func. Chron.

Sozom. lib. 2. cap. 3.

Learned

Learned men in our dayes are ashamed to maintaine all the foolish fables of the Romane Church, for they see cleerly the cause of the building of this great Citie, was to keepe firmely both the East and the West vnder the Soveraignty of *Constantine*, and his successors.

Alexander Bishop of Constantinople, prooved a worthy man, in the dayes of the Emperour *Constantine*. The Arrians finding themselues to be vtterly reiected by *Athanasius*, they addressed themselues to Constantinople, vnder the conduct of *Eusebius*, Bishop of Nicomedia: and threatned *Alexander*, that in case hee would not receive *Arrius* into the fellowship of the Church, then they would bring him in, authorized with the Emperours command, to the griefe of his heart. *Alexander* cloathed himselfe with the armour of God, and all the night long prayed in this sense: *Lord, if* Arrius *be to be received to morrow into the communion of thy Church, then let thy servant depart in peace, and destroy not the iust with the wicked: but Lord, if thou wilt spare thy Church, whereunto I am assured thou wilt be favourable: then Lord, turne thine eyes toward the wrides of the* Eusebians, *and give not thine inheritance to a desolation and reproach: and cut off* Arrius, *lest while hee entreth into the Church, his heresie also seeme to enter with him, and so no difference seeme to bee betwixt Piety and Impiety.*

Alexander.

Theod. l. 4 c. 4.

Note.

The next day following the prayer of *Alexander*: *Eusebius* Bishop of Nicomedia, with his retinue, came with great confidence and pompe, to performe all which they threatned they would doe. But *Arrius* was compelled to goe to a secret place, where his bowels gushed out: and he concluded his wretched life with ignominy and shame.

Theod. ibid.

The death of *Arrius.*

To *Alexander* succeeded *Paulus*: His lot was to gouerne this Church, vnder the raigne of an Arrian Emperour *Constantius*, who reiected him, and seated *Eusebius* Bishoppe of Nicomedia, in his place. But this great Patron of the Arrian heresie, scarcely was placed in Constantinople, when he ended his life. The Homousians received againe *Paulus* to bee their Bishoppe. The Arrians chose *Macedonius*.

Paulus.

Socrat. l. 2. c. 7.

This

This was the cause of great strife in Constantinople, and the people divided in factions, hatefully invaded one another. the Emperour hearing of the tumult, sent *Hermogenes*, the Generall Commander of his horsemen, to remoue *Paulus* from Constantinople: *Hermogenes* was very ready to execute the Emperours commandement, but the people being affectioned toward their Pastor, arose vp with popular tumult, compassed the house of *Hermogenes*, set it on fire, slew him, and fastned a cord to his legges, and trailed him along the street. For this cause, the Emperour *Constantius* willing to punish the authours of this tumult, hastened to come to Constantinople. The people went forth to meet him, and with teares confessed their fault, and craved pardon. The Emperour abstayned from punishing them vnto the death, but he cut off the one halfe of the victuall, which the liberality of his father had bestowed vpon Constantinople; to bee payed yeerely out of the tributes of Egypt. Hee banished *Paulus* the second time, and seated *Macedonius* in Constantinople, not without effusion of blood. *Paulus* was againe restored by the meanes of the Emperour *Constans*: but after the death of *Constans*, hee was banished to Cucusus, a towne of Armenia, where hee was strangled by the bloody Arrians.

Sozom. l. 3. c. 7.

Soc. l. 2. c. 16.

The Church of Constantinople was miserably troubled with Arrianisme, vnder the raignes of *Constantius* and *Valens*. The raignes of *Gratianus* and *Theodosius*, was a breathing time to the professors of the true Faith. At this time *Nazianzen* a constant defender of the Faith, was chosen Bishop of Constantinople, who notwithstanding voluntarily left the great Citie, in regard the Bishops assembled in the second generall Councell, gaue not a full and vniversall consent to his admission: Yet gaue they all their consent to *Nectarius*, a man of noble birth, of the countrey of Cilicia, at that time κατηχουμενος, and who had received no Ecclesiasticall preferment before that time.

Ruff. l. 2. c. 21

Nectarius.

This man (I say) they made Bishop of Constantinople, with full consent and allowance, both of the Councell and peo-

people; ouer-paſſing *Nazianzenus*: ſo fraile are the cogitations of men, euen in generall Councels, that they are oft times more ruled with affection then reaſon. *Nectarius* continued in that office vntill the third yeere of the raigne of *Arcadius*, that is, vntill the yeere of our Lord 401. In his time the confeſſion of ſinnes done in ſecret, to preſbyter *Pœnitentiarius*, was abrogated in the Church of Conſtantinople, vpon this occaſion as *Socrates* writeth. A certaine noble woman was confeſſing in ſecret her ſinnes to preſbyter *Pœnitentiarius*, and ſhe confeſſed adultery, committed with one of the Church Deacons. *Eudæmon* (this was the name of the Father confeſſor) gaue counſell to *Nectarius*, to abrogate this cuſtome of auricular and ſecret confeſſion, becauſe the Church was like to be ſlandered, and euill ſpoken of by theſe meanes. *Socrates* can ſcarſe giue allowance to this fact of *Nectarius*, in reſpect that by abrogation of this cuſtome, the vnfruitfull workes of darkeneſſe were leſſe coargued and reproued. But *Socrates* conſidered not, that Chriſt, when he talked with the Samaritane woman at the Well, ſent away his Diſciples to buy bread, to the ende the poore Samaritane ſinner might more freely poure out her ſecret ſinnes in the boſome of Chriſt, who knew all things that were done in ſecret. It is not my purpoſe to contend with *Socrates*, he is writing an hiſtory, I am writing but a ſhort Compend of an hiſtory: he taketh libertie to declare his iudgement concerning this fact of *Nectarius*, in abrogating confeſſion of ſecret ſinnes to preſbyter *Pœnitentiarius*.

Hiſt. Magd. Cent. 4 cap. 10.

Note.

Socrat. lib. 5. cap. 19.

Iohn 4.

No man can blame me to write my iudgement concerning auricular confeſſion. It is in our dayes not like vnto the mantle wherewith *Sem* and *Iapheth* couered the nakedneſſe of their Father *Noe*: but it is in very deed a lap of the mantle of the Deuill, couering the nakedneſſe of his children, that is, the horrible treaſons that are plotted in ſecret by the children of the Deuill, againſt Chriſtian Magiſtrates. Now is auricular confeſſion for greater cauſes to

Gen. 9. 23.

Simile.

be abrogated, then of olde presbyter *pœnitentiarius* was discharged by *Nectarius*.

Bishops of Ierusalem.

Macarius. TO *Thermon* succeeded *Macarius*, Anno 318. about the seauenth yeere of the raigne of *Constantine*: In his time it is thought, that *Helena*, the mother of *Constantine*, found the Crosse of Christ: but *Ambrose* writes, that shee worshipped it not, for that, saith he, had beene *Gentilis error, & vanitas impiorum*, that is, an errour of Pagans, and vanitie of vngodly people. But now to lay aside the inexcusable fault of adoration of the tree whereupon our Lord suffered. What necessitie had *Helena* to be so earnest to seeke out this tree, and to commit it to the custodie of all posterities? seeing that *Ioseph* of Arimathea, who sought the bodie of IESVS at the hands of *Pilate*, to the end he might burie it honourably, yet sought he not the tree whereon Christ was crucified, which with little adoe might haue beene obtained. Secondly, during the time that the Crosse was easie to be found, and easie to haue beene discerned from other Crosses. How could the blessed Virgine the mother of the Lord, and holy Apostles, haue committed such an ouersight, in not keeping that precious treasure, if so be in the keeping of it there be so great deuotion, as the Romane Church now talkes of? Thirdly, what is the cause, that the Romane Church brags so much of antiquitie? when as the worshipping of the crosse, one of the maine points of their Religion was vnknowne to the first three hundred yeeres of our Lord: and now in the fourth Centurie, the crosse is found, but not worshipped: yea, and the adoration of it is detested and abhorred, as an errour of the Pagans.

Ruffin. lib. 1. cap. 8.
Socrat. lib. 1. cap. 17.
Theod. lib. 1. cap. 18.
Ambros. de obitu Theodos.
Math 27.58.
Note.

Maximus. To *Macarius* succeeded *Maximus*, who had beene his fellow-

fellow-labourer, as of olde, *Alexander* was to *Narciſſus*. *Macarius* gouerned the Church of Ieruſalem, in the peaceable dayes of *Conſtantine*, but *Maximus* gouerned that ſame Church himſelfe alone, in the dayes of *Conſtantius*. He was preſent at the Councell of Tyrus: but *Paphnutius* a Biſhop and confeſſor in Thebaida, pitied the ſimplicitie of *Maximus*, whom the Arrians with deceitfull ſpeeches had almoſt circumueened, and he ſtepped to him, and ſuffered him not to ſit in the aſſembly of vngodly people: whereupon followed a bond of indiſſoluble coniunction, not onely with *Paphnutius*, but alſo with *Athanaſius*, who was charged with many falſe accuſations in that wicked Councell of *Tyrus*. This warning made him circumſpect and wiſe in time to come: ſo that he was not preſent at the Arrian Councell of Antiochia, gathered vnder pretence of dedication of the Temple, which *Conſtantine* began to build, but his ſonne *Conſtantius* perfected the building of it.

Ruff. lib. 1. cap. 17.

Socrat. lib. 2. cap. 8.

To *Maximus* ſucceeded *Cyrillus*, a man greatly hated by the Arrians, in ſo much, that *Acacius* Biſhop of Cæſarea Paleſtinæ depoſed him (no doubt by ſome power granted to him by the Emperour *Conſtantius*, with aduiſe of Arrian Biſhops). Notwithſtanding *Siluanus* Biſhop of Tarſus receiued him, and he taught in that Congregation with great liking and contentment of the people. The ſtrife of *Acacius* againſt him in the Councell of Seleucia, I remit vnto its owne place.

Cyrillus.

Theod. lib. 2. cap. 26.

In time of famine he had a great regard to poore indigent people, and ſold the precious veſſels and garments of the Church for their ſupport. This was a ground of his accuſation afterward, becauſe of a coſtly garment beſtowed by the Emp. *Conſtantine* to the church of Ieruſalem, which *Cyrillus* ſold to a Marchant in time of famine, and againe, the Marchant ſold it vnto a laſciuious woman: and ſuch friuolous things were aggregated by the Arrians, who hated the men of GOD.

Sozom. lib. 5. cap. 25.

Note.

Of other Pastors and Doctors, in Asia, Africa, and *Europe.*

Simile.

BEsides the Patriarchs of principall places, God raised vp in this Centurie a great number of learned Preachers, who were like vnto the Ibides of *Ægypt*, a remedy prepared by God, against the multiplied number of venemous & flying Serpents. Euen so learned Fathers, of whom I am to speak, were instruments of God, to vndoe the heresies which abounded in this age, aboue all other ages. Did not *Nazianzenus* vndoe the Heresie of *Apollinaris*? *Basilius* the Heresie of *Eunomius*? *Hilarius* like vnto a second *Deucalion* saw the ouer-flowing flood of Arrianisme abated in *France*. *Ambrosius*, *Epiphanius*, and *Ierom* set their hearts against all Heresies, either in their time, or preceding their dayes. It were an infinite labour, to write of them all, who in this age, like vnto glistering starres, with the shining light of celestiall doctrine, illuminated the darkenesse of the blind world: but the names of some principall Teachers (God willing) I shall remember.

Eusebius Pamphili.

Eusebius Pamphili, Bishop of Cæsarea in Palestine, liued vnder the Emperour *Constantine*, with whom he was familiarly acquainted. He was desired to supply the place of *Eustatius* Bishop of Antiochia, whose deposition the Arrians without all forme of order, had procured most vnrighteously: but he would not consent to accept that charge, so that the chaire of Antiochia wanted a Bishop eight yeeres. Some expecting the restitution of *Eustatius*; others feeding themselues vpon vaine hopes, that *Eusebius* would accept that place. The Emperour *Constantine* commended his modestie, and counted him worthy to be Bishop of the whole world. Neuertheless, he was not altogether free of the Heresie of *Arrius* before the Nicene Councell, and he was remisse and slacke in the cause of ATHANASIVS.

Socrat. lib. 1. cap. 24.

He

He was ſo familiarly acquainted with *Pamphilus*, who ſuffered martyrdome in Cæſarea, that he clothed himſelfe with his name, and called himſelfe *Euſebius Pamphili*. He died about the time that *Athanaſius* firſt returned from baniſhment, by the meanes of *Conſtantine* the younger, about the yeere of our Lord 342. *Sozom. lib. 3. cap. 2.* *Hiſt. Magd. cent. 4. cap. 10.*

Nazianzenus liued in the dayes of *Conſtantius*, *Iulian*, and *Theodoſius*. He was borne in a little towne of Cappadocia, called Nazianzum, from which he receiued his name. He was trained vp in learning in Alexandria and in Athens; his familiaritie with *Baſilius Magnus* began in Athens, & it was increaſed in the Wilderneſſe: he Preached in Saſima, but becauſe it was a place vnmeete for ſtudies, he returned to Nazianzum, and was a helper to his aged father. After his fathers death he went to Conſtantinople, where he found the towne in a moſt deſolate condition, in regard the *Arrian* and *Macedonian* hereſies had ſo mightily prevailed, that all the principall Churches were occupied by them. *Nazianzenus* onely had libertie to Preach in a little Church called *Anaſtatia*, becauſe the truth of God, which ſeemed to haue beene buried, now by the Preaching of *Nazianzenus* was revived againe. In the ſecond generall Councell gathered by *Theodoſius*, becauſe ſome Biſhops of Macedonia & Egypt murmured againſt his admiſſion, he counterfeited the fact of *Ionas*, and was content to be caſt out of his place, to procure peace and concord amongſt his brethren. He benefited the Church of Chriſt in the dayes of *Iulian*, by writing bookes of Chriſtian Poeſie, whereby the Chriſtian youth ſhould haue no harme by the interdiction of *Iulian*, prohibiting the Children of Chriſtians to be brought vp in the Schooles of learning. He detected the hereſie of *Apollinaris*, and the abominations of Heathen idolatrie, whereunto *Iulian* had ſold himſelfe, more cleerely then any other man had done. A man worthie for excellencie of gifts, to be called *Theologus*. *Gregorius Nazianzenus.* *Socrat. lib. 5. cap. 6.* *Ruff. l. 2. c. 9.* *Sozom. lib. 7. cap. 5.* *Ruff. lib. 2. cap. 9.* *Theod. lib. 5. cap. 8.* *Sozom. lib. 6. cap. 27.*

Baſilius Magnus, Biſhop of Cæſarea in Cappadocia, was ſo vnited in heart and mind with *Nazianzenus*, that the Pen *Baſilius Magnus.*

of *Socrates* will not separate the Treatises of their liues. His father *Basilius*, his mother *Emmele*, his nurse that fostered him, named *Macrina*, all were Christians. His father was martyred vnder the persecuting Emperour *Maximus*. He left behinde him fiue sonnes: three of them were Bishops, namely, *Basilius* Bishop of Cæsarea, *Peter* Bishop of Sebasta, and *Gregorius* Bishop of Nyssa. He was instructed in all kinde of learning in Cæsarea, in Constantinople, in Athens vnder *Himerius* and *Proæresius*, in Antiochia vnder *Libanius*. At his second comming to Athens, he acquainted himselfe with *Nazianzenus*. They spent too much time in searching out the deepenesse of humane learning: and it repented *Basilius*, that he had spent so much time in searching out things that are not necessary to eternall life. He was ordained a Deacon by *Meletius*, B. of Antiochia, and a Presbyter by *Eusebius* B. of Cæsarea in Cappadocia. The good cariage of *Basilius* toward *Eusebius* is worthie of remembrance, albeit *Eusebius* conceiued indignation against him without a cause, yet he would not expostulate with his Bishop, but he departed to a solitarie place in Pontus, where he remained vntill the dayes of the Emperour *Valens*. Then did the *Arrian* Heresie so mightily prevaile, that necessitie compelled the Churches of Cappadocia to intreat *Basilius* to turne againe, lest in his absence *Arrianisme* should get a full vpper-hand. *Basilius* returned, not without the foreknowledge & good aduise of *Nazianzenus* his deare friend, who counselled him to preueene *Eusebius*, and to ouercome him in courtesie and humanitie: So was he reconciled to *Eusebius*, and after his death was ordained B. of Cæsarea in Cappadocia: whom God so blessed, that the *Arrians* and *Eunomians*, who seemed to be excellently learned, when they encountered with *Nazianzenus* and *Basilius*, they were like vnto men altogether destitute of learning. In the persecution of *Valens*, he was led to Antiochia, and presented before the Deputy of *Valens*, who threatned him with banishment and death: but he answered him with inuincible courage, so that the Deputy was astonished at his answeres. He was

Socrat. lib. 4. cap 26.

Basil. Eustatio, epist. 79.

Nazian. Basilio, epist. 19.

Socrat. lib. 4. cap. 26.

not

not afraid of baniſhment, becauſe the earth is the Lords: neither was he afraid of death, but wiſhed to haue that honour, that the bonds of his earthly tabernacle might be looſed for the teſtimony of Chriſt. The Emperours ſonne *Galaces* at this time was ſicke vnto the death, and the Empreſſe ſent him word, that ſhe had ſuffered many things in her dreame for the B. *Baſilius*, ſo he was diſmiſſed, and ſuffered to returne to Cæſarea. *Socrat. ibid.* *Note.*

The prouident care of God ouer-ruling all humane cogitations, kept before hand ſome ſparkles that were not quenched in the feruent heat of this perſecution. The multiplied number of his Letters ſent to the Biſhops of the Weſt, whereof he receiued no comfortable anſwere, gaue vnto *Baſilius* iuſt occaſion to ſuſpect affectation of ſupremacy in the Weſt, as his owne words doe teſtifie, which I cite out of the Latine verſion as moſt eaſie to be vnderſtood: *Nihil nos fratres ſeparat niſi animi propoſito, ſeparationi cauſas robúrque demus: vnus eſt Dominus, vna Fides, Spes eadem. Siue caput vniverſalis Eccleſiæ vos ipſos eſſe reputatis, non poteſt pedibus dicere caput, non eſt mihi opus vobis, &c.* That is, There is nothing, brethren, that ſeparates vs, except the purpoſe of our owne mindes furniſh both cauſe and ſtrength to ſeparation: There is one God, one Faith, one Hope. Or if yee ſuppoſe your ſelues to be head of the vniverſall Church, yet the head cannot ſay vnto the feete, I haue no neede of you. *Baſil. tranſmarinis, epiſt. 77.*

Nyſſa, is a Citie of Myſia, of olde called Pythopolis. The brother germane to *Baſilius Magnus*, named *Gregorius*, was Biſhop of this towne. In the ſecond generall Councell, to him was committed the ouer-ſight of the Countrey of Cappadocia. Albeit the volume of his Bookes be not extant, yet he is renowned in the mouths of the learned: and the fragments of his writings declare that he hath beene a man of note and marke. Concerning ſinne, he ſaid, that albeit the Serpents that ſtinged vs, were not ſlaughtered, yet we haue ſufficient conſolation in this, that we are cured from their venemous bits and ſtings. Concerning pilgrimage to Ie- *Gregorius Nyſſenus.* *Socrat. lib. 5. cap. 8.* *Note.* Numb. 21.6

Ierusalem, Mount Olivet, and Bethlehem, he said, that a pilgrimage from carnall lusts, to the righteousnesse of God, is acceptable to the Lord; but not a iourneying from Cappadocia to Palestina: and that God will giue a reward in the world to come, onely to things done in this world, by warrant of his owne Commandement.

Hist Magd. Cent. 4 cap. 10. Note.

*Epiphanius was borne in a little Village of Palestina, called Barsanduce, in the fielde of *Eleutheropolis*. He was brought vp amongst the Monkes of Palestina and Egypt. In the ende he was ordained Bishop of Salamina, the Metropolitane towne of the Isle of Cyprus. He refuted the Heresies preceding his time in his booke called *Panarium*, and set downe a summe of the true faith in his booke called *Anchoratus*. He had a great regard to the poore: in so much, that he was called *Oeconomus pauperum*. And like as Cyprus was naturally situated in a place neere approaching to Asia the lesse, and to Syria, and to Egypt, and Pentapolis, and not farre distant from Europe: so it fell out, that Christians, who were disposed to support their indigent brethren, they sent their collections to *Epiphanius*, and he distributed them to the poore. With all these commendable vertues, there was mixed a reproueable simplicitie in him: he was circumveened by *Theophilus* Bishop of Alexandria, and tooke a dealing against *Iohn Chrysostome* Bishop of Constantinople, because he would not be suddaine in damning the Bookes of *Origen*. Also he taught in Constantinople, with indeuour to alienate the hearts of the people from their owne Pastour, and celebrated the communion, and ordained a Deacon in Constantinople, without the foreknowledge and consent of *Chrysostome*, and contrary to the Church order. *Chrysostome* on the other part sent him aduertisement, that in case he receiued any disgrace or harme in the fury of popular commotions, he should blame himselfe, who by his own inordinate doings was procuring the same. After this, *Epiphanius* ceased from such doings, and entered into a ship, of purpose to returne backe againe to Cyprus, but he died by the way. It is reported of him, that when he entered into the ship, he said,

Epiphanius. Sozom lib. 6. cap. 32.

Socrat. lib. 6. cap. 10.

said, he left three great things behinde him, to wit, a great towne, a great pallace, and great hypocrisie. *Sozom. lib. 8. cap. 15.*

Note.

It were a matter of infinite labour, and not agreeing with the nature of a Compend, to write of all the worthie men of God in the Easterne parts, who did fight a good fight, runne a good race, and kept the Faith. *Asclepas* in Gaza, *Lucius* in Adrianopolis, *Basilius* presbyter in Ancyra, a mightie adversarie to the Arrians, vnder the raigne of *Constantius*, and to the Pagans vnder the raigne of *Iulian*, in whose time he was martyred: *Philogonius* Bishop of Antiochia, *Hellanicus* Bishop of Tripolis, and *Spyridion*, who of a keeper of cattell, became Bishop of Trimythus, *Hermogenes* Bishop of Cæsarea in Cappadocia, who was present at the Councell of Nice, *Iames* Bishop of Nisibis, in Mesopotamia, in the dayes of *Constantius*, by whose prayers the armie of *Sapores* King of Persia was miraculously disappointed. *Paulus* Bishop of Neocæsarea: this towne is situated vpon the bankes of Euprates, and *Paphnutius* Bishop in Thebaida, two notable Confessors, who were both present at the Councell of Nice, *Eusebius Samosatenus*, to whom many of *Basilius* Epistles are directed, and who refused to redeliuer vnto the Emperour *Constantius* the subscriptiõs of the Arrian Bishops, who consented to the admission of *Meletius* to be Bishop of Antiochia, which subscriptions were put in his custodie. And albeit the messenger sent from the Emperour, threatned to cut off his right hand, in case he deliuered not the subscriptions aforesaid, yet he constantly refused to deliuer them: and the Emperour both admired and commended his constancie: *Barses* Bishop of Edessa in Mesopotamia, *Eulogius* and *Protogenes* presbyters there, vnder the raigne of *Valens* were banished to Antinoe in Thebaida, whose travailes God wonderfully blessed, to the conversion of many soules to the kingdome of God: *Theodulus* Bishop of Trianopolis, *Amphilochius* Bishop of Iconium in Lycaonia. *Pelagius Laodicenus*, whose name is the more famous for his insolent fact; for he married a young woman, and the first night after her marriage, he perswaded her to preferre Virginall chastitie, to matrimo-

Theod. lib. 1. cap. 5.

Theod. lib. 2. cap. 30.

Theod. lib. 2. cap. 32.

Theod. lib. 5. cap. 8.

Idem, lib. 4. cap. 18.

Note.

Theod. lib. 4. cap. 13.

trimoniall copulation. *Antiochus* the brother sonne of *Eusebius Samosatenus* could not abide the imposition of the hands of an Arrian Bishop. *Letoius* Bishop of *Melitina* in Armenia, who burnt the Monasteries, or rather as *Theodoretus* writes, the dennes of theeues, wherein the Heretiques called *Massaliani* had their abiding. *Ephem Syrus* a man borne in Nisibis, brought vp in the wildernesse, was counted a famous Writer in the Syrian Language. The bookes shrowded vnder his name, are thought for the most part to be supposititious. *Æas* who liued in company with *Zenon* Bishop of Maioma, neere vnto Gaza, is much reported of, because he married a young woman, procreated three children with her, and in the end left her, and entered into a Monasterie, forgetting his matrimoniall couenant. *Zebennus* Bishop of Eleutheropolis in Phœnicia, to whom *Sozomenus* affirmeth, that by diuine revelation, the places were manifested, wherein the bodies of the Prophets, *Habacuk* and *Micheas* were buried: So superstitious are Ecclesiasticall Writers alreadie become, that the searching out of things nothing appertaining to eternall life, are ascribed to divine revelations. The judicious Reader will pardon me, that I write not in particular of the liues of all the fore-mentioned Bishops and Pastors, because the nature of a short Compend cannot permit it to be done.

Theod. lib. 4. cap. 11.

Sozom. lib. 7. cap. 27.

Sozom lib. 7. cap. 28.

Bishops and Doctors in Africke.

Didymus. Sozom. lib. 3. cap. 15.

IN Africke, ouer and besides the Bishops of Alexandria, was *Didymus*, a Doctor of the schoole of Alexandria, who through occasion of a dolour that fell into his eyes, became blind from his very youth: Yet by continuall exercise of his minde, he became excellently learned in all Sciences: But aboue all things the exact knowledge of divine Scriptures made him a terrour to the Arrians. Many doe write, that the very last period of time, wherein *Iulian* the Apostate con-

concluded his wretched life, was reuealed to *Didymus* in a dreame, and that he againe tolde it to *Athanaſius*, who lurked ſecretly in Alexandria, during the time of the raigne of *Iulian*. *Sozom. lib. 6. cap 2.*

Arnobius was an Oratour in Africke, afterward he became a Chriſtian, and craued to be baptized. Chriſtian Biſhops lingered to conferre the holy Sacrament to a man, who had beene a hater of Chriſtian Religion of a long time. Yet *Arnob.* freed himſelf from all ſuſpition of Paganiſme, by writing Bookes wherein he confuted the Idolatrie of the Pagans, and was baptized about the yeere of our Lord 330. *Arnobius.* *Ierom. chron.*

About the ſuffering of our Lord he writes very judiciouſly: That like as the beames of the Sunne, that ſhine vpon a tree, when the tree is cutted, the Sunne-beames cannot be cutted: Euen ſo, in the ſuffering of Chriſt, the diuine Nature ſuffered no paine. *Simile. Arnob. in Pſal. 129.*

Lactantius Firmianus, was the Diſciple of *Arnobius*. In eloquence he was nothing inferior to his Maſter: yet it is thought, that he impugned errours with greater dexteritie, then he confirmed the Doctrine of the Truth. *Ierom ad Paulinum.*

Optatus Biſhop of Meleuitanum in Africke, in the dayes of *Valentinian* and *Valens*, ſet his Pen againſt the Donatiſtes, eſpecially againſt *Parmenianus*, whoſe abſurd aſſertion he clearely refutes. *Optatus Meleuitanus.*

Firſt, Whereas the Donatiſts affirmed, that the Church of Chriſt was onely to be found in a corner of Africke. He refutes it by Scripture, wherein it is written, *Aske of me, and I will giue thee the Heathen for thine inheritance, and the ends of the world for thy poſſeſſion*: This place proues the Church to be Catholicke. Pſal. 2. 8.

Alſo whereas they ſaide, that Baptiſme was not auaileable, except ſome of their ſect had beene preſent at the adminiſtration thereof; he anſwereth, That when God firſt created the Element of water, the preſence of the Trinitie was powerfull in operation to create water, albeit none of the Donatiſts were then preſent: Euen ſo the Trinitie can worke effectually in Baptiſme, albeit none of the Donatiſts be preſent:

sent: Yea, and that it was God (the author of Baptisme, and not the Minister) that did sanctifie, according as it is written, *Wash me, and I shall be whiter then the snow, &c.*

Psal. 51. 7.

Bishops and Doctours of Europe.

Acholius.

ACHOLIVS Bishop of Thessalonica, baptized the Emperour *Theodosius*, after he returned from the slaughter of *Maximus*. The Emperour fell sicke by the way, before he came to Constantinople, and was desirous to be baptized: Nevertheless, he would not suffer *Acholius* to baptize him, vntill he was assured that *Acholius* was not spotted with the Arrian Heresie. After Baptisme the Emperour recouered his health againe. *Acholius* was brought vp in Monasteries, like as *Epiphanius*, and many other worthie men were brought vp.

Socrat. lib. 5. cap. 6.

Sozom. lib. 7. cap. 4.

Hilarius.

Hilarius Bishop of Poitiers in France, liued vnder the raigne of *Constantius*: a man in Religion constant, in manners meeke and courteous. He was banished immediately after the Councell of Millane, to Phrygia, as some suppose. *Theodoretus* writeth, that he was banished to Thebaida: and relieued againe from banishment vnder *Iulian*. But it is more apparent, that he remained in Phrygia, vntill the Councell of Seleucia; vnto which Councell he was brought from banishment: not by any speciall commandement from the Emperour, but by a generall commandement giuen to his Deputie *Leonas*, to assemble together the Bishops of the East. Vnder pretence of obeying this commandement, *Hilarius* being banished in the East, was brought to the Councell of Seleucia: from Seleucia he went to Constantinople. The Emperour refused to heare him reason with the Arrians in the matters of Faith, but gaue him libertie to returne to his owne countrey againe. He tooke great paines to purge the countrey of France from the poyson of Arrian heresie: and he preuailed so farre, that *Ierom* compares him

Ruffin. lib. 1. cap. 31.

Theod. lib. 3. cap. 4.

Hist. Magd. Cent. 4. cap. 10.

to

to *Deucalion*, who both ſawe the flood of waters ouer-flowing Theſſalia, and the abating of them alſo: Euen ſo *Hilarius* ſaw both the growth and decay of Arrianiſme in *France*. He liued ſixe yeeres after his returning from baniſhment, and concluded his life vnder the reigne of *Valentinian*. *Ierom. in Chron.* *Similie.*

Ambroſe the ſonne of *Symmachus*, was a man of noble parentage: vnder the Emperour *Valentinian* he was gouernour of Liguria. At this time *Auxentius* Biſhop of Millane (an Arrian) died. Great ſedition was in the Towne, for the election of a new Biſhop, euery man contending to haue a Biſhop choſen of that faith which he himſelfe beſt liked. *Ambroſe* fearing the vndoing of the Towne by this inteſtine contention, exhorted them to vnitie and concord, with words and reaſons ſo perſwaſiue, that the people with one conſent cried out, they would be all of one minde, if that *Ambroſe* were appointed to be their Biſhop. The Emperour thought this inexpected conſent of the people came from GOD, and he conſented to the deſire of the people. So was *Ambroſe* ordained Biſhop of Millaine. After the death of *Valentinian*, he was grieuouſly troubled by *Iuſtina*, the mother of *Valentinian* the ſecond: for ſhee was infected with Arrianiſme. *Ambroſe* was fauoured by the people, and would not betray the ſheepe-folde of GOD to Wolues. The particular deſcription of the broile of *Iuſtina* may be read at length in the Epiſtle that *Ambroſe* writes to his ſiſter *Marcellina*. *Ambroſius.* *Ruffin. lib. 2. cap. 11.* *Socrat. lib. 4. cap. 30.* *Theod. lib. 5. cap. 13.* *Ambroſe ad Marcellinam epiſt. 33.*

The miracle wrought at the ſepulchres of *Protaſius* and *Gervaſius*, mittigated ſomewhat the furie of *Iuſtina*. But the dolorous tydings of the ſlaughter of *Gratianus* compelled *Iuſtina* to flie from Italie to Illyricum for ſafetie of her owne life, and her ſonnes life. He ſuſtained alſo great trouble vnder the two Tyrants *Maximus* and *Eugenius*: ſo that he was compelled in the time of *Maximus*, to flie to Aquileia: and in the time of *Eugenius*, to flie to Hetruria. He liued alſo vnder the raigne of *Theodoſius*, whom hee ſharpely reprooued for the ſlaughter of the innocent people of Theſſalonica; and died in the third yeere of the raigne of *Auguſt. Confeſſ. lib. 9. c. 7.* *Theod. lib 5. cap. 14.* *Hiſt. Magd. Cent. 4. cap. 10.* *Theod. lib. 5. cap. 18.*

of *Honorius*, after he had gouerned the Church of Millane twentie-two yeeres.

Prudentius. *Prudentius*, a man of Spaine, a Lawyer at some times, and a Warriour at other times in his young yeeres. In his old age he writ of diuine matters. He liued vnder the reigne of *Valentinian* the second, of *Theodosius*, and his sonnes. He set forth his knowledge in Bookes of Latine Poesie, albeit Greeke inscriptions be prefixed vnto them, such as ψυχομαχία, which intreateth of the fight betwixt the spirit and the flesh: χθημερινὸν, which intreateth of the workes to be done in the day time: ἀποθέωσις, intreateth of Diuinitie and diuine things: ἁμαρτογενία, intreateth of Originall sinne, against *Cerdon* and *Marcion*, the Authors of two beginnings: περὶ στεφάνων, a booke conteining the prayses of victorious Martyrs. In this Booke is frequent invocation of Saints, expresse against holy Scripture: διττοχάϊον, conteining Histories, both of the olde and new Testament. The verses, wherein he argueth the Heresie of the Manicheans, who attributed vnto Christ, not a true, but a phantasticall bodie made of aire, are very judiciously conceiued:

Hist. Magd. Cent. 4. cap. 10.

Psal. 50. 58.

> *Restat vt aëriam pingas ab origine gentem.*
> *Aërios proceres, Leuim, Iudam, Simeonem,*
> *Aërium* DAVID, *magnorum corpora Regum*
> *Aëria, atque ipsam fœcunda virginis aluum*
> *Aere fallaci, nebulisque & nube tumentem.*

The Ecclesiasticall Writers, whom I haue chiefly followed in this Compend, make no mention of him.

Osius. *Osius* Bishop of Corduba, was a Confessor, in the Persecution of *Diocletian* and *Maximianus*. He was regarded by the Emperour *Constantine*, for the markes of the rebuke of Christ. The Emperour employed him in the schisme in *Ægypt*, betwixt *Alexander* and *Arrius*. Likewise he sent him to the Bishops of the East, who differed in opinion from the Bishops of the West concerning the keeping of Easter day. He was present at the Councell of Nice, where he

Socrat. lib. 1. cap. 7.

Sozom. lib. 1. cap. 16.

he damned the hereſie of *Arrius*: And at the councell of Sardica, he abſolued *Athanaſius*, *Paulus*, &c. Neither was he terrified with the menacing Letters of *Conſtantius*, but anſwered couragiouſly, that *Athanaſius* was an innocent man, and that the Emperour did not well to hearken to the calumnies of *Vrſacius* and *Valens*, men who had by writ confeſſed to *Iulius* Biſhop of Rome, that the accuſations intended againſt *Athanaſius*, were but forged calumnies. And this they did of their owne accord freely, and not compelled. In his decrepit yeeres (for hee liued an hundreth yeeres) ſome weakenetle was found in him. At the councell of *Syrmium*, he was compelled to be preſent in that aſſembly of *Arrian* Biſhops, to whoſe wicked conſtitutions (fearing torture and baniſhment, from which he was lately reduced) he ſubſcribed.

Theod lib. 2. cap. 19.

Socrat. lib. 2. cap. 31.

Ierom was borne in a towne of Dalmatia, called Stridon, and was inſtructed in the Rudiments of Learning at Rome. From Rome he went to France, of purpoſe to increaſe his knowledge, and to diuerſe other places, and he returned againe to Rome, where he acquainted himſelfe with honourable women, ſuch as *Marcella*, *Sophronia*, *Principia*, *Paula*, and *Euſtochium*, to whom he expounded places of holy Scripture, for he was admitted preſbyter: He was counted worthie to ſucceed *Damaſus* B. of Rome: his gifts were enuied at Rome: therefore he left Rome, and tooke his voiage toward Paleſtina. By the way he acquainted himſelfe with *Epiphanius* B. of Cyprus, with *Nazianzenus* B. in Conſtantinople, with *Didymus* Doctor in the Schoole of Alexandria, and ſundry other men of Note and Marke. In the end he came to Iudea, and made choiſe of the place of the Lords Natiuitie to be the place of his death. At Bethlehem, *Paula* a Noble woman (who accompanied *Ierom*, and his brother *Paulinianus* from Rome) vpon her owne charges builded foure Monaſteries. *Ierom* guided one Monaſterie, wherein were a number of Monkes. The other three, wherein there were companies of holy Virgines, ſhe guided her ſelfe. *Ierom* was a man of ſterne diſpoſition, and more inclined

Hieronymus.

Ierom. epiſt. ad Geront.

Hiſt. Magd. cent. 4. cap. 10.

clinable to a solitary and Monkish life, then to fellowship and societie. Neither *Heliodorus* in the Wildernesse, nor *Ruffinus* out of the Wildernesse, could keepe inuiolable friendship with him. The Letters that passed betwixt *August.* and *Ierom* declare, that *Ierom* knew not how great a victory it was in loue, in humilitie, and friendship to ouer-come them, who seemed to contend against him. *Ierom* wanted not his owne grosse errours. Concerning the creation hee thought, that Angels, Thrones, Dominations, were existent before the world was created. In his Bookes written against *Iouinian*, he writeth not reuerently of Mariage, and he seemeth to condemne the second Mariage. He ended his life about the twelfth yeere of the raigne of *Honorius*, in the yeere of his age 91.

August. epist. 17.

Ierom, Aug. epist. 13. 14.

Ierom. auar. in tit. cap. 1. Ierom lib. 18. Comment. in Isaiam. Hist. Magd. cent. 4. cap. 10.

Ecclesiasticall Writers haue filled their Bookes with excessiue commendations of Heremites and Monks: of whom (God willing) I shall write in a particular Treatise of Monasticall life.

CEN-

CENTVRIE. V.

Patriarches of Rome.

AFter *Stricius* succeeded *Anastatius*, and gouerned the Church of Rome three yeeres. About the yeere of our Lord 401. hee entred into his office, vnder the raigne of *Honorius*. Hee made a constitution, that men should not sit, but stand when the Gospell was read. After him succeeded *Innocentius*, and continued in his office fifteene yeeres: hee was an aduersarie to the Novatians, and Pelagians, and was friendly to *Iohn Chrysostome*, whose deposition *Eudoxia* the Emperours wife had procured. *Innocentius* sent to *Honorius*, and *Arcadius*; fiue Bishops, and two Presbiters, to procure the appointment of a Councell, wherein the cause of *Chrysostome* might be examined: for hee counted the gathering of an Æcumenicke Councell the only remedy whereby the vehement tempest of so great commotions as followed the deposition and banishment of *Chrysostome*, could be settled: but the aduersaries of *Chrysostome* procured the messengers of *Innocentius* to be ignominiously entreated, and sent backe againe. Heere let the iudicious Reader marke that the power of conuocating generall Councells appertained to the Emperour, and not vnto the Bishop of Rome. In this mans time (according to mine opinion) the Roman Church began to swell in pride, and to vsurpe iurisdiction ouer other Churches, hauing no better ground than a personall and temporall act of the councel of *Sardica*.

Anastatius. *Socrat. lib. 7. cap. 9.* *Platina, de vit. Pontif.* *Innocentius 1.* *Socrat. lib. 7. cap. 9.* *Sozom. l. 8. c. 26.* *Ibid. cap. 28.* *Note.*

Zosimus the successor of *Innocentius* continued not aboue the space of a yeere and 5. months in office, or 2. yeeres, *Zosimus.*

Socrat.lib.7. cap.11.

as *Socrates* writeth. To him *Platina* ascribeth this constitution, that no seruant should be assumed into the clergie: but he lamenteth, that not onely seruants, but also the sons of strange women, and flagitious persons, were admitted to spirituall offices to great detriment of the Church. He sent *Faustinus* a Bishop to the Councell of *Carthage*, with 2. Presbyters of the Romane Church to craue that no matter of moment and importance should be done without aduise of the Roman Bishop. He pretended an act of the councell of Nice allotting this dignitie to the Romane chaire: but after diligent search of the principall register no such act was found. I expected that *Onuphrius* now should haue compeared, & in so maine a point said some thing to the cause, which with tooth & naile he defendeth, but in his annotations I see nothing except a diuersity of coūting of yeres for in his reckoning *Zosimus* continued 3. yeeres 4. months.

Platin. de vit. Zosimi.

Hist.Magd. cent.5 cap.10.

Bonifacius 1.

To *Zosimus* succeeded *Bonifacius* 1. and gouerned 3. yeeres. At his election there was a schisme in Rome. Some elected *Bonifacius*, others *Eulalius* to be their bishop. The Emperour *Honorius* bāished them both from Rome, but after 7. months *Bonifacius* was restored, and was Bishop of Rome: at this time they were bishops of Rome, to whom the Emperour gaue allowance, but they were not Emperours, to whom the Bishop of Rome gaue allowance.

Socrat.lib.7. cap.11.

Cœlestinus 1.

After *Bonifacius*, *Cœlestinus* gouerned the Church of Rome, eight yeeres, ten months, and seuenteene dayes. He was an aduersary to the Novatians, Pelagians, and to *Nestorius* and his adherents. *Socrates* taketh him vp right, that hee was bitter against the Novatians, for desire of prehemminence. In Constantinople they who professed the true faith, had libertie to meete together, albeit in matters of discipline their opinion was not found: but *Cœlestinus* silenced *Rusticola* the Bishop of the Novatians for desire to haue all Bishoppes stouping vnder his soueraignitie. Marke the words of *Socrates* in the Latine translation bearing these words: *Romano Episcopatu iam olim perinde atque Alexandrino ultra sacerdotij limites ad*

Socrat.ibid.

externum

exterum dominatum progressa: that is, the bishoprick of Rome, euen of old hauing stepped beyond the limites of Priesthood to an externall domination, as the Bishopricke of Alexandria had done before. *Pelagius* had propagated his heresie in the Isle of Britaine. But *Cœlestinus* hindred the propagation of a wicked heresie, by sending *Germanus* to the *Brittaines*, and *Palladius* to the *Scots*. *Cœlestinus* more impudently than his predecessours, *Innocentius*, *Zosimus* and *Bonifacius*, vrged a submission of the Churches of Carthage vnto the Romane chaire, and that they should accept in fauour *Appiarius* whom they excommunicated for his appellation from his owne Bishop to the Bishop of Rome: but the fathers of the sixt Councell of Carthage would neither absolue *Appiarius* before his repentance were knowne, neither would they stoup vnder the iurisdiction of the Roman Church.

Note.

Hist. Magd. cent. 5. cap. 10.

To *Cœlestinus* succeeded *Sixtus* the third, and continued in office eight yeeres, nineteene dayes. Hee was accused of the crime of Adultery by *Bassus*; but *Sixtus* was found innocent, and *Bassus* was found a calumniator and a false accuser: therefore he was banished by the Emp. *Valentinian* the third, and his goods were appointed to goe to the vse of the Church. *Bassus* after his banishment desired to be receiued againe in fauour with *Sixtus*: but his petition was reiected as if he had sinned against the holy Ghost. Notwithstanding the flatterers of the chaire of Rome writeth that *Sixtus* buried *Bassus* his accuser with his owne hands; which seemeth to be repugnant to his vnmerciful forme of dealing in his life-time.

Xystus or *Sixtus.*

Platina de vitis pontif.

Hist. Magd. cent. 5. cap. 10.

After *Sixtus*, *Leo* a deacon in Rome, and absent out of the towne, was chosen the bishop of Rome, and ruled 21. yeeres, 1. month, 13. daies: he stirred vp the Emperour *Theodosius* 2. to appoint a councell for suppressing the error of *Eutyches*, wherein it was rather cõfirmed than suppressed by the craft of *Dioscorus* B. of Alexandria, whereof I shall speake hereafter, God willing, & how *Eutyches* was cõdemned in the councel of Chalcedon vnder the raigne of *Martianus*. His

Leo.

Platina de vit. pontif.

Hist. Magd. cent. 5. cap. 10.

wisdome and eloquence in mitigating the furie of *Attila* hath beene handled in the preceding historie. Amongst his constitutions none is more commendable then his constitution against ambitious men, who presume continually to high places. Hee ordained that they should be depriued both of the higher, and the lower place: of the lower place for their pride, because they had proudly despised it: of the higher, because they had auaritiously suted it. In discipline nothing is better than to beare downe those place-mongers, whereby it commeth to passe, that prerogatiue of place is referred to prerogatiue of gift. *Hilarius* followed and continued seuen yeeres, three months, ten dayes. To whom succeeded *Simplicius*, and continued fifteene yeeres, one month and seuen dayes. *Fœlix* the third was the successor of *Simplicius*, and continued eight yeers, eleuen months, and seuenteene dayes. Hee gouerned the Church of Rome in the time of the Emperour *Zeno*, and in the time, when *Odoacer* and *Theodoricus* contended for the superioritie of Italie: hee was nothing inferiour to his antecessors in zeale to aduance the Supremacie of the Romane Chayre; for hee excommunicated *Acatius* Bishop of Constantinople, because he craued not his aduise in receiuing *Petrus Moggus* in fauour, like as hee had craued his aduise at the first when he excommunicated him. This *Petrus Moggus* was an Eutychian heretike, and was iustly excommunicated by *Acatius*, who vsed the aduise of *Fœlix* Bishop of Rome, in excōmunicating him. But when *Petrus Moggus* testified his repentance by his supplicant bill, containing the recantatiō of his error, *Acatius* absolued him. This grieued the proud stomacke of *Fœlix*, because his aduise was not craued in all things. Therefore he excommunicated *Acatius*, as is said. *Acatius* little regarding the pride of the Romane Bishop, gaue to *Fœlix* an hard meeting: for he both excommunicated *Fœlix*, and razed his name out of the roll of Bishops. Ambition was the first great cancker-worme that consumed & defaced the beautie of the Church of Rome.

Note.

Hilarius.

Simplicius.

Fœlix. 3.

Platin. de vit. Pontif.

Hist. Magd. cent. 5. cap. 10.

Gelasius the successor of *Felix*, an *Africane* borne, ruled foure yeeres, eight months, and seuenteene dayes. The estate of Italie was so troubled by the incursions of barbarous people, that the manners of the people were altogether dissolute (for hee ministred in the last yeere of *Theodoricus* King of Italie) therefore hee endeuoured to establish discipline in the Church: hee claimed superioritie ouer all Churches more manifestly than any of his predecessors had done, for he affirmed that the Church of Rome should iudge all Churches, and should bee iudged by no Church, and that the right of Appellation to the Bishop of Rome from all parts in the world, was not a supposititious act of the Nicene Councell, as the Councell of Carthage had determined, but that it was authentike, & a Right giuen by them indeed to the Roman Church: neither would he be reconciled with the Orientall Bishops in any case, except they would first allow the excommunication of *Acatius*, and raze his name out of the roll of Bishops. *Platina* writeth that hee did excommunicate the Emperour *Anastatius* a fauourer of the *Eutychian* heresie, but this example once begun, was practised in most prodigall maner by the Bishops of Rome against Emperours, who maintained no heresie.

Gelasius.

Hist. Magd. cent. 5. cap. 10.

Platina, de vit. Pontif.

Patriarches of Constantinople.

Iohn Chrysostome succeeded to *Nectarius* in the dayes of *Arcadius*, and *Honorius*: hee had beene an helper to *Flavianus* Bishop of Antioch, from whence hee was transported by the authoritie of the Emperour *Arcadius*, and ordained Bishop of Constantinople, sore against the hearts of the people of Antiochia. In Oratory he had profited in the schoole of *Libanius*, in Philosophie in the schoole of *Andragathius* beyond his fellowes. His libertie in reproouing of sin both in Court and Clergie, procured against him the hatred of

Iohn Chrysostome.

Theod. l. 5. c. 27.

Sozom. l. 8. c. 2.

Eudoxia the Empresse, and hatred of the Clergie, who could not suffer their corrupt maners to be reformed. *Theophilus* Bishop of Alexandria was opposed to *Chrysostome* from the verie first time of his ordination: for hee endeuoured to haue *Isidorus* a Monke brought vp in the wildernes of Schethis, and afterward a Presbyter in Alexandria to bee seated in Constantinople: but when his plotted course failed, he became an enemie to *Chrysostome*, and gladly embraced all occasions, whereby he might procure his deposition: how he was iustly deposed, banished, and iourneyed to death by the malice of *Eudoxia*, and *Theophilus* it hath beene sufficiently declared in the preceding historie. Other things (God willing) shall be handled in the description of the life of *Theophilus*. *Chrysostome* gouerned the Church of Constantinople. 7. yeeres.

Chyt. chron.

Arsatius.

After *Chrysostome*, *Arsatius* the brother of *Nectarius* an aged man (for he was fourescore yeere old) sate in Constantinople scarce 2. yeeres.

Atticus.

Atticus the successor of *Arsatius* sate 21. yeeres. He was admitted to this office in the time of the minoritie of *Theodosius* the second: at what time *Anthemius* his counseller (a man in wisdome inferiour to none who liued in his time) gouerned the affaires of the Kingdome. *Atticus* was not vnlearned: he was godly and prudent: he inserted the name of *Chrysostome* into the roll of Bishops, and in the publike Liturgie made an honourable commemoration of his name, and perswaded *Cyrillus* Bishop of Alexandria to doe the like. *Socrates* affirmeth that God by his ministrie wrought miraculous workes, and that a Iewe sicke of the Palsie was baptized by him in the Name of Iesus, and immediatly after Baptisme was healed of his disease. In staying the progresse of superstition, wherein people, euen at this time were enclined, hee carried himselfe prudently: for some of the people of Constantinople resorted to the sepulcher of *Sabbatius* to pray, and to doe some worship to the defunct: but *Atticus* caused his body in the night season to be raised, and to be buried

Socrat. lib. 7. cap. 1. 2. Sozom. l. 8. c. 27 Theo. lib. 5. cap. 34. Socrat. lib. 7. cap. 4.

Hist. Magd. cent. 5. cap. 10.

in

in another place vnknowne to the foresaid superstitious people, and so they left off their resorting to the sepulchre of *Sabbatius*. *Note.*

Sisinnius after *Atticus* ministred 2. yeeres. *Nestorius* followed him in office, but his name is to be reade in the catalogue of heretikes. Next to *Nestorius* was *Maximianus*, who continued not aboue, 2. yeeres, and 5. months. To whom succeeded *Proclus*, and continued 12. yeeres. *Sisinnius.* *Maximianus.* *Proclus.*

Flauianus after *Proclus* gouerned that sea, in the dayes of *Theodosius* the second: a faithfull man in his calling, but scarcely did he complete 2. yeeres in his Bishopricke. Hee deposed and excommunicated *Eutyches* an Abbot in Constantinople, the authour of a pernitious heresie. Hee was cruellie troden vnder foot in the second councell of *Ephesus* called λῃστρικὴ, that is, a councell of brigandrie. *Dioscorus* Bishop of Alexandria, in that councell fauoured the opinion of *Eutyches*, and by tumultuary dealing, so oppressed *Flauianus*, that he procured his death. They who attribute too much to the authoritie of Councels, let them fasten their eyes vpon this councell, and learne, that possibly councels may erre, and that Patriarches, such as *Dioscorus* was, may erre, euen in matters of faith. *Flauianus.* *Evagl. l. c. 10.* *Note.*

To *Flauianus* succeeded *Anatolius*, and gouerned eight yeeres. And after him *Gennadius* thirteene yeeres. *Acatius* the successor of *Gennadius* gouerned seuenteene yeeres vnder the Emperour *Zeno*. Hee gaue a good proofe of his constancie in the true faith, at that time when *Basiliscus* (who draue *Zeno* from his Kingdome) condemned the Councel of *Chalcedon*, and compelled bishops to subscribe to the errour of *Eutyches*. The great dissention that fell out bewixt him and the Roman Bishops, for *Petrus Moggus* Bishop of Alexandria, and *Petrus Cnapheus* Bishop of Antiochia, it was, not for cõmunicating with them before they renounced their errour, as some learned men doe affirme, but for plaine emulation; such as was of old betwixt *Pompeius* and *Cæsar*, the one could not abide a cõpanion, the other could not abide a superior. The Roman Church manifestly cõtended for superiority: *Anatolius.* *Gennadius.* *Acatius.* *Funct. Comment. chronol.*

Hist. Magd. cent. 5. cap. 10.

riority: the Church of Constantinople on the other part perceiuing what aduantage the Roman bishops tooke of this that their counsel was craued, they left off the doing of it. And this moued the proud stomacke of *Gelasius* (after the death of *Acatius*) to burst out in these arrogant words, that the church of Rome had power to iudge of all other churches, but no church had power to iudge of the church of Rome; yea, and *Platina* a late writer groundeth the supremacie of the B. of Rome vpō this, that *Acatius* B. of Constātinople wrote vnto him, to damne the heretical opinion of *Petrus Moggus* B. of Alexandria: albeit the faith of *Peter* was grounded vpō a sure rocke, yet the supremacie of the Roman Bishops is grounded only vpon such sandie ground, as *Platina* and other flatterers of the Romane chaire doe cast out in their writings.

Gelasius in epist. ad Dardan. 11.

Platin. de vit. Simplicii.

Math. 16.

Pharauitas.

After *Acatius* succeeded *Phrauitas*, otherwise called *Flauitas*, and continued scarse 4. months: some thinke that God in wrath shortned his dayes, because that by vnlawfull meanes hee attained to that dignitie to be Bishop of Constantinople. The Synodicke letter of *Petrus Moggus* Bishop of Alexandria written to *Flauitas*, and pondered by his successor *Euphemius*, wherein *Petrus Moggus* accurseth the councell of *Chalcedon*, it will clearely prooue inconstancie in *Petrus Moggus*, but not a fault in *Acatius*: for many are like vnto dogs, who returne vnto their vomite againe, and this blame must rest in the bosome of fickle and vnconstant men, and not in the bosome of honest men who are deceiued by them.

Hist. Magd. cent. 5. cap. 10.

Evagr. lib. 3. cap. 23.

Simile.

Euphemius succeeded to *Flauitas*, and gouerned vnder the raigne of *Zeno* and *Anastatius*, and would not complete the ceremonies of the inauguration of *Anastatius* vntill the time that by his oath and hand-writ, hee promised to be a defender of the true faith and of the actes of the councell of *Chalcedon*. The hand-writ *Anastatius* craued to be deliuered backe againe to him, which when he could not obtaine, *Euphemius* was compelled to flie for safetie of his life. When he pondered the Synodicke letter of *Petrus Moggus* he abhorred his name, & inserted against the name of *Felix* B. of

Euphemius.

Hist. Magd. cent. 4. cap. 10.

Rome

Rome into the catalogue of Bishops, which was razed and cancelled by *Acatius* one of his predecessors.

Patriarchs of Alexandria.

THeophilus ministred in Alexandria in the dayes of *Theodosius*, and of his sonnes *Arcadius* and *Honorius*: a man both reproovable in his life, and inconstant in his faith. Hee sent *Isidorus* a Monke, to Rome, there to lurke secretly, and to expect the event of the battell that was to bee sought betwixt *Theodosius* & *Maximus*, and to congratulate the victor. When hee returned from Rome, hee endevoured to promote him to the Bishopricke of Constantinople: but *Iohn Chrysostome* was preferred before him. After this, hee cannot keepe friendship with *Isidorus*, whom he intended once to haue preferred, but vpon a light occasion cast him off, and excommunicated him; because hee would not deliver to him the mony left in testamental legacie to be distributed to the poore. This money which *Theophilus* sister had left to the vse aforesayd; *Theophilus* craved that it might be put in his hands, to be imployed to building and repairing of Churches. But *Isidorus* answered, that the money put in his custodie, should bee bestowed according to the will of the defunct. And that it was a worke more acceptable to God, to support the poore, who are the living temples of God, then to build olde and ruinous walles. Therefore *Theophilus* hated, and excommunicated *Isidorus*: for this cause *Isidorus* left Alexandria, and addressed himselfe to the wildernesse of Schethis, where hee complained to *Ammonius*, *Dioscorus*, *Eusebius*, and *Euthymius*, called *Long fratres*, of the iniury that *Theophilus* had done vnto him; who intreated *Theophilus* to receiue *Isidorus* in favour againe, and to admit him to his communion: but *Theophilus* gaue vnto them an evill reward for their travels; for hee hated them, and finding that there were diverse opinions amongst

Theophilus.

Sozom. l. 8. c. 12.

amongst the Monkes of Nitria and Schethis, hee put fuell to the fire, to the end that diversity of affection might bee added to diversity of opinion: a man in all his courses malicious and deceitfull. *Longi fratres* fled to Constantinople, to complaine to the Emperour *Arcadius*, of the malice of *Theophilus*, and they were humanely and courteously received by *Chrisostome*; but not admitted to the participation of the holy mysteries, vntill their cause had beene first iudged. To the rest of the Monkes who dwelt in Nitria and Schethis, the malice of *Theophilus* was not vnknowne. And fiue hundred of them (especially such as were *Anthropomorphite*) came from the wildernesse of Nitria, with intention to haue slaine *Theophilus*, but hee met them, and with gentle and flattering words, lenified their anger, for he said vnto them: Brethren, I see your faces as the face of God. They tooke his words in this sense, as if hee had sayd; that God was fashioned according to the likenesse of a mans body. Therefore they desired him to abiure the doctrine of *Origen*, which thing hee willingly did, for he hated the bookes of *Origen*: and so he escaped the danger.

Socrat. l. 6. c. 7.

The next practice of his malice, was against *Iohn Chrysostome* Bishop of Constantinople, whom he hated, because he had received and courteously intreated *Isidorus* and *Longi fratres*, who came to Constantinople, with intention to accuse him. In this matter hee dealt deceitfully, like vnto a crafty foxe lying in waite, vntill hee found occasion to set on. First, hee reconciled himselfe to *Epiphanius*, Bishop of Salamin in Cyprus, and mooved him to gather a Councell in Cyprus, for damning the bookes of *Origen*; and to write to *Iohn Chrysostome*, that he would do the like in his bounds: but *Chrysostome* tooke little regard of the counsell of *Epiphanius*, other things were more necessarie, then to trouble the memoriall of a man that was dead long agoe. *Theophilus* was glad to haue this advantage, that *Epiphanius* a man of great account, was on his side; and so soone as hee found that *Eudoxia*, the Emperor *Arcadius* wife, with Courteours and some of the Clergie, were incensed against *Chrysostome*, hee

hee was in readineſſe as a firebrand of Satan, to execute all evill turnes. So the man of God (as hath beene declared) was depoſed, baniſhed, and vniuſtly put to death, by *Eudoxia* and *Theophilus*, two chiefe procurers of it.

Cyrillus, the nephew of *Theophilus*, on his brothers ſide, ſucceeded to *Theophilus*, and governed two and thirty yeers; A man learned, zealous, and actiue: his miniſtration was vnder the raignes of *Theodoſius* the ſecond, and *Valentinian* the third. Hee was an adverſary to Heretiques in his dayes, eſpecially to *Neſtorius* Biſhop of Conſtantinople, who denyed the perſonall vnion of the divine and humane Nature in Chriſt: whoſe opinion as hereticall, was damned in the Councell of Epheſus. *Cyrillus.*

Cyrillus tooke too much vpon him: for hee revenged the iniury that the Iewes had done vnto Chriſtians in the night time, by ſetting vpon their Synagogues ſlaying a great number of them, baniſhing others, and diſtributing their ſubſtance, as a prey to the multitude that followed him. The Iewes had dwelt in Alexandria from the dayes of *Alexander* the Great, to that time; but now by the fury of *Cyrillus*, they were vtterly vndone and ſcattered. *Oreſtes* the Deputy of *Theodoſius* the ſecond, was in the towne, to whom *Cyrillus* would not complaine of the iniury done by the Iewes, againſt the Chriſtians: but at his owne hand vſurping the office of a civill Magiſtrate, hee ſet vpon the Iewes, ſlew, ſcattered, and ſpoyled them, as hath beene aboue mentioned. This was the ground of vnſupportable diſcord betwixt *Oreſtes* and *Cyrillus*; in ſo much, that fiue hundred Monkes of Nitria, came out of the wilderneſſe to Alexandria, to ſupport *Cyrillus* their Biſhop. One of them called *Ammonius*, wounded the Governour *Oreſtes*, and when he was taken and puniſhed vnto the death; *Cyrillus* called him a Martyr, buried him in the Church, changed his name, and called him Θαυμάσιος, that is, admirable. *Soc. l. 7. c. 13.* *Soc. l. 7. c. 14.*

The Romane Biſhoppes claimed a ſuperiority over their brethren; but *Cyrillus* Biſhop of Alexandria, plainely pretended a ſuperioty over civill Magiſtrates. This mooued

Socra-

Socrates writing of *Cœlestinus* the first, to say, that the Bishops of Rome and Alexandria, had stepped beyond the limits of Priesthood, to the affectation of an externall domination. The Bishops of Rome kept their owne pride, and borrowed from Alexandria a proud vsurpation of domination over civill Magistrats: but the wise providence and provident wisedome of our God, would haue the mouthes of the Bishops of Rome opened to condemne that civill domination, which their successors afterward most proudly vsurped.

Soc. l. 7. c. 11.

Marke what *Gelasius* writeth, that before the comming of Christ, some persons, such as *Melchisedecke*, were both Kings and Priests. This (saith hee) Satan imitating in his members, would haue Pagan Emperours to be called *Pontifices maximi, & Imperatores*: but when he came who was indeed both King and Priest, to wit, Christ, neither did the King take vpon him the priestly dignity, neither the Priest kingly authority.

Gelasius de anathematis vinculo.

Dioscorus, who succeeded *Cyrillus*, his name is to reade in the catalogue of Hereticques; but *Proterius* was the true successour, in regard hee kept the true Faith: but hee was cruelly slaine by the fauourers of *Dioscorus*, immediately after the death of the Emperour *Martianus*.

Proterius.

Timotheus Salophaciolus, governed as Bishop in Alexandria, 23. yeeres, six monethis, in the dayes of *Zeno* and *Basiliscus*. Albeit *Basiliscus* advanced another *Timotheus*, surnamed *Ælurus* to be Bishop of Alexandria, yet when *Zeno* was restored to his soverainty againe, *Salophaciolus* received his place againe.

Hist. Magd. Cent. 5. cap. 10. Timotheus Salophaciolus. Evagr. lib. 2. cap. 11.

After *Timotheus Salophaciolus*, followed *Iohannes Tabennesiota*, whom the Emperour *Zeno* iustly hated for his periury: for hee came Ambassador to the Emperour, and craued, that when their Bishop were dead, the Church of Alexandria might haue liberty to choose their owne Bishop: the Emperour suspected that hee was ambitiously suting the place to himselfe, and therefore did binde him with an oath, that when the place should happen to be voyd, hee should make

Iohannes Tabennesiota.

make no meanes to possesse himselfe of that roome: but hee did the contrary, and accepted the place: therefore the Emperour *Zeno* banished him: hee fled to *Felix* Bishop of Rome, who being mis-informed by *Iohannes Tabennesiota*, made him to thinke, that hee was persecuted for the true Faith, as *Athanasius* was, who fledde to *Iulius* Bishoppe of Rome: but the Emperours letter assured him of the contrarie, that hee was banished for periurie. *Petrus Moggus*, who followed, is to bee reckoned in an other Catalogue.

Patriarchs of Antiochia.

TO *Flavius*, in Antiochia succeeded *Porphyrius*, whose ordination was more secret then becomes the ordination of Bishoppes to bee, in absence of the people, when they were delighting themselues with the sight of Stage-playes in *Daphne*. Hee consented to the deposition of *Iohn Chrysostome*. No man whom I haue read, maketh reverent record of him; except *Theodoretus*, who possibly doth not examine him narrowly, but for the dignitie of his place, letteth him passe with a note of commendation. *Porphyrius.* *Soc. l. 7. c. 9.* *Theod. l. 5. c. 35.*

After *Porphyrius* succeeded *Alexander*, a man much commended by *Theodoretus* for eloquence, but more for peace: for hee was not onely an instrument to quiet the estate of his owne Church of Antiochia, but also to quiet the estate of other Churches, & he was the first who inserted the name of *Iohn Chrysostome* into the catalogue of holy Bishops, and perswaded others to doe the same. *Theodotus* was his successor foure yeeres, of whom little is written. *Alexander.* *Theodotus.*

To *Theodotus* succeeded *Iohannes Grammaticus*, and ministred eighteene yeeres. In his time the Councell of Ephesus was assembled by *Theodosius* the second, and *Valentinian* the third. In it there was a pitifull distraction, betwixt *Iohn* *Iohannes Grammaticus.*

Bishop

Bishop of Antiochia, and *Cyrillus* Bishop of Alexandria, for a light cause. Not because *Iohn* Bishop of Alexandria favoured the heresie of *Nestorius*: but in respect hee gaue out definitiue sentence before the full number of his brethren were assembled together. This dissention was afterward reconciled, and *Iohannes* sent to *Cyrillus*, *Paulus Emisenus*; and craved his friendshippe, and was reconciled vnto him.

Domnus. *Domnus* the successour of *Iohannes*, was an vnconstant man. Hee consented to the deposition of *Eutyches*, and afterward in the Councell called λῃςρικὴ, he consented to the reposition of *Eutyches*. Hee received a iust recompence of his vnconstancie: for the second Councell of Ephesus deposed him, and ordayned *Maximus* Bishoppe af Antiochia.

Maximus. *Maximus* was admitted Bishop of Antiochia, by the second Councell of Ephesus. He was presented at the Councell of Chalcedon; wherein, albeit the second Councell of Ephesus was damned as hereticall, and all the acts of it were abrogated; yet they gaue allowance to the deposition of *Evag. l. 2. c. vlt.* *Domnus*, and to the admission of *Maximus*, which thing came to passe by this occasion; *Leo* Bishop of Rome had receiued *Maximus* to his communion, before the Councell of Chalcedon (albeit he had received ordination from an hereticall Councell) and the Ambassadours of *Leo* were *Hist. Magd. cent. 5. cap. 10.* presidents in the Councell of Chalcedon: therefore they overpassed lightly, and with allowance, any fact that was done by the Bishop of Rome. But all the world was set in businesse, when *Acatius* received in fauour *Petrus Moggus*, because it was done without foreknowledge of the Bishop of Rome.

Martyrius. To *Maximus* succeeded *Martyrius*, who being absent at Constantinople for necessarie affaires of his owne church, *Petrus Gnapheus* stole away the hearts of the people from him, so that at his returning hee was compelled to leaue Antiochia, with this good night: *I forsake a disobedient Clergie, a rebellious people, and a defiled Church, reserving vnto my selfe the dignity of Priesthood.* *Theod. lect. l. 2.*

Petrus

Petrus Gnapheus, for his deserts is worthy to be reckoned in the roll of Heretickes. First, he supplanted *Martyrius* by vnhoneſt meanes in the dayes of the Emperour *Leo*. Secondly, he obtained a clauſe to be added to that part of the Liturgie, which is called *Trasagios, ſanctus Deus, ſanctus fortis, ſanctus immortalis*. To this (I ſay) hee added, *qui crucifixus eſt pro nobis*, which forme of ſpeaking (albeit κοινωνία ἰδιωμάτων, may tolerate it to bee ſpoken) was ſayd by him in an hereticall ſenſe, as if the Divinity had ſuffered paine. Thirdly, he attributed divine honour to the Virgin *Mary*, and ordayned that her name ſhould bee called vpon, in the publique prayers of the Church. Hee was baniſhed by the Emperour *Leo*, and reſtored by *Baſiliſcus*. Hee damned the Councell of Chalcedon, and was baniſhed the ſecond time by the Emperor *Zeno*, and excommunicate by *Felix* Biſhop of Rome, and *Acatius* Biſhop of Conſtantinople. *Stephanus* ſucceeded in his roome, and was incontinent made out of the way, by the faction of *Gnapheus*. *Calandion* ſucceeded *Stephanus*, and hee likewiſe was baniſhed by the Emperour *Zeno*. In the end *Petrus Gnapheus* ſubſcribed the henoticke letters of *Zeno* (theſe were letters containing a ſumme of the true Faith, an approbation of godly Councels, and a proteſtation of vnitie with godly Biſhoppes) ἑνωτικὸς, in the Greeke language ſignifieth vnitiue or coniunctiue, and henoticke letters were written to procure peace, and vnion in the Church. By theſe meanes *Gnapheus* obtained his place againe, and is reckoned in the catalogue of Biſhops, onely for the ſubſcription of the Emperours henoticke letters.

Petrus Gnapheus.

Hiſt. Magd. cent. 5. cap. 10.

Stephanus.

Calandion.

Patriarchs of Ieruſalem.

TO *Cyrillus* ſucceeded *Iohannes Nepos*. After him *Polythronius* miniſtred in Ieruſalem. Hee was oft accuſed, and oftentimes abſolved. His chiefe accuſation was this, that hee counted himſelfe the ſupreme Biſhop of all Biſhoppes.

Iohannes Nepos.

Polythronius.

Six-

Sixtus the third Bishop of Rome was ferious in this turne, because hee thought that the apple of his eye was touched when supremacie was spoken of. Therefore hee sent eight Ambassadors to Ierusasem: a Councell of 70. Bishops was gathered, and *Polythronius* was found innocent. Notwithstanding he was convict of some other faults; namely, that hee refused to consecrate a Church, vntill ten pounds of gold were payed vnto him: for this cause hee was ordayned to dwell without the towne, a Vicar to supply his roome, and and a portion to bee allotted to him for his sustentation. This portion appointed for his sustentation, when hee sawe the people of Ierusalem pinched with famine, hee solde it, and supported their necessity, and was for his loving affection to his flocke, restored to his office againe.

Iuvenalis.

To him succeeded *Iuvenalis*, whose vnconstancie God iustly punished. Hee was present at the first Councell of Ephesus, and consented to the excommunication of *Nesterius*. He was present likewise at the second Councell of Ephesus, and consented to the restitution of *Eutyches*. He was deposed in the Councell of Chalcedon, and received into fauour againe, after the humble confession of his fault. This is that famous Author, whom the Romane Church citeth for the fable of the Assumption of the Virgin *Marie*. When he returned to Ierusalem, a number of turbulent Monkes rose vp against him, and desired him to accurse the Councell of Chalcedon, which when hee refused to doe, they chose another Bishop, called *Theodosius*: but the Emperour *Martianus* commandement was, straight to fetch *Theodosius* aliue vnto him: therefore hee fled, and *Iuvenalis* returned againe vnto his place. The names of *Anastatius* and *Martyrius*, who followed *Iuvenalis*, for their assenting to *Basiliscus*, and to *Petrus Gnapheus*, are not worthy to be inserted in this Catalogue.

Evagr. lib. 11. cap. 10.

Anastatius.
Martyrius.

Of

Of other Pastors and Doctors.

THeodoritus was Bishop of Cyrus a towne in Syria (whose builder seemes to haue beene *Cyrus* King of Persia) a man of excellent learning, he liued vnder the Emperours, *Theodosius* 2. *Valentinian* 3. and *Martianus*. Hee had the ouersight of eightie parishes lying within his ample diocie. Hee is bold to affirme in a certaine Epistle written to *Leo* Bishop of Rome, that by his trauailes a thousand soules within his bounds were reclaimed from the heresie of *Marcion*. Hee fell into many lamentable troubles. The ground of all was the extraordinarie loue he carried toward his owne Patriarch *Iohn* Bishop of Antiochia. For like as hee accompanied him to the Councell of Ephesus, so likewise hee concurred with him in the deposition of *Cyrillus* Bishop of Alexandria, and *Memnon* Bishop of Ephesus: but the Councell gathered at Ephesus tooke triall in the cause of *Cyrillus* and *Memnon*, and absolued them, and damned *Iohn* Bishop of Antiochia, and his complices. *Theodoritus* was one of the number. The second trouble followed vpon the necke of the first: for by instigation of patriarch *Iohn*, hee wrote against the twelue heades or twelue Theses of *Cyrillus* written against *Nestorius*, wherein he mistaketh the doctrine of Cyrillus, as if hee had fallen into the errour of *Apollinaris*: but after that *Cyrillus* wrote a declaration of his owne meaning, it was found that both *Cyrillus* and *Theodoritus* professed one faith, and they were reconciled. Neuertheleſſe *Theodoritus* was damned in the second councell of Ephesus for writing against *Cyrillus*, neither being cited, accused nor conuict of any fault. *Theodoritus* complained to *Leo* Bishop of Rome, of the outrage of *Dioscorus* bishop of Alexandria, who had damned him in a Councell before hee was heard. *Leo* absolued him, and the councel of *Theodoritus.*

Chalcedon, after hee pronounced *Anathema* against the errours of *Nestorius* and *Eutyches*, they in like maner absolued him. And finally after his death in the fift general councell, his writings against the twelue heades of *Cyrillus* were damned. All these troubles proceeded from one and the selfe same ground, to wit, vpon the extraordinarie loue hee caried toward his Patriarch *Iohn*. This one thing laid aside, hee was nothing inferiour to the most wise, accurate, and learned writers of the ancient time. In the first of his learned dialogues called Ερανιστης, ἢ οἱ πολυμορφος, he proueth that the Word became flesh without changing of the diuine Nature into the humane Nature, or the humane Nature into the diuine. Euen as in the Sacrament of the Supper of the Lord the bread becomes the body of the Lord, not by changing the substance of it, but by assuming by grace an other vse than it had, the very symbol obtaineth the name of the thing represented by the symbol. When Papists doe read the dialogues of *Theodoritus*, let them leaue off to bragge of the antiquitie of the doctrine of Transubstantiation, and take them to the Monke *Damascene* the first authour of their μεταποίησις: he continued at least thirtie yeeres in his ministrie, and ended his life, as is supposed, vnder the raigne of *Leo* the first.

Theod. dialogo. 1 c. 8.

Note.

Augustinus.

Augustine in his young yeeres was infected with the errour of the Manicheans. His mother *Monica* watered her face many times with teares, in her prayers begging at God his conuersion to the truth. God heard her prayers: he was sent to Millan to be a teacher of Rhetoricke, by the preaching of *Ambrose* Bishop of Millan, and the deuote behauiour of the people in singing Psalmes to the praise of God, the like whereof *Augustine* had neuer seene in any place before: for men in earth praising God with ardent affection seemed to represent the Angels of heauen, who incessantly prayse God with vnspeakable desire. Also with the reading of the life of *Antonius* the heremite, he was wonderfully moued, and began to dislike his former conuersation,

The maner of *Augustines* conuersion.

conuersation, which hee had spent in worldly pleasures, and went vnto a quiet garden, accompanied with *Alipius*: with many teares he bewailed the insolencie of his bypast conuersation, wishing the time to be now come, wherein without farther delay his soule should be watred with the dew of the conuerting grace of God. And as he was powring out the griefe of his wounded heart to God with a flood of teares, hee heard a voyce saying vnto him, *tolle & lege*, and againe, *tolle & lege*, that is to say, take vp and read, take vp and read. At the first hearing, he tooke it to haue beene the voyce of boyes or maides speaking in their play such words one to another: but when he looked about, & could see no body hee knew it to be a celestiall admonition warning him to take vp the booke of holy Scripture (which he had in the garden with him) and read. Now the first place that fell in his hands, after the opening of the booke, was this: *Not in gluttonie, nor drunkennes, nor in chambring, nor wantonnesse, nor in strife, or enuying: but put on the Lord Iesus Christ, and take no thought of the flesh, to fulfill the lustes thereof.* At the reading whereof he was so fully resolued to forsake the vanities of the world, and to become a Christian, that immediatly thereafter he was baptized by *Ambrose* Bishop of Millan, with his companion *Alipius* and his sonne *Adeodatus*. After this hee returned to Africke, and was coadiutor to *Valerius* Bishop of Hippo, as *Chrysostome* was to *Flauianus* in Antiocha: and after the departure of *Valerius*: he was Bishop of Hippo: his vncessant trauels in teaching Gods people, and in stopping the mouthes of heretikes and gainsaiers of the truth of God, specially Donatists, Pelagians and Manichean heretikes, his learned writings do testifie. When he had liued 76. yeeres, he rested from his labours, before the Vandales had taken the towne of Hippo, which in time of *Augustines* sicknesse they had besieged.

Auguſt. Confeſ. lib. 8. cap. 12.

Rom. 13. ver. 13. 14.

In this Century flourished worthy preachers in France, such as *Eutherius* Bishop of Lions. *Salvianus* B. of Marseill, who liued at that time when the nation of the Gothes oppressed

Bishops of France.

France, and many beganne to doubt of the prouidence of God, in respect that wicked men had so great vpper-hand. *Salvianus* in his godly and learned bookes doth declare that it is a iust thing with God to punish men, who knowes their dutie best, with greatest punishments, in respect that oft times they are most negligent doers of it. *Claudianus Mammertus* Bishop of Vienne is praised by *Sidonius* with excessiue commendations, as if all the graces of *Ierom*, *Augustine*, *Basilius*, *Nazianzenus*, and many other fathers had beene incorporated into his person. *Hilarius* first Bishop of Arls, and afterward (as appeareth) of *Vienne*, opposed himselfe directly to *Leo* Bishop of Rome, and would acknowledge no iurisdiction, nor domination of the Bishop of Rome ouer the Churches of France: for this cause *Leo* accused him as an vsurper of supremacie, onely because hee would not stoupe vnder his feete: but *Hilarius* came to Rome, nothing regarding the anathems and cursings of the Romane B. and in his face affirmed, that neither did Christ appoint *Peter* to be head of the rest of the Apostles, neither had the Bishop of Rome a soueraigntie ouer the Churches of Fraunce. All the grandure of *Leo* his speeches was, to talke of those few words: *Tu es Petrus, & super hac petra, &c.* that is, thou art *Peter*, and vpon this Rocke, &c. as if Christ had breathed vppon him, and had bidden him receiue the holy Spirit, so confidently did he affirme that in these wordes was allotted a supremacie to the Bishoppes of Rome the successors of *Peter*. But this grandure (I say) of his proud conceites, and vaine interpretation of Scripture made not men of vnderstanding incontinentlie to stoup vnder the feete of a proud Prelate.

Leo ad Gal. Episcop. epist. 77. & epist. 89.

Math. 16.

Vincentius Lirinensis a mightie impugner of heresies. *Prosper Aquitãicus*. *Sidõius* B. in some part of *Ouernie*. *Martinus Turonensis* is cõmended for the gift of many miraculous workes that were wrought by his hands. He cõpared virginitie, marriage, & fornication to a medow, a part wherof was eaten by the pastoring of beastes, another part was hollwed by the rudenes

Hist. Magd. cent. 5. cap. 10.

rudenes of rooting swine, and the third part was vntouched, but flourishing in the perfect growth of grasse neere to mowing time. Fornication he compared to the part of the medow that was hollowed, and mist shioned with Swine. Mariage to that part of the medow that was pastored, so that the herbes had their rootes, but wanted the beautie of their flowres: but virginitie is like vnto that part of the medow that is vntouched, flourishing with roote, blade, flower, and all kinde of perfection. In counting marriage good, but virginitie better, hee followeth the doctrine of the holy Apostle *Paul.* *Remigius* Bishop of Rhemes, (by whom *Clodoueus* the first Christian king of France was baptized, and the whole countrie of France was purged from Paganisme and Arrianisme: whereby it was miserably polluted by the Gothes, and Vandales) was a man of great account. *Note.* 1. Cor. 7.

Concerning *Aurelius* and the Bishops of Carthage, Memnon, and the Bishops of *Ephesus*, some occasion will be offered to speake of them in the head of Councels, neither will the nature of a Compend and breuitie whereunto I study, permit me to write of euery worthie man of whom I read in this Centurie.

CENTVRIE VI.

Patriarches of Rome.

Anastatius.

TO *Gelasius* succeeded *Anastatius* the second and gouerned 1. yeere 2. months 24. dayes; hee ministred in the dayes of the Emperour *Anastatius*: hee was hated of the Clergie, because he admitted to his fellowship *Photinus* a Deacon, whom *Fælix* and *Gelasius* had excommunicated as a friend to *Acatius* Bishop of Constantinople. *Platina* writeth of him, that he ended his life as *Arrius* did, and that his bowells gushed out, when he was doing his secret busines. The verie flatterers of the Bishops of Rome are compelled to say, that some of them were fauorers of heretikes, and for that cause punished by God with extraordinarie iudgements: but I ground nothing vpon the words of *Platina*, but so much as maketh against thē, whom he intendeth to flatter.

Platina de vitis pontif.

Symmachus.

To *Anastatius* succeeded *Symmachus*, in the dayes of the Emperour *Anastatius*: and when *Theodoricus* king of *Gothes* raigned, in Italie, great sedition was among the people, at his election. The one part of the Clergie & people chusing *Symmachus*, the other *Laurentius* to be Bishop of Rome: but with common consent, a Synod was appointed at *Ravenna*, and there the election of *Symmachus* was ratified, hee continued in office. 15. yeeres, 6 months, 22. dayes.

Platina de vit. pontif.

Hormisda the successor of *Symmachus* sate 9. yeeres, 18. dayes: who by cōmandement of *Theodoricus* king of *Gothes*, and raigning in Italie, gathered a councell at Rome and damned the error of *Eutyches* of new againe.

Likewise Ambassadors were sent to the Emp. *Anastatius*, and to *Iohn* B. of Constantinople to exhort them to forsake the

the wicked error of *Eutyches*, & to acknowledge two natures in Christ, to wit, the diuine and humane nature. But *Anastatius* answered with proud words, *Nos imperare volumus, nobis imperari nolumus.* That is we will command, but wee will not be commanded. Likewise the B. of Constantinople puft vp in pride by the assistance of the Emp. despised the counsell of *Hormisda*. Moreouer against the law of nation, they delt inhumanlie with the Ambassadors of *Hormisda*, and thrust them into an old and broken ship, with straite commandement that they should not arriue at any harbour in Grecia, but kept a direct course toward Italy. Notwithstanding by the prouidence of God that ship arriued safely at the coasts of Italie. *Platin. de vit. Pontif.* *Note.*

The error of the Manicheans began againe to be ouerspread in Rome. But *Hormisda* tooke their bookes and burnt them in the porch of the Church called Constantina.

Iohn the first gouerned the church of Rome in the dayes of *Iustinus* the elder, to whom also he was sent Ambassador by *Theodoricus*, to craue that the Arrian Byshops whom hee had banished out of his dominions might be restored to their places againe: else the catholick Bishops of Italy should expect all kind of rigor at his hands. The B. *Iohn* with many teares perswaded the Emperour *Iustinus* to condiscend vnto the petition of *Theodoricus*. Neuertheless when he returned backe againe to Italy he was cast into prison, where he ended his life, after he had gouerned the church of Rome 2. yeeres, 8. months. *Iohn* 1.

Felix 4. the successor of *Iohn* 1. cõtinued in office 4. yeeres 2. months, 13. daies. he excommunicated *Athanasius* Patriarch of Constantinople for heresie, hee ordained that Christians before their departure out of this life should be annointed with oyle. This custome is now kept in the Roman church, and is called the Sacrament of extreme vnction. *Felix.* 4. *Platina.* *Comment. Funct. lib.* 7.

Felix 4 succeeded *Bonifacius* 2. whom the Græcians called *Agathon*, but both names soundeth to one and the selfe same thing. The schisme that was among the people at his election ceased, by the death of his cõpetitor *Dioscorus*. he ministred 2. yeeres, *Bonifacius.* 2.

yeeres, 2. daies. In his time *Eulalius* B. of Carthage, submitted himself vnto the chaire of Rome; wherupon *Bonifacius* tooke occasiō of insolent insulting, in so far, that he is not ashāed to writ of *Aurelius* B. of Carthage, *August.* B. of Hippo, & of the rest of the fathers, who were presēt at the 6 coūcel of *Carthage* that through the instigatiō of the deuil they swelled in pride against the Roman church & against his predecessors *Bonifacius* 1. & *Cœlestinus* whō his predecessors most iustly had excō-municated: but now (saith he) *Eulalius* hath cōfessed the fault of *Aurelius*, & of the coūcel of *Carthage*, & submitted himself in humble maner to the chaire of Rome: therefore he & the church of *Carthage* are receiued againe vnto peace & cōmu-niō of the Roman church. Marke here how they who would impaire a iot of that supremacy whereat the church of *Rome* aimed, were forthwith deliuered to the deuil, how holy, modest, & learned so euer they had bin; & a vain, timorous & beastly body *Eulalius* is preferred to *Aurelius* B. of *Carthage*, to *Aug.* B. of *Hippo*, & to a graue coūcel of mo thā 200. fathers: only for this, that he submitted himself to the chair of *Rome*. The time is now approching, wherein it wil be clearely māifested, that supremacy was the very aple of their eye, & touch that once, there is nothing but curses to be thūdred out of mount *Tarpeius* euen against *August.* himself & against reuerent coūcils.

Hist. Magd. cent 6. cap. 10.

Note.

Ioannes 2.

Iohn 2. was successor to *Bonifacius*: he minstred in the time of the Emperour *Iustinian*, 2. yeeres, 4. months: he was called for his eloquence *Mercurius*, or *nuntius Iovis*.

Agapetus.

Agapetus the successor of *Iohn* 2. vnder the raigne of *Iustiniā* had scarcely liberty to attend vpō his own flocke: for immedi-atly after he was ordained B. of *Rome*, he was sent to the Emp. *Iustiniā* by *Theodatus* king of the *Gothes*, to pacifie his wrath: for the Emp. intended to make war against him, for the cruell slaughter of *Amalasunta* his wife: this was an vnhoneſt cause, & an vnseemely message to the B. of Rome to vndertake. It is affirmed by Historiographers, that *Iustinian* secretly sollicited *Agapetus* to the error of *Eutyches*, & that *Agapetus* answered vnto him couragiously, that hee supposed hee was sent to a most Christiā Emperour, but he found him to be *Diocleſian*.

Platin. de vit. Pontif.

This

This liberty is thought to haue done good to *Iustinian*, and that hee imbraced the true Faith more seriously then before, and deposed *Anthemius* Bishop of Constantinople, an *Eutychian* Heretique, and placed *Menas* a Bishop professing the true Faith, in his roome. Afterwards *Agapetus* died at Constantinople, after hee had beene chosen Bishoppe of Rome eleven monethes, and one and twentie dayes, and his bodie was put into a chest of leade, and transported to Rome.

Silverius the son of *Hormisda*, sometime Bishop of Rome, was successor to *Agapetus*. *Theodatus* King of Gothes, compelled the Clergie to subscribe to his election: hee governed the Church of Rome at that time, when *Iustinian* sent *Belisarius* to fight against *Vitiges*. *Theodora* the Emperour *Iustinians* wife, sent to *Silverius*, desiring him that he would condiscend to the restitution of *Anthemius* an Eutychian Heretique, and to the deposition of *Menas*, Bishop of Constantinople. *Silverius* refused to obey such impious commandements. Therefore *Theodora* sendeth a commandement to *Belisarius* to banish *Silverius*, and to appoynt *Vigilius* Bishop of Rome, who had promised to fulfill her desires. Thus was *Silverius* banished to the Isle of *Pontia*, after hee had ruled the Church of Rome one yeere, and fiue moneths. *Silverius.*

Vigilius succeeded *Silverius*, and ruled seventeene yeeres and six and twenty dayes. His entry to this office is inexcusable: for by open force, secret bribes, and promises to performe the impious desires of the Empresse, hee obtained the chaire of Rome: so that *Onuphrius* cannot finde out an excuse for his vnlawfull entry. *Theodora* the Empresse, vrged him to performe his promise, and to restore *Anthemius*. But *Vigilius*, as appeared, repenting of his great temeritie and rashnesse, answered, that evill promises were not to be kept: for this cause hee was led away violently to Constantinople, and a cord was fastned about his necke, and he was drawne through the streets, and cast into prison: hee endured all this contempt the more patiently, because hee confessed, that *Vigilius.* *Note.*

that for his sinnes hee had deserved greater punishment at the hands of God, then this man. In the end hee was delivered out of prison, by the earnest request of *Narses* Captaine of *Iustinians* army in *Italy*, but hee dyed by the way: and hee whom so many cares could not destroy, the sicknesse of the travell destroyed him at Sicilie, and his bodie was transported to Rome, and buryed there. But now let vs consider the fondnesse of *Baronius*, who keepeth no measure in his Historie; but as the Poet speaketh of a Ship tossed with a vehement tempest:

Platin. de vitis Pontif.

Tollimur in cœlum sublato gurgite, & idem,
Subducta ad manes imos descendimus vnda.

When *Baronius* speaketh of the entry of *Vigilius*, he calleth him a thiefe, a brigand, a man who entred not by the doore of the sheep-fold, a false Bishop, an Antichrist: yet soone after hee calleth him the Vicar of Christ as though by the crueltie whereby he draue his predecessor *Siluerius* to death he were worthy of the name of the Vicar of Christ. Albeit hee restored not *Athemius*, according to his impious paction with *Theodora*, yet hee wrote vnto the Heretiques, *Anthemius*, *Theodosius*, and *Severus*; and confirmed their error by his secret missiue letters, as *Morenus* in his booke called *Misterium iniquitatis*, prooveth. His cariage in the fift generall Councell, hee being present in the towne of Constantinople, shall be declared God willing, in its owne place, the cord that was lapped about his neck, and drew him through the streets of Constantinople, could not draw out of his proud stomacke the conceite of supremacie: for hee sent his opinion in writing to the Councell, but would not bee present to sit in a lower place then *Eutychius* Bishop of Constantinople, and Moderator of the Councell.

Baron. tom. 7. ann. 538.

After *Vigilius* succeeded *Pelagius* the first: hee ruled the Church of Rome eleven yeares, twelue moneths, and twenty eight dayes. In a very perillous time this charge was committed to him; namely when the Nation of the Goths had

Pelagius.

had choſen *Totilas* to bee their King, who was a fierce and cruell man, and was called for his fiercenesse, *Flagellum Dei*; that is, the ſcourge of God: hee led a great army from *Tarviſium* through Italy, deſtroying and waſting the countrey, whitherſoever hee went, but hee ſet his face chiefly against Campania. By the way hee addreſſed himſelfe in the habite of a ſimple ſouldier to mount Caſſinates, where was Saint *Benedict*, the father of Monkes; not becauſe he inuented the Monaſticke life, but becauſe the moſt part of Monks adhered to the forme inuented by him: hee was but lately ſprung vp, in the dayes of the Emperour *Iuſtinus* the elder, and of Pope *Iohn* the firſt; yet was his name in great account, ſo that *Totilas* in a diſguiſed habite went vnto him, and conferred with him. *Platina* writeth that Saint *Benedict* knew him, notwithſtanding of his deepe diſſimulation, and with terrifying words diſwaded him form vſing cruelty againſt Chriſtians. *Platin. de vit. Ioan. 1.*

The counſell was good, but *Totilas* was not obedient vnto it. He was ſlaine in battell by *Narſes*, neere to Brixellum: and *Teias* whom the Gothes choſe in his roome, was ſlaine in battell at Nuceria: ſo the Kingdome of the Gothes in Italy, was vtterly vndone by the valour of *Narſes*. After the firſt comming of *Theodoricus* into Italy, they raigned in Italy ſeventy two yeeres. Now their name, dominion, and all their might is vtterly quenched. *Pelagius* depended much vpon the friendſhip of *Narſes*, And when *Macedonius* Biſhop of Aquileia died, *Honoratus* Biſhop of Millan ordained *Paulinus* to be his ſucceſſor. *Pelagius* Biſhop of Rome grieved at this. Nevertheleſſe hee complaineth not to *Narſes*, that *Paulinus* was Biſhop of Aquileia without his conſent, but rather, becauſe this was done without the foreknowledge of the moſt noble Emperour *Iuſtinian*; who like as he had delivered Iſtria and Venice, from the grievous bondage of *Totilas*; ſo likewiſe it became them to expect the Emperours anſwere, before they had appointed a Biſhoppe in Aquileia. *Pelag 1. Epiſt. 3*

Marke the hypocriſie of the Biſhops of Rome, vnder colour *Note.*

lour of obedience to the civill Magistrate, secretly creeping to their owne soveraignty, the chiefe marke whereat they continually aymed.

Iohannes 3.

Iohn the third succeeded *Pelagius*, and governed twelue yeers, eleven moneths, and twenty six dayes. In the dayes of *Iustinus* the younger, who was successor to the Emperour *Iustinian*, did he minister in the Roman Church; and at that time when *Alboinus* King of the Longobards came into Italie, with a great army, with their wiues and children, and setled their aboad in that part of Italy which lyeth about the river Padus. The Empresse *Sophia*, had irritated *Narses* that valiant captaine, with contumelious words; and he gaue to her, and to the estate of the Empire, this hard meeting, that hee possessed the Longobards in Italy, weaving a web vnto her (according as hee promised) which shee was not able all her time to vndoe againe. The Deputy of the Emperour of Constantinople, kept a part of Italy, which was not conquered by the Lombards, and this was called Exarchatus Ravennæ; and the Bishop of Rome, with the assistance of the countrey, kept Rome free from the dominion of the Lombards for a short time.

Platin. de vit. Pontif.

At this time did *Iohn* the 3. governe the church of Rome. He brought in new constitutions into the church, that *Chorepiscopi*, otherwise called *Vicarij Episcoporum*, would haue no power at all of imposition of hands: which constitution he confirmed with a foolish reason, because none of the 70 disciples, whom Christ adioyned as helpers to the Apostles, had power by imposition of hands, to conferre the gift of the holy Spirit. Now the time is come, when every man endevoureth, with some novelty, and new toy, which hath not been heard of before, to go beyond his predecessors.

Hist. Magd. cent. 5 cap. 10.

Benedictus 1.

Benedict the first, continued in his charge 4. yeeres, one moneth, 28. dayes. He had great griefe in his time, because the prevayling power of the Lombards oppressed the countrey of Italy, and the towne of Rome was sore pinched with famine. The heart griefe hee conceived for the calamitie of the countrey, is thought to haue hastened his death.

Never-

Nevertheleſſe he had this comfort, that the Emperour *Tiberius* the ſecond, in whoſe time he miniſtred, ſent ſhips loadned with corne from Egypt, to ſupport the diſtreſſed eſtate of the Romanes. *Tiberius* was indued with many good qualities, and princely gifts: hee was valiant, godly, and liberall; and the more bountifull he was to the poore, his riches ſo much the more abounded: for beſides the treaſures of *Narſes*, that were brought to him from Italy, when *Narſes* dyed; hee found alſo in his owne palace vnder a croſſe of marble (which he commanded to be raiſed, and not to bee trod vnder foot any longer, but to be ſet in a more honourable place) there I ſay, he found an infinit treaſure of ſilver and gold. Finally, when hee overcame the Perſians, ſuch quantitie of gold, ſilver, & precious things were atchieved, as none of his predeceſſors had obtained the like: ſo that the Proverb, hee who ſoweth largely, ſhall reape largely, had liuely performance in the perſon of the noble Emperour *Tiberius*. *Platin. de vit. Pontif.*

After *Benedict* ſucceeded *Pelagius* the ſecond, and miniſtred vnder the raignes of *Tiberius* and *Mauritius*, 10. yeers, 12. moneths, 10. dayes. Hee was elected without the foreknowledge of the Emperour, contrary to the cuſtome obſerved in thoſe dayes; but hee excuſed himſelfe to the Emperour *Mauritius*, by ſending *Gregorius* Ambaſſadour vnto him, and declaring that the towne of Rome was beſieged by *Lombardis*, ſo that no meſſenger could bee ſent from Rome to Conſtantinople, to acquaint the Emperour with his election. The forme of the ſiege of Rome was this: The Emp. *Mauritius* had hired *Sigibertus* King of France, to make warre againſt the Lombards, and to driue them out of Italy, but his army was overthrowne by *Excharis* King of the Lombards. With this victory the Lombards were puſt vp, and they beſieged the towne of Rome, they had alſo taken it, if they had not been hindred by great inundation of waters. The inundation of Tiber was extraordinary, it overflowed the wals of the towne of Rome, and brought with it a multitude of Serpents, which afterward putrifying, corrupted *Pelagius 2*

rupted the aire, whereof arose a vehement pestilence in Rome, and *Pelagius* the second, in this contagious sicknes ended his life.

Gregorius. 1.

Gregorius the first, called *Magnus*, succeeded *Pelagius* 2. and ministred 13. yeeres, 6. months, 10. dayes. He was chosen with consent of the Clergie and people, but he was vnwilling to accept the office. And he wrote to the Emperour *Mauritius*, that he should not assent, neither to the desire of the Clergie, nor people: but his letters were intercepted by the Governour of the towne of Rome, and rent in pieces. And other letters were written vnto the Emperour, requesting him to condiscend, that *Gregorius* might haue the office, whom both Clergie and people had elected. The Emperour agreed willingly to his election, for he had beene acquainted with him in Constantinople, when he came Ambassador from *Pelagius* 2. to excuse his oversight in accepting the office of Bishop of Rome, before the Emperours knowledge of that purpose. Hee brought into the Romane Church the forme of the Greek Letanies, and ordayned that in their prayers, κύριε ἐλέησον should be nine times repeated. This prayer is thought to haue beene vttered by multiplyed repetitions, in the dayes of the Emperour *Iustinius*, when Antiochia was terribly shaken with a vehement earthquake, the little number that were aliue sayd; Lord haue mercy, Lord haue mercy, which in Greeke *Kyrie Eleison*; hee borrowed also from the Liturgie of the Iewes, *Alleluiah*; and added these words vnto the Latin service, *Diesque nostros in pace disponas*, that is, In peace dispose our dayes. Hee was the first that deuised the stile of *Seruus seruorum Dei*, that is, the servant of the servants of God: taking occasion (as appeareth) so to doe by the arrogant attempt of *Iohn* Patriarch of Constantinople, called υηστευτὴς, or *ieiunator*, who had vsurped the stile of Ocumenicke, or vniversall Bishoppe, to whom *Pelagius* the second, and *Gregorius* the first, mightily opposed themselues, and called him the fore-runner of Antichrist, who durst vsurpe such an arrogant stile.

Platin. de vitis Pontif.

Lib. 6. Indici. 16. Epist. 30.

Note.

But marke now, I pray you, how farre ambition prevailed

led both in the Chaire of Constantinople, and in the chaire of Rome. The humility of Christ was now layde aside, notwithstanding of their humble stiles, *Servus servorum Dei*: and the first occasion that was presented vnto them of vsurpation, of the stile of vniversall Bishop, it was greedily embraced.

First, *Iohn* called *Ieiunator*, Patriarch of Constantinople, saw that the Imperiall seat was in Constantinople, and that the towne of Rome was besieged by the Lombards. Now he thoght it was time to stirre, and to advance his owne chaire aboue all chaires. And incontinent after *Bonifacius* the third, finding himselfe in favour with the Emperour *Phocas*, gladly accepted the same preheminence in his owne person, which his predecessors had damned in the person of *Iohannes Ieiunator*: so they were all for the most part a nest of ambitious Prelats, preaching the humility of Christ, but hunting for the supremacy foretold of Antichrist. Reade the Epistles which *Gregorius* writeth to *Mauritius*, detesting and abhorring this supremacy, whereat the Patriarches of Constantinople aymed. Amongst other things, hee saith; *Exclamare compellor, ac dicere, O tempora, ô mores: ecce cuncta in Europæ partibus, barbarorum iuri sunt tradita. Destructæ vrbes, eversa castra, depopulatæ provinciæ, nullus terram cultor inhabitat, & tamen sacerdotes, qui in pavimento, & cinere flentes iacere debuerunt, vanitatis sibi nomina experiunt, & novis ac prophanis vocabulis gloriantur*: that is to say, I am compelled to cry out, O times, O manners: behold, in all the parts of Europe, all things lie vnder the reverence of barbarous people: townes are destroyed, castles are overthrowne, provinces are spoyled, no labourer inhabiteth the land. Notwithstanding, the Priestes, who should lie in ashes vpon the ground, weeping, they are seeking vnto themselues names of vanity, and they glory in prophane stiles. *Greg. lib. 4. Epist. 32.*

Now apply these words of *Gregorius* the first, vnto *Bonifacius* the third, and it shall be found that hee embraced the name of vanity, and the glory of prophane stiles, at that same time, when it became him better to be lying in sackecloth

cloth and ashes, and to bee mourning for the prevailing power of barbarous people, and for the barbarous butchery of *Phocas* the Emperour, who conferred vnto him that eminent stile, to be called Bishop of Bishops. *Gregorius* flattering Epistle written to *Phocas*, after he had traiterously murthered his master *Mauritius*, his wife and children, will be a perpetuall blot to the name of *Gregorius*. The constitution hee made concerning prohibition of marriage, to men in spirituall offices, hee was compelled in his owne time to abrogate againe; because it was not onely the occasion of vncleannesse, but also of secret murthers of innocent babes, and whereas the Apostle *Paul* said, *It was better to marrie then to burne*: *Gregorie* was compelled to say, It was better to marrie then to murder. The sending of the Monkes, *Augustine*, *Melito*, and *Iohannes*, to Brittaine, was not so much to reduce them to Christian religion, which they had embraced in the dayes of *Lucius* King of the Brittaines, and of *Eleutherius* Bishoppe of Rome, as hath beene declared, in the second Centurie, the second chapter: as to conquer them to the ceremonies and rites of the Romane service.

Note.

Hist. Magd. cent. 5 cap. 10.

Note.

Gregorius was the first, of whom weereade, that writeth of sacrifices to be offered, for relieving of soules tormented in Purgatorie, and hee leaneth vpon such ridiculous fables, which hee heard of one *Fœlix* Bishop of Centum-cellæ, as it is a shame to rehearse them, but seeing they are not ashamed of lyes, let the dung of their owne inventions be cast into their owne faces: hee writeth, that a Presbyter of Centum-cellæ went to the bath-house to wash himselfe, where hee found a man vncouth and vnknowne to him, but very humble and seruiceable, and after he had serued him sundry dayes, the Presbyter to requite his kindnesse, brought vnto him two consecrated hostes, as a blessing and a reward for him who had served him so dutifully, but the man with sadde countenance, answered: This bread is holy, and I am not worthy to eate it. I was sometime Master and Proprietare of this house, but

Hist. Magd. Cent. 6. cap. 10. Greg lib. 4. cap. 55.

but now for my sinnes I am appointed to this seruile occupation: if thou would doe a benefit to me, offer them to the Almightie God, as a sacrifice for my sinnes, and thinke that ye are heard of God, when yee cannot finde me in this place any longer. Surely, Popish Purgatorie, & soule-Masses are first grounded vpon foolish fables, and afterward confirmed by dreames of foolish Monkes.

Patriarches of Constantinople.

EVPHEMIVS before he would annoint *Anastatius* to be Emperour, (who came to that honour by *Ariadne* the wife of the Emperour *Zeno*, whom he married) he craued a confession of his faith, with a promise sealed by his hand-write, that he should make no novation in Religion during his time. The Emperour craued his hand-write againe, which seeing that *Euphemius* refused to render backe againe, the Emperour procured his deposition, and banished him, and placed *Macedonius* in his roome. *Euphemius.* *Theod. lector. lib. 2.*

To *Euphemius* succeeded *Macedonius*, to whose custodie the hand-write aforesaid was committed by *Euphemius*: which when he would not render, the Emperour banished him also, and commanded to slay him at Gangra, the place of his banishment. *Macedonius.* *Hist. Magd. Cent. 6 cap. 10.* *Timotheus.*

To *Macedonius* succeeded *Timotheus*, an vnconstant man, and iustly compared to the narrow sea, that runneth betwixt Bœotia and Calchis, which floweth and ebbeth seuen times in 24. houres; so was this Bishop wauering minded, and more bent to please men, than to be approued of God. In witnesse whereof I haue set downe one example. The Abbot of the Monasterie called *Studitum*, refused to be ordained by imposition of his hands: for he said, the hands of that man, who hath damned the Councell of Chalcedon, shall not be laid vpon me: whereunto *Timotheus* answered, whosoeuer accuseth, or damneth the Councell of Chalcedone, let

An example of *Timotheus* his inconstancie.

let him be accurſed, and when this was reported to the Emperour *Anaſtatius*, to eſchew his indignation, he ſaid the contrary, whoſoeuer accepteth the councell of Chalcedone, and alloweth of it, let him be accurſed.

Iohannes Cappadox.

Iohn of Cappadocia is not worthy that his name ſhould be inſerted in this Catalogue, a proud, avaritious, & ambitious heretique, who could neuer behaue himſelfe dutifully, neither in a ciuill, nor in a ſpirituall calling. He was firſt the Emperour *Anaſtatius* his Deputie, and was depoſed for aſpiring to an higher place. Next, he became Patriarch of Conſtantinople, and aſpired to the dignitie of Oecumenicke & vniuerſall Biſhop. It is true, that *Iohannes* νηστευτὴς vſurped the title of preheminence, therefore this *Iohannes Cappadox* was laid aſide as an *Eutychian* heretique, and the great inuectiues againſt this vſurped authority, are chiefly ſet againſt *Iohannes Ieiunator*. But marke how *Pelagius* the ſecond, ere *Gregorius* trod vpon this pride, with a proud mind, as *Diogenes* did vpon the couering of *Plato* his bed, he is not content to damme the decree of the Councell of Conſtantinople, but alſo he affirmed that it was not lawfull to him to aſſemble a Councell without libertie firſt obtained from the Biſhop of Rome, which thing no man ſpake before him: ſo Sathan wrought mightily in them both, as he doth in the children of pride and diſobedience.

Tom. 2. Concil.

Iohannes Scholaſticus.

After him ſucceeded *Iohn* called *Scholaſticus*, and continued not aboue one yeere. *Evagrius* calleth him *Iohannes Sirmienſis*, lib. 4. cap. 39.

Epiphanius.

To *Iohn* ſucceeded *Epiphanius*, in the dayes of *Iuſtinian*, who bleſſed his armie which went to fight againſt the Vandales, vnder the conduct of *Beliſarius*: he miniſtred ſixteene yeeres, as *Chytreus* writeth.

Anthimus.

The name of *Anthimus* is worthy of the roll of obſtinate heretiques. He was Biſhop of *Trapezus*, but by the meanes of *Theodora* the Emperour *Iuſtinians* wife, he was promoted to be Biſhop of Conſtantinople. *Theodora* was too buſie in Church affaires, and *Sophia* the wife of *Iuſtinus* the ſecond was too buſie in ciuill affaires. The eſtate both of Church,

and

and Kingdome had beene in better plight, if both of them had beene leſſe buſie.

Anthimus being depoſed and baniſhed for hereſie, ſucceeded *Menas*, who kept the true faith, and gouerned the Church of Conſtantinople ſixteene yeeres. *Evagrius* reckoneth *Baſilides* in the roll of Biſhops of Conſtantinople, & *Anthimus* to be Biſhop of Alexandria. *Menas.* *Lib. 4. cap. 9.*

To *Menas* ſucceeded *Eutichius*, of whom occaſion will be offered to ſpeake in the fift generall Councell, wherein he diſputed iudiciouſly in the queſtion, Whether or no it was lawfull to excommunicate heretiques after their death. His opinion concerning the bodies of the Saints after their Reſurrection, that they ſhould be ſubtle, like vnto the aire and winde, and not ſolide and palpable, was refuted by *Gregorius* the firſt, who proued by the example of Chriſt his body after his Reſurrection, that the body of the Saints ſhould not be like vnto the aire, and the winde: for Chriſt ſaith, *Handle me, and ſee: for a ſpirit hath not fleſh and bones, as ye ſee me haue.* *Eutychius.* Luk. 24. 39.

After *Eutichius* followed *Iohn* called νηστευτὴς, or *Ieiunator*: this name he obtained by the ſobrietie, and temperancie of his life. Notwithſtanding when his ſtomacke was emptie of meat, his heart was full of pride, and he followed the footſteps of *Iohannes Cappadox*, and would be called vniverſall Biſhop, againſt whom *Gregorius* the firſt contended mightily, euen as *Lactantius* of olde contended againſt the Pagans, impugning the errour more mightily, than ſolidly confirming the truth. It is ſuppoſed that he miniſtred 13. yeeres, vnder the Emperour *Mauritius*. To whom ſucceeded *Cyriacus*. *Iohannes Ieiunator.* *Gregor. lib. 4. Epiſt. 32. Vſque ad epiſt. 40.* *Cyriacus.*

Patriarchs of Alexandria.

After *Iohn* called *Tabenneſiota*, ſucceeded another *Iohn*, who kept the true faith, & was baniſhed by *Anaſtatius*, becauſe he would not damme the Councell of Chalcedone. *Iohannes.*

Theodosius.

To *Iohn* succeeded *Theodosius* an obstinate defender of the errour of *Eutiches*. He was familiarly acquainted with *Seuerus* of Antiochia, and *Anthimus* of Constantinople, whereby the misery of these dayes may be easily espied, wherein three notable heretiques gouerned principall Townes, such as Constantinople, Alexandria, and Antiochia. He was so obstinate in his errour, that he was rather content to be banished vnder the raigne of *Iustinian*, than to renounce his errour.

Zoilus.
Apollinarius.
Eulogius.
Petrus.

After him succeeded *Zoilus*, and after him *Apollinarius*, who was present at the fift generall Councell. To whom succeeded *Eulogius*, and after him *Petrus*, who ministred vnder the raigne of *Mauritius*.

Patriarches of Antiochia.

Flavianus.

After *Palladius* succeeded *Flavianus*, who suffered great troubles for the true faith, namely, by the cruell persecution of the Emperour *Anastatius*, and the calumnies of *Xenæas* B. of Hierapolis (a stranger indeed from the couenant of God, as his name importeth) for he blamed *Flavianus* most vniustly of the heresie of *Nestorius*, but when *Flavianus* both by word & writing had cleared himselfe of that calumnie, the malice of *Xenæas* ceased not: for he brought with him to Antiochia a great number of Monkes to compell *Flavianus* to abiure the Councell of Chalcedon. The towne supported their Bishop against a raskall number of seditious and hereticall Monkes. Notwithstanding the Emperour *Anastatius* infected with the heresie of *Eutyches*, counted *Flavianus*, who was most vniustly persecuted, to be the author of this tumult, and banished him, and placed *Severus* in his roome.

Paulus.

The Emperour *Iustinus* the elder displaced *Severus*, and punished him, and appointed *Paulus* to be Bishop of Antiochia.

To

To *Paulus* succeeded *Euphrasius*, who died in that fearefull calamitie of the Towne of Antiochia, when it was shaken and ouerthrowne with earthquake, as *Evagrius* witnesseth. *Euphrasius.* *Lib. 4. cap. 5.*

Euphraimius was a ciuill gouernour in the East parts, who pitied the decayed estate of the towne of Antiochia, and furnished all necessarie things for the repairing of the towne of Antiochia: for which cause the people were so affectioned to him, that they would haue him to be their Bishop. So *Euphraimius* becomes Bishop of Antiochia, or Theopolis, for at this time it had both these names. *Evagrius* writeth, that he vndertooke the charge of the Apostolicke chaire, in which words, it is manifest, that not onely the chaire of Rome, but also the chaire of Antiochia was called the Apostolicke chaire. The towne of Antiochia at this time was taken by *Cosroes* King of Persia, set on fire, and many of the people were cruelly slaine. *Euphraimius* their Bishop at this time left the towne, a perilous example, except the people had beene in safetie, and he onely persecuted, yet he left behinde him so much as might redeeme all the Church-goods. *Euphraimius.* *Lib. 4. cap. 6.* *Evag. lib. 4. cap. 24.*

After *Euphraimius* followed *Domnius*. And after him *Anastatius*. He ministred vnder the Emperour *Iustinian*, at what time the Emperour fell into the errour of them, who saide, that our Lord Iesus in his very conception adioyned vnto his diuine nature an immortall body, which was subiect to no humane infirmities. *Anastatius* opposed himselfe to the Emperours opinion, and the Bishops followed *Anastatius*, and not the Emperour: for this cause *Iustinian* was purposed to haue banished him, but he escaped this trouble, by the Emperours death. Neuertheless, he was banished by *Iustinus* the younger, for some alledged cause of dilapidation of Church goods: and *Gregorius* was placed in his roome. *Domnius.* *Anastatius.*

Gregorius ministred in Antiochia 23. yeeres, vnder *Iustinus* 2. *Tiberius* and *Mauritius*: he was in great account with *Mauritius*, to whom he foretolde, that he would be promoted to the Imperiall dignitie. And *Mauritius* imployed him *Gregorius.*

in great and waghtie businesse, such as in pacifying the tumult of his armie, which made insurrection against *Germanus* their captaine. Also he sent him Ambassadour to *Cosroes* King of Persia, who was astonied at the grace that was in his speeches. Notwithstanding, he was accused by *Asterius* a Deputy of the East, of the filthie sinne of incest: but he cleared his owne innocencie so euidently, that his accuser was with ignominie scourged and banished. He died of the gowtes infirmitie, and after his death, *Anastatius*, whom *Iustinus* banished for dilapidation of Church-goods, being yet aliue, was restored to his owne place againe. To whom succeeded *Euphemius*.

Evag. lib. 6. cap. 18.

Euphemius.

Patriarches of Ierusalem.

Helias.

After *Martyrius* succeeded *Helias*, a feruent defender of the true faith. Neither would he condescend to the banishment of *Euphemius*, Bishop of Constantinople, nor to the admission of *Seuerus* to be Bishop of Antiochia: therefore the Emperour *Anastatius* banished him.

Iohannes.

To him succeeded *Iohn*, of whose politicke dealing in circumueening *Anastatius* the Emperours captaine, I haue sufficiently declared in the preceding history.

Petrus. Macarius. Eustochius.

To *Iohn* succeeded *Peter*, and after him *Macarius*, and after *Macarius*, *Eustochius*, who impugned the Bookes of *Origen*, and draue out of his bounds the Monks of *Noua Laura*, defenders of the opinions of *Origen*: *Theodorus Ascidas* B. of Cæsarea in Cappadocia, tooke this in an euill part. The Emperour *Iustinian* caused a generall Councell to be gathered at Constantinople, wherein not onely the bookes of *Origen* were damned, but also *Theodorus* himselfe the defender of them. This displeased the Emperour *Iustinian*, because he loued *Theodorus* dearely: therefore he procured that *Eustochius* B. of Ierusalem should be remooued, and *Macarius* restored againe. After whom succeeded *Iohannes*, *Neamus*, and *Isicius*.

Iohannes. Neamus. Isicius.

In

In this Centurie, whereas I pretermit the names of other Paſtors and Doctors in the Church, I haue done it vpon this conſideration. I find in this Centurie, that by the irruption of barbarous people, ſuch as the Gothes, Vandales, Hunnes, Auares, Schythians, Lombards, youth was hindred from ſtudies, many memorable bookes were burnt, ancient Languages were vtterly ſpoyled, learning was greatly diminiſhed, flattery of preuailing powers increaſed, ambition in the Weſt, hereſie in the Eaſt, turned the eſtate of the Church vpſide-downe, ſo that ſcarcely could men of good gifts, and keeping integritie of faith, be furniſhed vnto the principall Apoſtolicke chaires. Now after a manner the ſunne is going downe, the ſhadowes waxe great, the darkeneſſe approacheth, the Antichriſt is at the doore, worthy to be welcommed with darkeneſſe, and decay of knowledge. What ſhall I now write of other Paſtors and Doctors? ſhall I follow the fooliſh conceits of Hiſtoriographers, in whoſe opinion the gift of miracles increaſed, when the gift of knowledge decayed: but the contrary is knowne by Scripture, that the holy Apoſtles, whom Chriſt indued with extraordinary gifts of working miraculous workes, he indued them alſo with extraordinary gifts of knowledge: but the writers of this time, eſpecially *Evagrius* who concluded his Hiſtory with the death of *Mauritius*, bringeth in many famous men in this Centurie, gifted with power to worke miraculous workes. But when I conſider the end of theſe miraculous workes, they are brought in, either to confirme the ſanctimonie of the Monaſticke life, the adoration of the Croſſe, or ſome other groſſe ſuperſtition. *Zoſimas* a monke is commended by him for his prophetical foreknowledge of the ruine of Antiochia, and for the miracle of the Lyon, who ſlew the Aſſe that caried his victualing to Cæſarea, and likewiſe the Lyon by his mandate was compelled to beare that ſame burden which the Aſſe had borne to the portes of Cæſarea. No man is ſo ſenſeleſſe, or ignorant, but may perceiue that this lying miracle is brought in, to the confirmation of the excellency of the monaſticall life.

Note.

Acts 2.

Evag lib. 4. cap. 26.

The miracle of *Thomas* B. of Apamea, tendeth to the adoration of the tree of the Croſſe. The miracle of the fire that came out of *Barſaunphius* ſhop at Gaza, and conſumed the moſt part of them who were in company with *Euſtochius* B. of Ieruſalem, is a notable lie, and tendeth onely to confirme ſuperſtition. The miracle of the Image of the Virgine *Marie*, deteſting *Anatolius* an hypocrite, an Idolater, and a ſorcerer, and yet inſinuating himſelfe in familiar acquaintance with *Gregorius* B. of Antiochia, in the dayes of the Emperour *Tiberius*, any man may perceiue that this miracle is forged, not ſo much for deteſtation of hypocriſie, Idolatrie, & ſorcerie, as for worſhipping the Image of the Virgine with a deuout minde. The miracle of *Simeones*, who in his youth miraculouſly tamed a Pard, and faſtened his girdle about the necke thereof, and brought it like a Catte into the Monaſterie, and afterward liued vpon the toppes of pillars, and mountaines, fed with branches of trees 68. yeeres: this fable whereunto it tendeth all men doe ſee. And finally the golden Croſſe ſent by *Coſroes* to *Sergiopolis*, tendeth not onely to the invocation of Saints, but alſo to put our truſt and confidence in them, as the laſt words of the Epiſtle of *Coſroes*, and his wife *Sira*, clearely importeth. Now let the judicious Reader pardon me in pretermitting many things written by others, leſt I ſhould wearie them by filling their eares with fables and lyes.

Idem lib. 4. cap. 33.

Idem lib. 5. cap. 18.

Idem. lib. 6. cap. 22.

Idem lib. 6. cap. 21.

CEN-

CENTVRIE VII.

Of Popes, Bishops, Pastors, and Doctors.

AFter *Sabinianus* succeeded *Bonifacius* the third, and continued onely nine moneths in his Popedome: finding opportunitie of time, by the disliking that the Emperour *Phocas* had of the Patriarch of Constantinople, *Bonifacius* insinuated himselfe in the fauour of the Emperour, and obtained at his hands, that the Church of Rome should be called the supreme head of all other Churches. *Bonifacius* the third.

To him succeeded *Bonifacius* the fourth, and gouerned sixe yeeres, eight moneths, and thirteene dayes: He obtained from *Phocas* a Temple (of olde builded to the honour of all the gods of the Gentiles, called *Pantheon*): this he purged from the abominations of Heathen people, and dedicated it to the Virgine *Marie*, and to the Saints. Likewise, he instituted a Festiuall day, to be kept in honour of all the Saints, in which day the Bishop of Rome himselfe should read the seruice. He esteemed much of the Monasticke like, and gaue vnto the Monkes equall honour with the Clergie, in priuiledge of Preaching, ministring the Sacraments, binding, and loosing, &c. so were the Monks associated into the tribe of the Priests. *Bonifacius* the fourth. *Platina in vita Bon. 4.* *Funct. comment. in chron. lib. 8.*

After him succeeded *Theodatus*, otherwise called *Deus dedit*, and gouerned three yeeres, and three dayes: He made an Ordinance, that no man should marry the woman, to whom, or with whom he had beene witnesse in Baptisme, because this was counted spirituall consanguinity. *Theodatus.*

This was an vndoubted note of Antichrist, to make lawes in the matter of marriage, not agreeable to the law of *Levit. 18.*

of God. Many doe write, that he cured a leprous man with a kiſſe: But from this time forward let vs beware to giue haſtie credite to miracles, which are brought in for none other cauſe, but onely to confirme a lying doctrine: and in holy Scripture they are called τέρατα ψεύδους, that is, *Miracles of lyes.*

2 Theſ. 2. 9.

Bonifacius the fift.

To him ſucceeded *Bonifacius* the fift, and ruled fiue yeeres and ten moneths: He made a conſtitution, that no man who ranne for ſafetie to a religious place, ſhould be drawne out of it by violence, how grieuous ſoeuer his offence had beene: A law-Antichriſtian indeede, and much impairing the authoritie of the ciuill Magiſtrate.

Honorius the first.

Honorius the firſt ſucceeded *Bonifacius* the fift, and ruled twelue yeeres, eleuen moneths, and ſeuenteene dayes: He was infected with the hereſie of the Monothelites, and was damned in the ſixt generall Councell aſſembled in the dayes of the Emperour *Conſtantinus Pogonatus*, and hath bin touched in the *Treatiſe of Succeſſion.*

Seuerinus the firſt.

To him ſucceeded *Seuerinus* the firſt, and continued one yeere, nine moneths, and eleuen dayes: He was confirmed in his Popedome by *Iſacius Exarche* of Italie: for at that time, the election of the Clergie, and conſent of the people, was not much ſet by. *Iſacius* alſo ſpoiled the treaſures of the Church of *Laterane*, being offended with this, that the Church-treaſures were ſo rich, and that they beſtowed nothing to the ſupport of Souldiers who were in great neceſſitie.

Platina in vita Seuerini.

Iohn the fourth.

After him followed Pope *Iohn* the fourth, who exceeded not the ſpace of one yeere, one moneth, and nineteene dayes in his gouernment.

Theodoretus.

Theodoretus the ſucceſſor of *Iohn* the fourth, was the ſonne of *Theodorus* Biſhop of Ieruſalem. If the Romane Church ſo much deteſted marriage in the perſons of men in a ſpirituall calling, how came it to paſſe that they admitted *Theodoretus* to be Pope, who was the ſonne of a married Biſhop? He ruled ſixe yeeres, fiue moneths, and eighteene dayes. He excommunicated *Pyrrhus* Patriarch of Conſtantinople for the

the hereſie of the Monothelites: but after the death of the Emperour *Heraclius*, *Pyrrhus* returned from Afrike, where he had remained a ſpace in baniſhment, he came to Rome, recanted his errour, and was abſolued from excommunication: but like vnto a dogge he returned againe to his vomite, and was excommunicated of new againe by *Theodoretus*: but *Pyrrhus* was ſlaine by the Senators of Conſtantinople, before he was poſſeſſed into his former dignitie, as partaker of the vile treaſon intended by *Martina* and *Heracleonas* her ſonne, againſt *Conſtantine* the ſonne of the Emperour *Heraclius*. *Platina in vit. Theod.*

After him ſucceeded Pope *Martinus*, and gouerned ſixe yeeres, one moneth, and twentie-ſixe dayes: He ſent Ambaſſadours to *Paulus*, Patriarch of Conſtantinople, exhorting him to forſake the errour of the Monothelites: but he miſvſed the meſſengers the more confidently, becauſe he ſaw the Emperour *Conſtans* altogether addicted vnto the hereſie of the Monothelites. *Martinus* on the other part, aſſembled a Councell at Rome of 150. Biſhops, wherein he renewed the excommunication of *Syrus* B. of Alexandria, *Sergius* and *Pyrrus*, Biſhops of Conſtantinople: likewiſe, he excommunicated *Paulus* Biſhop of Conſtantinople, for the errour of the Monothelites. The Emperour *Conſtans* highly offended againſt *Martinus*, ſent firſt *Olympus* the Exarche of Italie, either to take Pope *Martinus* priſoner, or els to kill him: but his attempts were fruſtrate, not without a miraculous worke of God, as *Platina* recordeth. And afterward he ſent *Theodorus Calliopas*, who vnder pretence of friendſhip came to ſalute the Pope, and caſt him in bonds, and ſent him to Conſtantinople, where *Conſtans* the Emperour cauſed his tongue to be cut out, and his right hand cut off, and baniſhed him to Cherſoneſus Ponti. The chaire of Rome was vacant for the ſpace of foureteene moneths, becauſe they had no certaintie of the time of the death of Pope *Martinus*. *Martinus.* *Hiſt. Magd. Cent.7. cap.10.*

Next vnto him, *Eugenius* the firſt was choſen Pope, and gouerned two yeeres, and nine moneths: He was the firſt that *Eugenius* the firſt.

that made an Ordinance, that Bishops should haue prison-houses, for correcting the enormitie and contumacie of the Clergie.

Vitalianus the first. After him succeeded *Vitalianus* the first, he continued foureteene yeeres, and sixe moneths in the Popedome: to the singing of Psalmes in the Church by vive voyce, he added Organs.

Adeodatus. Next after *Vitalianus* followed *Adeodatus*, and ruled foure yeeres, two moneths, and fiue dayes: of a Monke he was made Pope. In his time there were terrible apparitions in Heauen: a great Comete continuing for the space of three moneths: terrible thunders, the like whereof had not beene heard in any preceding time: great abundance of raine, fastning the Corne to the ground, so that they grew againe, and in some places of Italie came to maturitie and ripenesse: Great incursions of Turkes and Saracens, who spoyled the Isle of Sicilie. In all these calamities (sayth *Platina*) *Adeodatus* multiplied supplications for preuenting the fore-signified wrath to come. If repentance and abolishing of horrible Idolatrie, which had now taken deepe roote, had beene joyned with prayers, the Lord might haue beene the more easily entreated.

Donus. *Platina in vit. Doni.* 1. *Donus*, or *Domnus*, his successor, ruled fiue yeeres, and ten dayes: he reduced the Church of Rauenna, after long reluctation, to the obedience of the chaire of Rome. It is to be noted, that all the time they were not subiect to the Bishop of Rome, they were called by the Romanes ἀμοχέ φαλοι: so bent were they to vindicate all declining from their authoritie with opprobrious names of Heretics imposed to the decliners thereof.

Agatho. *Agatho*, successor to *Donus*, ruled 2. yeeres, 6. moneths, and 15. dayes: of whom *Platina* writeth, that he cured a leprous man with a kisse, as Pope *Deus dedit* had done before. In his time, *Constantinus Pogonatus*, Emperour, gathered the sixt generall Councell at Constantinople, wherein the heresie of the *Monothelites* was condemned, and *Macarius*, Patriarch of Antiochia, for his obstinate perseuering in that er-

rour,

rour, was excommunicate: and *Theophanius*, ſometime an Abbot, was placed in his roome. But this I remit vnto its owne place. The epiſtle of *Agatho*, written to the ſixt generall Councell, is full of Antichriſtian pride, wherein he affirmeth, that the chaire of Rome neuer erred, and that it cannot erre: that euery ſoule, that is to be ſaued, muſt profeſſe the Romane traditions, and all the conſtitutions of the Romane Church are to be receiued, as if they had beene deliuered by the diuine voyce of *Peter*. Likewiſe, he damned the marriage of men in a ſpirituall calling: he commendeth the Maſſe, impudently alledging a writing of *Chryſoſtome* concerning the Maſſe, whereas in all the writings of *Chryſoſtome*, this word of the Maſſe is not to be found. *Hiſt. Magd. cent. 7. cap. 10.*

After *Agatho*, ſucceeded *Leo* the ſecond, who continued onely ten moneths, and ſeuenteene dayes: He was the firſt author of the kiſſing of the *Pax*. *Leo* the ſecond.

To him ſucceeded *Benedictus* the ſecond, and ruled ten moneths, and twelue dayes onely. In his dayes *Conſtantinus Pogonatus*, Emperour, ordained, that in time to come, the conſent of the Emperour, and Exarche of Italie, ſhould not be expected, but he whom the Clergie and people did elect, ſhould forth-with be counted the Vicar of Chriſt. In ſo doing the Emperour very vnaduiſedly put an hurtfull weapon into the Popes hand, whereby the eſtate of the Empire was encombered, and hurt afterward. *Benedictus* the ſecond.

Iohannes the fift, his ſucceſſor, continued not aboue one yeere and nine dayes. *Iohn* the firſt.

And *Conon* the firſt, the ſucceſſor of *Iohn* the fift, ended his courſe after the iſſue of 11. moneths, and 3. dayes. *Conon* the firſt.

After the death of *Conon*, the election of the Pope was like to be decided by weapons, rather than by Suffrages and Votes: ſome fauoured *Theodorus*, others promoued *Paſchalis*: and neither of the parties would yeeld to the other. In the end, the people thought expedient to reiect them both, and to chooſe ſome third perſon to the Popedome: So they elected *Sergius* the firſt, and carried him vpon their ſhoulders to the Church of *Laterane*. In his time *Iuſtinian* the ſecond *Sergius* the firſt.

cond gathered a Councell at Constantinople, to perfect and finish the worke which his father had begun. *Sergius* refused to subscribe the Acts of the sixt generall Councell, albeit his Ambassadour, who was present at the Councell, had subscribed them. Of the consecrated Hoste, he ordained one part to be put into the Chalice, to represent the bodie of Christ, which was risen from death: another part to be eaten, to represent the bodie of Christ walking vpon the earth: the third part, to be laid vpon the Altar vntill the ende of the Masse, to represent the bodie of Christ lying in the Sepulchre. He gouerned thirteene yeeres, eight moneths and twentie-foure dayes.

Platina de vita Sergij.

Note.

Patriarches of Constantinople.

CONcerning the Patriarches of Constantinople, in this Century little mention is made of them, because for the most part, they kept not the right faith, but were intangled with heresie. After *Cyriacus*, *Thomas*, and *Iohannes*, and *Constantinus*, succeeded, whose faith (as vnspotted with any blame of heresie) hath an honest testimony in Church rolles, called *Sacra diptycha*. *Sergius*, *Pyrrhus*, and *Paulus*, were miserably infected with the heresie of the Monothelites. *Pyrrhus* once recanted his heresie, and was absolued from excommunication by Pope *Theodorus*: but he returned incontinent againe as a dog to his vomite. Pope *Theodorus* when he excommunicated him the second time, vsed a new and insolent forme of doing, the like whereof was neuer heard at any time before: for he infused some drops of the consecrated cup into inke, and writ a sentence of cursing against *Pyrrus*. *Paulus* also obtained at the hands of the Emperour *Constans*, edicts to be affixed in diuers places, whereby all men should be compelled to subscribe to the error of the Monothelites. After them *Petrus* and *Theodorus*, albeit they maintained not the fore-mentioned heresie with so high and proud attempts

Hist. Magd. Cent. 7 cap. 5.

as

as others had done, yet they were addicted vnto it. *Gregorius* ſucceſſor to *Theodorus*, in the ſixt generall Councell, had defended the error of the Monothelites, but when he was cleerly refuted by teſtimonies of Scripture, & by places cited out of the Fathers, he yeelded, and embraced the true faith. *Callynicus* miniſtred vnder the raign of *Iuſtinian* the ſecond, who demoliſhed a Church neere approching to his pallace, and builded an houſe of preſence, wherein the people might cheriſh the Emperour. *Callynicus* was compelled to conſecrate the houſe by prayer: but in regard he was enforced againſt his heart to pray, he made his prayer ſhort, in this manner, *Glory be to God, who patiently comporteth with vs, both now, and for euer, Amen.* For this cauſe *Iuſtinian* hated *Callynichus*, and when he returned backe againe from his ten yeers baniſhment, he cauſed the eyes of *Callynichus* to be put out, and ſent him to Rome, there to remaine in baniſhment.

Patriarchs of Alexandria.

IN Alexandria, before the Saracens (vnder the conduct of *Mahomet*) conquered the countrey of Egypt, few of note and marke were to be found in that chaire. After *Eulogius*, *Iohannes ſcribo* continued in office onely two yeeres. After him *Iohannes Eleemoſynarius* is highly commended for his liberalitie toward the poore. *Cyrus* his ſucceſſor was an heretique, following the errour of the Monothelites. He payed tribute to the Saracens: but when the Emp. *Heraclius* was wearied of the payment of tribute, then all the countrey of Egypt was poſſeſſed by the Saracens: which incurſion of the *Mahumetans*, albeit it cutted not off the perſonall ſucceſſion of the Patriarches of Alexandria, yet it obſcureth the cleare notice of their ſucceſſion vnto vs, who are farre diſtant from them.

Paulus Diaconus, lib. 18. rerum Rom.

Patriarches

Patriarches of Antiochia.

IN Antiochia *Anaſtatius Sinaita* is found to haue beene Biſhop of Antiochia, in the dayes of the Emperour *Phocas*: He obtained this name to be called *Sinaita*, becauſe he had macerated himſelfe with long faſting, and with hard exerciſes of an heremiticall life vpon mount *Sina*, Anno 610. hee was ſlaine in a ſeditious commotion, ſtirred vp by the *Iewes*, who dwelt at Antiochia, who ſlew many other Chriſtians: but they vttered great crueltie, ioyned with vile inhumanitie, againſt *Anaſtatius*, in whoſe mouth they caſt the verie excrements of his owne bodie, as the Magdeburg Hiſtorie recordeth, citing the teſtimonie of *Nicephorus*. After him another of that ſame name called likewiſe *Anaſtatius*, ſucceeded, and was B. of Antiochia: He was a Syrian, a man of a ſubtile ſpirit, who circumuented the Emperour *Heraclius*: for at the Emperours command he ſubſcribed the decrees of the Councell of Chalcedon, onely ſimulately, and for deſire of preferment: but after he had ſubſcribed, that two natures perſonally vnited were to be acknowledged in Chriſt, he demanded of the Emperour, what he thought of the will and operation of Chriſt, whether was two willes and operations in Chriſt, or one will, and one operation onely? The Emperour troubled with the noueltie of the queſtion, conſulted with *Sergius* B. of Conſtantinople, who returned this anſwere to the Emperour, that one will and one operation was to be acknowledged in Chriſt. The Emperour *Heraclius* being circumvented by falſe and deceitfull teachers, was aſhamed to forſake that opinion, which he had once condiſcended vnto. So this hereſie of the Monothelites tooke deepe roote in the Eaſt, vntill the time that God, puniſhing the contempt of his truth, ſuffered the Saracenes, with their blaſphemous *Mahometan* doctrine to be vniverſally ouer-ſpred in the Eaſt.

Nicephorus. lib. 18. cap. 44. & 45.

To

To *Anastasius* succeeded *Macarius*, a most obstinate defender of the heresie of the Monothelites: for the which cause hee was excommunicated and deposed in the sixt generall Councell, and *Theophanius*, an Abbot in Sicilie, was made bishop of Antiochia. After him are reckoned *Petrus*, *Thomas* and *Ioannes*, without any further discourse, except a bare commemoration of their names.

Patriarches of Ierusalem.

THe Church of Ierusalem in this age was pitifully defaced, as lying neareſt to the incursions of strong enemies, both Persians and Saracens. Zacharias Bishop of Ierusalem was carried captiue by *Cosroes* king of Persia, and remained a prisoner for the space of fourteene yeeres. In the ende hee was restored to his former dignitie, at that time when the Emperour *Heraclius* ouercame *Cosroes* in warre-fare, and recouered the Crosse of Christ againe, which the Persians had spoyled, and taken out of Ierusalem. This came to passe in the yeere of our Lord 624.

To *Zacharias* succeeded *Sophronius*; of a Monke, Hee was made Patriarch of Ierusalem: He lacked not his owne commendation in the sixt generall Councell, as one who kept the true Faith iuuiolable: He was present in Ierusalem when *Haumer* Prince of Saracenes entered into the Towne and Temple: and he was a beholder of the last desolation of the Church in the towne. *Note.*

Other Pastors and Doctors.

IN this Centurie there is great scarsitie of learned men, yet that which was lacking in learning, it must bee

supplied one way or other: Some were politique, others (in the opinion of ignorant people) were so deuout and holy, that miracles were wrought by their handes, and at their sepulchres: namely, lying miracles, aduancing the kingdome of the Antichrist. The most remarkeable Bishops of Rauenna in this Centurie were *Theodorus*, *Reparatus*, and *Fœlix*, all of contrarie dispositions, and so flat opposite one to another as possible could be. *Theodorus* was terrible, and couetous: and when hee saw that hee was despised by the people and Clergie, being desirous of reuenge, hee betrayed the libertie of the church of Rauenna, in the dayes of the Pope *Donus*. *Reparatus* being ignorant of that which *Theodorus* had done, and finding the Church of Rauenna, subjected to the chaire of Rome, for verie heart griefe incontinent hee ended his life. *Fœlix* refused to pay vnto *Constantine* the summe of money which hee demanded as a testimonie of subjection. For this cause Pope *Constantine* desired support from the Emperour *Iustinian* the second, for subduing the Bishop of Rauenna. *Fœlix* on the other part, hearing, that the Emperours armie was approching to Rauenna for the cause aforesayd, hee instigated the people to fight for the liberty of their Church: Both the armies fought with martial courage: In the end the Emperours armie preuailed, the Towne of Rauenna was taken, many were slaine, others were carried captiue to Constantinople, the eyes of *Fœlix* were put out, the rest were banished to Bithynia. What can be found in this historie but pride on the one part, ambitiouslie seeking superioritie: and on the other part policie, sometimes yeelding, sometimes despairing, and sometimes with bellicous hardinesse presuming to pleade a spirituall cause with weapons of a corporall warre-fare.

Hist. Magd. cent. 7. cap. 10.

In this Centurie many miracles are attributed to the persons whom the people counted to be deuote.

Platina, in vita Ioan. 5.

Ioannes, Bishop of Bergomum in Lombardie, was a man of so great reuerent account, that Princes were wont, by rising out of their Thrones, to doe honour vnto him. It happened

ned vpon a time, that hee reproued *Iunipertus* king of Lombardis freelie and sharpelie, in time of a banquet. *Iunipertus* willing to be reuenged of him, prouided, that hee should be sent home vpon a strong, fierce, and loftie horse, which was accustomed to cast the riders, and to teare and lacerate them: But when the Bishop of Bergomum was mounted vpō him, hee left his fiercenesse, and carried him peaceably and calmelie vnto his owne house. *Note.*

Ioannes Agnus, bishop of Wtrecht, in whose hand a piece of drie timber budded and flourished, yet was he an idiot and an vnlearned man. *Note.*

Remaclus Bishop of the same Towne, and borne in Burdeaux of France, left his Episcopall office, and went to the Wildernesse, where hee led an Heremiticall life, defending his insolent fact by the example of *Moses*, *Abraham*, *Elias Heliseus*, and Christ himselfe, who were all found to haue beene in the Wildernesse. But if hee had beene a man of deepe vnderstanding, hee might haue alledged more pertinently the example of *Narcissus*, bishop of Ierusalem, who in going to the Wildernesse, forsooke his Episcopall office for a time, than the example of Christ, who went vnto the Wildernesse to enter into the holie office of Preaching, after preparation of fasting, praying, and fighting with spirituall armour against the prince of Darknesse. Notwithstanding, hee is thought both in his life time, and also after his death, to haue wrought miracles. Matthew. 4. *Platin. in vita Ioan.*

In Austume a Towne of France, called in Latine *Augustodunū*, *Leodegarius* is thought to haue retained his voice, & the benefite of distinct speaking after that his tongue was cut out, and that manie miraculous works were wrought after his death, if credite can bee giuen to *Vincentius*. *Note.*

The miracles of *Andoenus* Bishop of Rowen, who also writ a booke of the miraculous deliuerance of the soule of *Dagobertus* king of France, and an infinite number of other lying miracles, all confirming superstition, of purpose I

leaue them as fables superaboundant in the writings of *Vincentius*.

Concerning *Isidorus Hispalensis*, occasion will be offered to speake of him in the sixt Councell of Toledo.

The vaine disputation concerning the diuersitie of the keeping of Easter day in Scotland and England, betwixt *Colmannus* and *Wulfridus* it is as vnnecessarie to be written, as it was vnnecessary with heat and contention to haue beene disputed.

CENTVRIE VIII.

Popes of Rome.

AFter Pope *Sergius* succeeded Iohn the 6. and continued 3. yeeres, and 3. months. Iohn.6.

After him Pope *Ioannes* 7. continued 2. yeeres and 7. monthes: hee liued in the dayes of *Iustinian* the 2. who sent Ambassadors vnto him for procuring an vnion betwixt the churches of the East and west, because they differed in opinions concerning the Canons of the sixt generall Councell, wherein prohibition of marriage to men in spirituall offices was disallowed, and the Patriarch of Constantinople was equalled in antoritie to the Patriarch of Rome. These Ambassadors aforesaid returned from Pope *Iohn* the seuenth without any answere, with proud carriage, or as others thinke, a cowardlie forme of dealing all writers doe reproue. Iohn.7.

After him succeeded *Sisinius* who continued not about 20. dayes in his Popedome. *Sisinius.*

After *Sisinius* succeeded *Constantine* the first and gouerned 7. yeeres, and 20. dayes: his Popedome was vnder the raigne of *Iustinian* the second, *Philippicus*, and *Anastasius*. The Emp. *Iustinian* supported him against *Fœlix* Bishop of *Rauenna*, who had refused to pay to the B. of Rome the summe of money imposed vnto him in time of his ordination, so that *Fœlix* was taken prisoner by the Emperours admirall, and sent to Constantinople, where his eyes were put out, & he was bāished to Pontus. Against the Emp. *Philippicus* he contended, as one hauing authoritie to raze the name of the Emp. out of charters, as had bin already declared. This is the Pope who was Iudge betwixt the B. of Ticinum and Millane who contended for superioritie, and *Constantine* exemed the *Constantine* the first.

shop of Ticinum from the jurisdiction of the Bishop of Millan: but in such way, as he should be subject to the Church of Rome. The Emperour *Iustinian* the second, sent for Pope *Constantine*, who came to Constantinople, and from thence went to Nicomedia, where he met with the Emperour, and the Emperour kissed his feete. Marke the growing, and dayly increasing pride of the Roman Antichrist.

Note.

Gregorius. the second.

After *Constantine* succeeded *Gregorius* the second, and continued sixteene yeeres, nine months, and eleuen dayes. Hee liued vnder the raigne of the Emperour *Leo Isaurus*, whom he rashly excommunicated for abolishing of images. Also he drew away from the obedience of the Emperour, the countries of Hesperia, Æmilia, Liguria, and other parts of Italie, forbidding them to pay tribute to the Emperour, expresse contrary to Christes commandement, *Matth.* 22. 21. where He saith, *Giue vnto Cæsar that which is Cæsars, &c.* and this Christ spake concerning paying of tribute.

Gregorius the third.

Gregorie the third gouerned ten yeeres, eight monthes, and twentie foure dayes: and followed the foote-steps of his predecessor, both in aduancing the doctrine of worshipping of images, and in with-drawing the people of Italie from the obedience of the Emperour. More-ouer, he gathered a Councell at Rome, wherein the worshipping of images had allowance. And the Emperour *Leo* was both excommunicated, and likewise, so farre as in him lay, depriued of his Emperiall dignitie. So early did the beast of Rome, euen in ciuill matters, vsurp autority ouer the Princes and Monarches of the world. In his dayes the towne of Rome was besieged by *Luitprand* king of Lombardis. But *Carolus Martellus*, a noble prince in France, beeing sollicited by letters of *Gregorie*, to support the distressed estate of the Church of Rome, hee perswaded *Luitbrand* to desist from molesting & besieging the towne of Rome.

Zacharias the first.

After *Gregorie* the third succeeded *Zacharias* the first, & cõtinued ten yeeres, foure months, and foure dayes: In antichristian pride hee surpassed all his predecessors, distributing the Kingdomes of the world at his pleasure: For he procured

procured, that *Pipinus*, the sonne of *Carolus Martellus* (who was but a subject, and ruler of the kings house) should bee anointed king of France: and that *Childericus*, the lawfull successour of the kingdome, should haue his head shauen, and be thrust into a Monasterie. Likewise he procured, that *Carolomannus*, the elder brother of *Pipinius*, should be a Monke of the Order of Saint *Benedict*, in the Monasterie of Cassinates. *Rachis* also, king of Lombardes, after hee had raigned 4. yeeres, gaue ouer his kingly authority, and entered to a Monasterie, and exhorted his wife and children to do the like: and so his brother *Aistulphus* obtained the kingdome. *Pipinus* was anointed king of France, by *Bonifacius*, at the commaundement of Pope *Zacharias*, *anno.* 750. or as *Platina* reckoneth *Anno*, 753. What recompence of reward *Pipinus* rendered to the chaire of *Rome*, for this beneuolēce, or rather this manifest iniquitie of *Zacharias*, it will be declared in the description of the life, gouernemēt, and carriage of *Stephanus* the second, if the Lord please.

Func. Comment. in Chron. lib. 8.

After *Zacharias* succeeded *Stephanus* the second, and ruled fiue yeeres, and one month. In his time *Aistulphus*, King of Lombardes besieged Rome, at two diuers times, and *Stephanus* implored the aide and assistance of *Pipinus*, King of France, at both times. At the first time *Pipinus* besieged *Aistulphus* in *Papia* the chiefe Citie of residence of the kinges of Lombardes, and compelled him to restore to the chaire of Rome all the townes and lands which by violence hee had taken from them. But at his second comming, he not only relieued Rome from the siege of the Lombardes, but also bestowed vppon the chaire of Rome the dominions of *Rauenna* and *Penta-polis*, appertaining to the Emperour of the East, and which they enjoyed since the death of *Narses*, 170. yeeres. In so doing, there was such bargaining betwixt the kinges of France and the Popes, as was of olde betwixt *Herod* and the Iewes, he gratified them with the blood of Christes Apostles, and they gratified him on the other part by giuing to him the glory of God: Euen so, *Zacharias*, bishop of Rome,

Stephanus the second.

Platina in vita Step. 2.

Acts 12.

bestowed vpon *Pipinus* the kingdome of France, which duly appertained to another: and *Pipinus* againe bestowed vpon the chaire of Rome the dominion of Rauenna,& *Pentapolis*,which duely appertained to the Emp. of the East.

It shall not be amisse to make a particular rehearsall of the townes & territories bestowed vpon the church of *Rome*, by the donatiō of *Pipinus*,but not of *Constantine*,as they haue rumored most fabulously many yeares agoe: Inprimis, *Rauenna*,*Bononia*, *Imola*,*Fauentia*,*Commaclum*,*Hadria*,*Pompilii Forum*,*Leuii Forum*,*Cesena*,*Bobium*, *Ferraria*, *Ficoclas*, and *Gabellum*: all these townes were vnder the dominion of *Rauenna*. And in *Pentapolis*, *Ariminum*,*Pisaurum*, *Concha*, *Fanum*, *Senogallia*, *Ancona*, *Auximum*, *Hummanam*, *Æsinm*, *Sempronij Forum*,*Mons Feretri*,*Vrbium*,*Balmense territorium*, *Callas*, *Luceolos*, *Engubium*, together with the Castles and lands appertaining to these townes,to wit, the Prouinces called in our time *Romandiola*,& *Marca Anconitana*, and of olde *Æmilia*,*Flaminea*,& *Picenū*. Thus we see what a rich reward the chaire of *Rome* obtained for their defection frō the Emp. of the East,and their fauour towards the kings of France. Also, for further confirmatiō of friendship betwixt the bishops of Rome,and the kings of France,Pope *Stephanus* the 2. procured,that he should be inuited to be witnes at the baptisme of the king of Fraunce his yong son,at which time, as a man couetous of vaine glorie,he suffered, *Pipinus*, & *Charles* his son,to kisse his feet,& to hold his stirrope,& to lead his horse by the bridle:and finally,he was content to be mounted vp, and carried vpon the shoulders of men,leauing behind him an example of stinking pride to the posterity after following.

Note.

Paulus the first. After *Stephanus* the secōd,succeeded his brother *Paulus* the first,who continued 10. yeeres,and one month. In antichristian pride he was nothing inferiour to his predecessours, for he sent Ambassadours to the Emperour of the East *Constantinus Copronymus*,to exhort him to restore againe the images of the Saints,which hee had demolished,with intermination of cursing, if hee refused to bee obedient to the popes

counsell

counsell. In his time *Aistulphus* King of Lombardes dyed, and *Desiderius* the last King of Lombards raigned in his stead.

Constantine the brother of *Desiderius* King of Lombardis, succeeded to *Paulus* the first, a man admitted to the Popedome, before he received Ecclesiasticall orders: therefore hee was hated of the people of Rome, and denuded of his Papall dignity, after hee had continued one yeere and one moneth. Some writers affirme that his eyes were thrust out, and that hee was sent to a Monasterie: others affirme, that hee was burnt with fire, by the hatefull malice of the Romanes. *Constantinus 2.*

To him succeeded *Stephanus* the third, who ruled foure yeeres, fiue moneths, and twenty seven dayes. Hee gathered a Councell at Rome; in the which twelue Bishops of France, sent thither by *Charles de Maine*, were present, with the Bishoppes of Italy, who disauthorized *Constantine* his predecessor, and annulled all his decrees. Likewise, they damned the seventh generall Councell convened in Constantinople, by *Constantinus Copronymus*, wherein the worshipping of Images was disallowed. But in this Laterane Councel, assembled by *Stephanus* the third, the worshipping of Images got allowance. And it was thought, that God and the Saints were in worser case then mortall Princes, in case that Images might be made to represent mortall Princes, but not to represent God and his Saints. It was rumored in this Popes time, that *Charles* King of France, was of intention to marrie *Bertha*, the daughter of *Desiderius* King of Lombards. *Stephanus* fearing lest this marriage should vndoe the friendship lately tracted betwixt the Bishops of Rome, and the King of France, disswaded *Charles* from the marriage aforesayd; as if the marriage of a woman of the kindred of the Lombards, were a mixing of darkenesse with light, and of Belial with Christ. And the menacing letter of *Stephanus* the third, prevailed so farre at the hands of *Charles* the Great, that he repudiated *Bertha* the daughter of *Desiderius*, his lawfull maried wife, after he had cohabited *Stephanus 3.* *Platin. in vit. Steph 3.*

with

with her one yeere: and hee married another woman, named *Hildegarde*, of the Dukerie of Sweue. These are the fruits of Antichristian pride, to threaten the torments of hell against the Princes of the world for marriage, if so be they fore-see any damage may redound to the chaire of Rome, by the marriage of Princes.

Note.

Adrianus. 1. *Platin. in vit. Adri.* 1.

After *Stephanus* the third, succeeded *Adrian* the first, and governed twenty three yeares, ten moneths, and seventeene dayes. In his dayes *Charles* the Great came into Italy with an army, and *Desiderius* King of Lombards, his wife, and children, to Lions in France, and vtterly subdued the kingdome of the Lombards; which had continued in Italy 204. yeeres. Now in the yeere of our Lord, 776. this kingdome was abolished and vndone, by *Charles* the Great, king of France, for the fauour he carried towardes the chaire of Rome. Likewise, hee augmented the donation of his father *Pipinus*, and he bestowed vpon the Church of Rome, the Isle of Corsica, and the places lying betwixt Luca and Parma, with the Dukedomes Spoleto and Benevento. This being done, *Charles* returned back againe to France, carying with him *Bertha* his brothers wife, and her children, who came to *Adrian* Bishop of Rome, hoping for favour at his hands, and that he should haue anoynted her sonnes to bee Kings of France, seeing *Carolamannus* their father was now dead: but he delivered them into the hands of *Charles*, and so *Charles* the Great raigned without exception, as absolute Commander of France. *Irene* the Empresse of the East, during his Popedome, assembled a great Councell at Nice in Bythinia, where the adoration of Images was allowed. In this Councell the Popes Ambassadors were present, and his owne letter was read in the Councell: no man gaue greater allowance to the worshipping of Images, then Pope *Adrian* did, as shall be declared, God willing, in the head of Councels. It is to be marked, that *Platina*, writing of the death of *Constantinus Copronymus*, is compelled to beare witnesse to the truth; and testifie, that the opinion of the leprosie of *Constantine* the Great, was a notable fable, and that it sprung

Func. comment. in chron l. 8.

vp

vp by occasion of the disease of *Constantinus Copronymus*, the father in law of the Empresse *Irene*.

To *Adrian* succeeded *Leo* the third, and governed one and twenty yeeres. He was hated by *Paschalis* and *Campulus*, who lay in wait for him at the Church of S. *Silvester*, threw him down to the ground, spoyled him of his pontificall garments, beat him with many strokes, and finally, cast him into prison and bonds: but hee escaped by the meanes of a cubiculare, named *Albinus*, and lurked in the Vaticane, vntill the time that *Vnigisius*, Duke of Spoleto, conveyed him safely vnto his bounds. At this time *Charles* King of France, had warres against the Saxons. The Bishop of Rome, who came to him to complaine of the iniuries which hee had received, was sent backe againe very honourably, accompanied with the souldiers of *Charles* King of France: and with promise that he should without delay, addresse his iourney towards Italy. When *Charles* came to Italy, the Popes enemies were so dashed with feare, they durst not appeare to accuse him: and the Clergie of Rome thought meet, that no man should iudge of the Apostolike chaire, but the Bishop of Rome should bee his owne iudge. *Leo* tooke the booke of the Gospell in his hands, and swore that hee was innocent of all the crimes obiected against him: and so hee was absolved: and *Paschalis* and *Campulus*, the friends of the late deceased Pope *Adrian*, were counted worthy of death: but Pope *Leo* interceded for safety of their liues: so they were banished to France. For this benefit, *Leo* caused *Charles* to be declared Emperour of the West, and crowned him with the Imperiall Diadem. And from that time forwards, the custome began, that Emperours should receiue their Coronation from the Bishop of Rome. Notwithstanding of this, it was ordained, that no man should be elected Bishoppe of Rome, without aduise of the Emperour of the West, and without receiving inuestment from him.

Leo 3.

Hist. Magd. cent. 8. cap 10.

Note.

Patri-

Patriarchs of Conſtantinople.

THe Patriarches of Conſtantinople in this Centurie, placed and diſplaced, according to the changeable conceits of the Emperours. Vnder th raigne of *Iuſtinian* the ſecond, *Cyrus* was Patriarch, whom *Philippicus* removed, and advanced one named *Iohn*, who had fore-told, that hee ſhould bee made Emperour. This *Iohn* was infected with the hereſie of the Monothelites, and was remooved by *Artemius*, by whom *Germanus* was advanced to the chaire of Conſtantinople. *Germanus* continued vntill the raigne of *Conſtantinus Copronymus*: Hee was depoſed and excommunicated by the generall Councell aſſembled by *Conſtantinus*, becauſe he allowed the worſhipping of Images.

Note.

To him ſucceeded *Anaſtatius*, who albeit hee diſliked Images, yet hee was vnthankfull to the Emperour, and favoured the ſeditious attempts of the people of Conſtantinople, who advanced *Artabaſdus* to the Imperiall dignity. Moreover, hee ſlandered the Emperour, as if hee had ſpoken againſt the divinity of Chriſt. Hee received a iuſt recompence of his vnthankefulneſſe: for he was depoſed, and ſcourged, and ſet vpon an Aſſe, with his face towards the Aſſes tayle, and made a ridiculous ſpectacle to the people.

After him, *Conſtantine* a Monke, was made Patriarch, who at the firſt ſeemed to condemne Images: but afterward hee was found to bee a maintayner and allower of them. The Emperour baniſhed him to Iberia, where hee ſpake contumeliouſly both of the Emperour, and of the Councell holden at Conſtantinople: therefore he was brought back againe from baniſhment, and was beheaded, and his body was drawn through the town with a cord, and caſt into a pit, where the bodies of malefactors were accuſtomed to be caſt.

After him ſucceeded *Nicetas*, a man vnlearned, and advanced by the Emperor *Conſt. Copron.* for none other cauſe, but onely

onely for his zeale against the worshipping of Images. After him succeeded *Paulus Cyprius*, who in the dayes of *Const. Copron.* damned the worshipping of images: but afterward changed his minde: and vnder the raigne of *Irene*, entred into a Monastery, and lamented, that hee had consented to the abolishing of images. The vaine inconstancy of this timorous and superstitious man, was the chiefe occasion of the convocation of the second Councell of Nice, by the Empresse *Irene*. To him succeeded *Tarasius*, who was present and gaue allowance to the adoration of Images.

The prevailing power of the Saracens in Alexandria, Antiochia, and Ierusalem, did so obscure the names of the Patriarchs of there cities, that I haue no remarkeable thing to write of them in this Centurie.

Of Pastors and Doctors.

IN this declining age, wherein spirituall grace dayly decayed, and nothing increased, except an heap of earthly treasures, which God permitteth to be poured into the bosomes of them who loue the wages of iniquity. Alwayes, even at this time, some men of good literature and learning, did manifest themselues vnto the world; such as *Bonifacius* Bishop of Mentz, *Damascene*, a learned Monke, *Paulus Diaconus* a learned writer of histories, and *Beda* a man counted venerable in his time: yet all these were miserably infected with the superstitions of their time, such as the opinion of Purgatory, invocation of Saints, worshipping of Images, and prohibition of Mariage.

Bonifacius was a man borne in England, in place neere adioyning to Excester: he was familiarly acquainted with fiue Popes, to wit, with Pope *Constantinus* the first, *Gregorius* the second, *Gregorius* the third, *Zacharias* the first, *Stephanus* 2. And by them he was advanced to many honours: First, to be *Bonifacius.*

be the Popes Legate in England, Germany and France, and afterwards to be Archbishop of Mentz. All his studies and travailes tended to this, to bring the people of England, Germany, and France, to the subiection of the Romane Bishop, and to a conformity of the superstitions of the Romane Church. In the name, and at the commandement of Pope *Zacharias*, hee disauthorized *Childericus* King of France, thrust him into a Monasterie, and anoynted *Pipinus* the son of *Carolus Martellus*, to be King of France. So zealous was he to performe all the desires of the Roman Bishoppes, by whom also his name was changed: for hee was first named *Vinofridus*, but the Bishops of Rome who delighted in his service, called him *Bonfacius*. After he had served the Romane Bishops in slavish subiection 36. yeeres, he was slaine by Pagans, because he had anoynted *Pipinus* King of France, and for hope they had to enrich themselues by his coffers: in the which, when they had opened them, they found nothing except bookes, and reliques of Saints, whereof they made no account. And his body was buryed in the Monastery of Fulda.

Note.

Iohannes Damascenus.

Damascene, a superstitious Monke, the disciple of *Cosmas*, lived vnder the Emperours *Leo*, and *Const. Copron.* hee was a long time in company of the Saracens, and with the Prince of Saracens he went to the sepulchre of *Mahomet*, and like vnto a timorous body, worshipped the bones of *Mahomet*, fearing to haue beene put to death, if hee had not done such homage. Hee was a patron of worshipping of Images, and was excommunicated in the generall councell assembled by *Const. Copron.* It is written by *Iohn* Patriarch of Ierusalem, in the Historie of *Damascenes* life, that the Prince of Saracens was moued to indignation against him, by a deceitfull letter, sent from the Emperour *Leo Isaurus*, in the which *Damascene* was charged as a man willing to haue betrayed the towne of Damascus into the hands of the Emperor *Leo*. Vpon this occasion (saith *Iohn* Patriarch of Ierusalem) the Prince of Saracens cut off the hand of *Damascene*: and on the other part, *Damascene*, by humble kneeling before the Image

Hist. Magd. cent. 8. cap. 10.

Note.

Image of the Virgin *Marie*, was miraculously cured, and restored againe to the power of his hand. But this is like to the rest of popish fables, and lyes: For *Damascene* writeth many notable fables, for cõfirmation of adoration of Images. And in case a miracle had beene wrought in his owne person, by prostrating himselfe before an Image, *Damascene* had no manner of way ouer-passed with silence the memoriall thereof. But we haue to doe with aduersaries, who are not ashamed of lies. *Damascene* was a diligent reader of the bookes of ancient Fathers, as appeareth by his foure bookes, *De Orthodoxa fide*: but not so diligent a reader of holy Scripture, which is the ground of manifold errors. His history of *Iosophat*, King of India, is knowne to be a Monkish fable.

Paulus Diaconus, of the kindred of the Lombards, became a deacon in Aquileia: hee was carryed captiue into France, in the dayes of *Charles* the great, who besieged Papia, banished *Desiderius*, and made an end of the Kingdome of the Lombards. Afterwards he was accused of treason and conspiracie, against *Charles* King of France. His malicious and hatefull accusers, were bent to haue had his hands cut off, or his eyes put out: but King *Charles* pitying him for his learning, was content that hee should bee banished to the Isle of Diomedes. From thence hee fled, and came to Beneventum, where *Arachis* was dwelling, who had married *Adelperga*, the daughter of *Desiderius*. In his palace it is thought hee writ his sixe bookes, *De rebus gestis Longobardorum*. After the death of *Arachis*, hee came to the Monastery called Cassinense, where hee ended his life. *Paulus Diaconus.*

Beda, a man borne and brought vp in England, was called venerable, and was in great account in his time. Onely, he was miserably intangled with deceitfull Antichristian errors, vniversally overspred in his dayes. In writing, reading, and praying, hee was a man of incessant paines. Nothing is found in him more commendable, then his patient suffering of the agonies immediately preceding his dissolution, with a desire to be dissolved and to be with Christ. *Beda.*

Albertus Gallus, a Bishop in some part of France, a learned *Albertus Gallus, with some*

learned men of Scotland, witneſſe to the truth of God.

ned and godly man, oppoſed himſelfe mightily to *Boniface*, the foot-groom of the Roman Antichriſt, with whom concurred two learned men borne in Scotland, named *Clemens* Presbyter, and *Samſon*, and offered to prooue both by word and writing, that *Bonifacius* was an author of lyes, a troubler of the peace of Chriſtians, and a corrupter and deceiver of the people. But Pope *Zacharias* excommunicated them before they were heard in a lawfull Aſſembly, and gaue power to his foot-groome *Bonifacius*, to depoſe them, and procured at the hands of the King of France, that they ſhould be caſt into priſon, and bound with bonds, as ſchiſmatickes, falſe teachers, and ſacrilegious men. Such reward men received, who were witneſſes to the truth of God, and reprehended any corruption of the Romane Church. In like manner *Iohannes Mailroſius*, and *Claudius Clemens*, learned men of Scotland, ſent by King *Achaius*, to *Charles* King of France, and the firſt profeſſors of learning, in the Academie founded by *Charles* the great in Paris: theſe two likewiſe were diſliked of the Roman Church, becauſe they could not aſſent to all the ſuperſtitions of that Church in this age ſo miſerably deformed.

Hiſt. Magd. cent. 8. cap. 10.

CEN-

CENTVRIE. IX.

Popes of Rome.

AFter *Leo* the third succeeded *Stephanus* the fourth, and ruled seuen months. He was not elected with consent, and allowance of the Emperour, but onely by the Clergie and the people of Rome. Here it is well marked by *Functius*, that the Roman Church doth obserue their owne lawes so inuiolably, that the priuiledge granted to the Emperour by Pope *Leo* the third, it is vndone againe euen in his first successors time: to wit, in Pope *Stephanus* the fourth his time. In the third month of his Popedome, he journied toward France, for what cause it is not certaine: but it appeareth he would trie the Emperours minde, whether or no he was grieued for this, that he had beene elected Pope without the consent and fore-knowledge of the Emperour. When he returned againe, finding that *Ludouicus Pius* the Emperour, was not greatly grieued at the matter, but accepted his excuse, he began to make Commentaries vpon the Decrees of *Hadrian* the first, and *Leo* the third: to wit, that they meaned not that the Emp. should bee first acquainted with the election of the Pope: but rather, that after his election, the Emperour should be acquainted with the businesse, before the Pope were anointed. By such false Glosses and Commentaries, they were by degrees excluding the Emperour from all kind of medling with the election of the Pope.

Stephanus the fourth.

Func comment. lib. 9.

After *Stephanus* the fourth, succeeded *Pascalis* the first, who was elected without consent of the Emperour. Hee sent Ambassadours to excuse himselfe to the Emperour

Pascalis the first.

Ludouicus Pius, because the Clergie and people had compelled him to accept the Popedome. The Emperour *Ludouicus Pius* on the other part, seeing how this matter went, and that he was troubled with the vnconstancie, ambition, and obstinacie of the Romane Church, he gaue them libertie to choose their owne Bishop, without the fore-knowledge and consent of the Emperour in time to come. And *Pascalis*, after hee had ruled seuen yeeres and seuenteene dayes, he ended his course.

Note.

Eugenius the second.

Eugenius the second succeeded *Pascalis*, and ruled foure yeeres. His Popedome was in the time when *Lotharius* was appointed to gouerne Italie. His commendations are these, great Learning, great Eloquence, with a mixture of great Hypocrisie.

Valentinus the first.

Valentinus, the successour of *Eugenius*, within the space of fourtie dayes after that he was elected, (of a Deacon) to be Pope, hee concluded his life.

Gregorie the fourth.

To *Valentinus*, succeeded *Gregorius* the fourth, and ruled sixteene yeeres. *Ludouicke* and his sonne *Lotharius* were Emperours at this time: without whose consent hee would not accept his Popedome. *Gregorie* would haue seemed to haue beene a mediator betwixt *Ludouicke* and his sonnes: but he is marked with a note of shame in the *Magdeburg* history, as a man who encreased discord, rather than quenched it. What he did in the Conuention at *Aken*, which was conueened by the authoritie of the Emperour, it shall be declared, God willing, in its owne place.

Hist. Magd. cent. 9. cap. 10.

Sergius the second.

To *Gregorie* the fourth succeeded *Sergius* the second, & ruled three yeeres. He seemed to be the first Pope, who chãged the name giuen vnto him in Baptisme: for he was called *Os porci*, that is, *the mouth of the Sowe*: and for the basenes of the name, he called himselfe by the name of one of his antecessours. *Lotharius* sent *Ludouick* his eldest son, accõpanied with many Noble persons, to be crowned Emperour: for *Lotharius* thought meete to enter into a Monasterie, and to lament for his by-past sinnes, especially, for grieuing the heart of his father *Ludouicus Pius*. Hee augmented the liturgie of

the

the Masse, with the addition of *Agnus Dei*, and ordained, that the Hostia should be diuided in three parts.

To *Sergius* the second, succeeded *Leo* the fourth, and ruled 8. yeares, 3. months. He was a man of many trades, a builder, a warriour, and a Bishop. He compassed the Vatican with a wall, and made it in the similitude of a Towne: and builded bull-warkes in the passages of Tyber, as it issued from the towne. He was a warriour, & fought against the Saracenes: against whom also he preuailed. And finally, at some time he was a Bishop: and he gathered a Councell of 47. Bishops, in the which *Athanasius*, a Cardinall Presbyter was damned, for negligence in the worke of his calling. This is the first time, in the which mention is made of a Cardinall in the Historie: for the Decretall Epistles, as I haue alreadie declared, are but fabulous & lying writings. In this Popes dayes, *Edelwulphus*, King of England, came to Rome, for performance of a vowe that hee had made. He was courteously accepted by Pope *Leo*: for which cause hee ordained a tribute yeerely to be paide to the bishop of Rome: to wit, a pennie Sterling out of euery house, in England that kindled fire. It is well remarked by *Philip Morney*, that *Leo* the fourth, in a certaine Epistle, written to the Bishops of Britannie, derogateth credit to all the Decretall Epistles assigned to the bishops of Rome, preceding the dayes of Pope *Siricius*, except onely to the Decretall Epistles of Pope *Syluester*. So all the authorities that are alleadged by the Romane Church, out of the Decretall Epistles, for the space of 384. yeeres, are of none effect, by the confession of Pope *Leo* the fourth.

Leo the fourth.

Sergius a man of many trade.

Lib. Myste. iniquitatis.

After *Leo*, the fourth, succeeded Pope *Ioane* the eight, an English woman, borne in the towne of Mentz. She went to Athens, cloathed with the apparell of a man, accompanied with a Learned man: and she profited in learning beyond her fellowes. When shee came to Rome, shee was regarded for her learning, and was promoted to the dignitie of the Popedome, and ruled two yeeres, fiue months and foure dayes. About the yeere of our Lord 854. (being Pope) shee

Ioane the eight.

Note.

Marian. Scot. lib. 3. chron.

ſhe played the Harlot: and by the prouidence of God, this villanie of the Roman church, which cannot erre, was manifeſted to the whole world: For, in the time of a ſolemne Proceſſion, as ſhe was going to the church of Laterā, ſhe trauelled in birth, & died, and was buried without honour. *Onuphrius*, the Aduocate of all euill cauſes, cannot ouer-paſſe this matter with ſilence: but he bringeth an argument from the authority of *Anaſtatius*, a writer of *Chronologie*, to infringe the credit of this hiſtorie, in this manner: *Anaſtatius* (ſaith hee) liued about this time, & knew beſt who ſucceeded to *Leo* the fourth & he maketh no mētion of *Ioane* the eight, but of *Benedictus* the third, as ſucceſſor of *Leo* the fourth. To this *Phtlip Morney* anſwereth, That an argument taken from authoritie, negatiuely, hath no force. *Anaſtatius* maketh no mention thereof: *ergo*, it was not done: It followeth not, for he bringeth in the teſtimonie of *Ranulphus*, declaring the cauſe wherefore *Anaſtatius* omitted the name of the fœminine Pope: to wit, *Propter deformitatem facti*: that is, *For the deformitie of the fact.* The nature of a ſhort Compend permitteth me not to inſiſt: but let them, who are deſirous accurately to trie out the veritie of this matter, reade that worthie Booke of *Philip Morney*, called *Miſterium iniquitatis.*

Ranulph. lib. 5. cap. 32.

Benedictus the third.

Then followed *Benedictus* the third, and ruled two yeeres, ſix months, and nine dayes. A man in honouring the Funeralles of the Clergie, with his preſence, ready at all times: and deſirous likewiſe, that the Funerall of the Biſhop ſhould bee honoured with the preſence of the whole Clergie.

Nicolaus the firſt.

To *Benedict* the third, ſucceeded *Nicolas* the firſt, and gouerned ſeuen yeeres, nine months, and thirteene dayes. He ſubdued the Biſhop of Rauenna to his obediēce. He ſuffered the Emperour, *Ludouicke* the ſecond, to light from his horſe, & to leade his bridle, vntil he came to the Campe, which was the ſpace of a mile. He permitted diuorcement betwixt married perſons, for Religions cauſe, without conſent of parties. And that perſons in ſpirituall offices, ſhould not be ſubject to the juſtice ſeates of ciuill Magiſtrates. Hee ordained alſo, that no man ſhould receiue the holy Sacrament from

Hiſt. Magd. Cent. 9. cap. 10.

from a married Priest. And that the Emperour should not be present at Ecclesiasticall Conuentions: except when questions concerning Faith should bee intreated. Likewise, hee ordained, That the seruice of God in all countries, should be celebrated in Latine: dispensing in the meane time with the *Sclauonians* and the *Polonians*, to haue the seruice of God in their owne Vulgar Language. He added vnto the Liturgie of the *Masse*, *Gloria* in *Excelsis*. *Func. comment. lib. 9.*

Hadrianus the second, succeeded to *Nicolas* the first, and ruled 5. yeeres, nine months, and twelue dayes. He vsed Antichristian authoritie, not onely against *Hincmarus*, Bishop of Rhemes, but also against *Carolus Caluus*, king of France, whom hee commanded imperiously to present one *Hincmarus*, Bishop of Laudunum, and nephewe to *Hincmarus*, Bishop of Rhemes, to the ende that his cause might bee judged by the Apostolike seate. The King tooke these letters in a very euill part, and writ vnto the Pope. That the Kings of France had euer beene Soueraigne Lordes, in their owne countrie, and not vice-gerentes & vassales to Bishops: and, That hee would not permit any man, who had beene damned in a lawfull Councell, in his owne country, to wit, in the Councell of Acciniacum, to make appellation to Rome. In this Popes time the eight generall councell was assembled, whereof I shal speake in its owne time, God willing. *Hadrianus the second.*

Ioannes the ninth, succeeded to *Adrianus* the second, and gouerned ten yeeres, and two dayes. This is he who for rewardes crowned *Carolus Caluus* to be Emperour: and was cast into prison, because hee was more affectionated to *Ludouicus Balbus*, sonne to *Carolus Caluus*, and king of France, than to *Carolus Crassus*, king of Germanie. Neuertheless, hee escaped out of prison, and fled to *Ludouicke*, king of France: whom also hee crowned to be Emperour. But *Balbus*, after his coronation, incontinent died: and Pope *Iohn* the ninth, must seeke new acquaintance, because his olde friends were gone: therfore, he crowned *Carolus Crassus* to bee Emperour. This was the first Pope who in time of his Popedome crowned three Emperours. *Ioannes the ninth.* *Note.*

Martinus the second. *Martinus* the second, ruled one yeere, and fiue months.

Hadrianus the third. *Hadrianus* the third succeeded to *Martinus*: the time of his gouernment was also short: for he continued not aboue one yeere, and two months: yet neuertheleſſe, men who are buſie, may make much ſtirre in ſhort time. He perfected that worke which his predeceſſours had beene buſied in bringing to paſſe many yeeres preceding: namely, That the Clergie and people of Rome ſhould not attend vpon the allowance of the Emperour, but they ſhould freely chooſe whom they thought meeteſt to bee Pope. Hee tooke the greater boldneſſe to doe this, becauſe the Emperour *Carolus* was occupied in warre-fare. The Nation of the Normandes were now ſo ſauadge and mightie, and moleſted France with an huge Armie, that the Emperour was compelled to tranſact with them in manner as is aboue rehearſed in the Hiſtorie of the life of *Carolus Craſſus*.

Another conſtitution was made by Pope *Hadrian*: to wit, That after the death of *Carolus Craſſus*, who died without ſucceſſion, the Emperiall Title, together whth the gouernement of Italie, ſhould belong to one of the Princes of Italie. This was the ground of vnſupportable debate, and of factions, in Italy, euery man according to the greatneſſe of his power, contending to be King and Emperour: But chiefely *Albertus*, Marques of Tuſcia, *Berengarius*, Duke of Forouilium, and *Guido*, Duke of Spoleto.

This ſeditious plotte alſo perturbed the Eccleſiaſticall eſtate: For, after this, euery one of the Princes of Italie ſtroue with all their might, to haue ſuch a man ſeated in the Popedome, as could beſt aduance his faction, as will clearelie appeare in the election of Pope *Formoſus*.

Stephanus the fift. To *Hadrian* the thirde, ſucceeded *Stephanus* the fifth, and ruled ſixe yeeres, and eleuen dayes. The leſſe Holineſſe, Learning, and Vertue that he had, the greater audacitie and boldneſſe was found in him: for he made a conſtitution, where-

Note. of *Gratian* recordeth (*Diſtinct. 19. Cap. Enim vero Quicquid Eccleſia Romana ſtatuit, quicquid ordinat, perpetuo quidem, & irre-fragibiliter obſeruandum eſt*: that is, *Whatſoeuer*

soeuer the Romane Church doth statute and ordaine, it is perpetuallie, and without all contradiction, to be obserued.

After *Stephanus* the fifth (whom others doe call the sixth) succeeded *Formosus*, and continued fiue yeeres, and sixe months. Hee obtained the Popedome, not without strife: For one *Sergius*, a Deacon, was his competitor, supported with the Tusculan faction. Alwayes, *Formosus* preuailed. It was supposed, that hee was one of them who conspired against Pope *Iohn* the ninth, and cast him into bondes. After this hee feared the authoritie of Pope *Iohn*, and fled into France: but Pope *Iohn* denuded him of all Ecclesiasticall office, and put vpon him the habite of a Laicke person: which indignitie done vnto him, he tooke it so grieuously, that he bound himselfe by an oath, That hee should neuer see the Towne of Rome, nor returne againe to his Bishopricke: for hee was Episcopus Portuensis. But Pope *Martinus* absolued him from his oath, and repossessed him into his Bishopricke againe, and in the end he was made Pope, as is said. *Formosus.* *Platina, in vita Formo.*

Neuertheless, the faction of his competitor, *Sergius*, ceased not to vexe and molest *Formosus*: so that hee sent secret aduertisemēt vnto *Arnulphus*, the Nephew of *Carolus Crassus* to come to Rome: who came with an Armie, and was crowned Emperour by *Formosus*, as hath beene alreadie declared.

To *Formosus* succeeded *Bonifacius* the sixt, who concluded his course, after he had continued twentie and sixe daies. *Bonifacius the sixt.*

After *Bonifacius* the sixt succeeded *Stephanus* the sixt, and ruled one yeere, and three months: Hee not onely annulled all the Decrees of his Predecessor *Formosus*: but also caused his dead bodie to bee taken out of his graue, and cut off his three fingers, wherewith he was wont to consecrate persons admitted to spirituall offices, and threw them into Tyber: and caused all them, who had receiued ordination by *Formosus*, to receiue new ordination. *Stephanus the sixt.* *Note.*

This fact of *Stephanus* the sixt, is so full of vncouth and vnnaturall inhumanitie, that *Onuphrius* denieth that any such thing

thing was done: whose impudencie *Morneus* discouereth by the testimonie of *Luitprandus*, who liued at that same time and was a Deacon of the Church of Ticinum, and maketh mention of this vile fact, not without horrour and detestation thereof. *Baronius* is not so impudent as *Onuphrius*, and will not denie the fact, but extenuateth the atrocitie and vilenesse thereof: for hee saith, *Non fuit error in fide, sed violenta tyrannis in facto*: that is to say. *It was no errour in the faith, but a violent tyrannie in the fact.*

And likewise, hee annulled the inauguration of the Emperour *Arnulphus*, and annointed *Albert*, or *Lambert*, Marques of Tuscia, who followed the Popes course to bee Emperour. Now is the Popedome encreased to the measure of a full strength, when they dare authorise and disauthorise, place and displace, Emperours at their owne pleasure. So that there remaineth nothing, but to enter into gripes with the Emperour, throw him downe to the ground, and to treade vpon the excellent honour of his Soueraigntie, which in the next Centurie will follow.

Romanus Note. To *Stephanus*, succeeded *Romanus*, and continued onely three months. He abrogated the Decrees of *Stephanus*, his predecessour.

Theodorus the second. *Theodorus*, the successour of *Romanus*, continued in his Popedome twentie dayes onely. In this short time he allowed the Decrees of *Formosus*.

Patriarches of Constantinople.

PAtriarches of *Constantinople*, in this *Centurie*, were changed according to the dispositiõ of the Emperours, fauouring or disliking the worshipping of Images. *Nicephorus* was a defender of adoration of Images, & was banished by the Emperour *Leo*. *Theodotus* againe, *Antonius*, and *Syngelus*, who had bin Schoole-maisters to the Emperour *Theophilus*, were haters of Images. But after the death of *Theophilus*, *Theodora*, his

his wife, advanced *Methodius*, a superstitious man, and an obstinate defender of adoration of Images, and intercession of Saints. Concerning *Ignatius* and *Photius*, and the great troubles that arose about placing and displacing of them, occasion will be offered to speake of these things in the head of Councels.

Of other Pastors, and Doctors.

IN this corrupt and back-sliding age, wherein the Romane Antichrist had so great an vpper-hand, the head of Councels will compell mee to make mention of the names of a number of learned men. At this time, the name of *Claudius Taurinensis*, putteth a great number of the rest out of my remembrance, because hee was a faithfull witnesse vnto the truth of God, in a troublesome time. He was a man borne in Spaine, vnder the raigne of *Ludovicus Pius*, he was made Bishop of Thurin, in Piemont. At his first entry to his Bishopricke, hee threw the Images out of his Church, affirming, that the Saints, who in their life-time were not content to be worshipped, much lesse could they be content to haue their pictures worshipped after their death. In speciall, hee condemned the worshipping of the crosse: affirming, that if it should be worshipped, because Iesus died vpon it: then the Ship, in the which Christ sayled, the Asse, whereupon Christ did ride into Ierusalem, & infinit things, which Christ touched, by the like reason, ought also to bee worshipped. Concerning the Bishop of Rome, he sayd, that he was not to be counted an Apostolicke Bishop, who sate in the Apostolicke chaire: but hee who fulfilled an Apostolicke office. *Note.*

Hincmarus, Bishop of Rhemes, lived vnder *Carolus Magnus*, and continued in office almost vntill the raigne of the Emperour *Arnulph*. Hee had great strife with his nephew *Hincmarus* Bishop of Laudunum, who refused to bee vnder his

his Diosis: and appealed from him vnto the Bishop of Rome. Likewise, in the cause of *Rhotardus* Bishop of Soission, whom *Hincmarus* deposed, and removed from his office. *Nicolaus* the first Bishop of Rome, absolved him. *Hadrian* 2. gaue him commandement to excommunicate *C. Calvus* King of France, his soveraigne Lord: but he refused to performe such an vnlawfull commandement: and writ vnto the Pope, to be circumspect, and not precipitate rashly his sentences of excommunication.

The question whereunto *Hadrian* 2. was so serious, was about division of lands, betwixt *C. Calvus*, and his brother *Lotharius*. *C. Calvus* denyed, that he did vniustly invade any of his brothers lands, but lands duely belonging to himselfe by paction and covenant. And the Nobles of the country said, that it was a strange and an vnaccustomed thing, that the Pope would take, vpon him to be iudge in a controversie, concerning the Titles and Rights of kingdomes: because he could not be both a Bishop and a King.

CEN-

CENTVRIE X.

The Popes of Rome.

TO *Thedoricus* succeeded Pope *Iohn* the tenth, hee abrogated all the decrees of Pope *Stephanus* the sixt, and allowed the decrees of *Formosus*: whereupon great tumult and vprore arose in Rome. For this cause, the Pope fled to Ravenna, and gathered a Councell of 74. Bishops, also *Carolus* Simplex King of France, was present at this councell. There hee ratified the decrees of *Formosus*, and damned the decrees of *Stephanus*. Here let vs marke that the Bishops of Rome doe both mocke God and the world, in saying, that their Councels are guided by the holy Spirit, and cannot erre; in the meane time one of their Councels damning another, and being altogether opposite one to another. After hee had come backe to Rome, he concluded his life, having ruled two yeeres, and fifteene dayes. To him succeeded *Benedictus* the fourth, and continued three yeeres, and foure moneths. *Iohannes 10.* *Note.* *Benedictus 4.*

After *Benedictus* ruled *Leo* the fift, and continued not in his Popedome aboue forty dayes: for he was cast into prison and bonds, by *Christophorus* his owne domestique servant. *Christophorus* by vnlawfull meanes attained to the Popedom, and lost it againe vnworthily, in the seventh moneth of his government, for hee was thrust into a Monastery, as the only refuge of all disasterd people. Those monsters saith *Platina*, God permitted them not long to liue. *Leo 5.* *Christophorus.*

After *Christophorus*, *Sergius* the third, ruled seven yeeres, foure *Sergius 3.*

foure moneths, and fifteene dayes. Hee raised againe the body of *Formosus* out of the graue, wherein hee had lien buried eight yeeres, and beheaded it, as if it had beene aliue, and cast it into the river Tyber, accounting it vnworthy of a buriall place. *Platina* doth marke, that *Formosus* had been his competitor, and hindered *Sergius* from attaining to the Popedome, they who are so overtaken with ambition and hatefull malice, that they cannot moderate their owne affections, how shall they governe and rule, the vniversall Church of God. Beside this barbarous cruelty, he was a vile whoremonger, and begate *Iohn* the twelfth (who afterward was made Pope) with *Marozia* the wife of *Guido*, a famous harlot.

Note.

Anastatius 3. After him *Anastatius* the third, ruled two yeers, of whom nothing worthy of memory is written, except this, that he was not so malicious in damning the memorials of other men, as his predecessors had beene.

Landus. *Landus* succeeded to *Anastatius*, and ruled sixe moneths, and 21. dayes.

Iohannes. 11. To *Landus* succeeded *Iohn* the eleventh, and ruled thirteene yeares, two moneths, and three dayes. Hee was more martiall in exployts of warfare, then religious and expert in knowledge of heavenly things. For hee fought against the Saracens, who had been brought into Italy by the Grecians, and discomfited them. But when hee returned againe to Rome, hee incurred the hatred of *Albericus*, Marquis of Hetruria, who had fought with him against the Saracens, and could not abide the pride of a presumptuous Bishop, who in his triumph ascribed the whole praise of the victory to himselfe onely. This variance was the occasion of great trouble in Italy, for *Albericus* allured the Hungarians to enter into Italy, who did greater damage to the Countrey, then the Saracens had done before. On the other part, the Italians, who could not avenge themselues by rendering like evill to the Hungarians, they poured out their wrath vpon *Albericus*, and killed him. The Pope also by the souldiers of *Guido* was cast in prison, and strangled, by stopping a pillow

pillow in his throat. The villany betweene him and *Theodora* a notable harlot: I haue overpassed with silence, fearing to be prolixe.

Leo the sixt followed, and continued seven moneths and fifteene dayes. *Leo 6.*

After *Leo*, followed *Stephanus* the seventh, and ruled two yeeres, one moneth, and twelue dayes. *Stephanus 7.*

The two preceding Popes, are supposed by Italian sleights to be made out of the way, by *Marozia*, a notable harlot, to the end that her sonne *Iohn* the twelfth, whom shee had borne to Pope *Sergius* the third, might bee promoted to the Popedome; who ruled foure yeeres, ten moneths, and fifteene dayes. *Marozia* was an incestuous harlot, who like vnto *Herodias*, was not ashamed to marrie two brethren, namely, *Guido* and *Hugo*: according as the verse made thereof witnesseth. *Iohannes 12.*

Nubere Germanis satagens Herodia binis.

Herein appeareth the terrour of the wrath of God, punishing the vngodlinesse of the Romane people: they were guided by the Popedome, and the Popedome was guided by notable harlots. *Note.*

After him succeeded *Leo* the seventh, and ruled three yeeres, six moneths, and ten dayes. *Leo 7.*

Stephanus the eight, was a Germane, and ruled three yeers, foure moneths, and ten dayes. Hee was mightily troubled with the seditions of the people of Rome, and was so miserably wounded, that hee was ashamed to come forth vnto publique places to be seene. *Stephanus 8.*

Martinus the third, succeeded to *Stephanus* the eight, and governed three yeeres, six moneths, and ten dayes. *Platina* calleth him a devout man, and altogether bent to religion, because he repaired old Churches, that were tending to ruine and decay, the substance of religion being lost, the care of the fabricke of the Church, and such other externall things, was counted the onely devotion. *Martinus 3.* *Note.*

Agipetus the second, successor to *Martinus*, continued in his Popedome nine yeeres, seven moneths, and ten dayes. *Agapetus 2.*

In

In his time *Berengarius* King of Italy, and his ſonne *Albertus*, tyrrannouſly abuſed the countrey, not ſparing thoſe of the Clergie. So that *Agapetus* was compelled to ſend meſſengers to *Otto* the firſt, whoſe fame was ſpread abroad in all Nations: and *Otto* without delay, addreſſed himſelfe to Italy, and ſuppreſſed the inſolencie of *Berengarius*, and his ſonne *Albertus*, as hath beene already declared, in the hiſtorie of the life of *Otto* the firſt.

Iohannes 13.

To *Agapetus* ſucceeded *Iohn* the thirteenth, and governed nine yeeres, three moneths, and fiue dayes. A man from his very youth repleniſhed with all kinde of abhominable vices, a libidinous beaſt, a monſtrous varlet, of whom I haue made ſo frequent mention already, and the head of Councels will caſt vp the filthineſſe of his infamous name of new againe: ſo that for the preſent I write the leſſe. He was depoſed in a Councell gathered by *Otto* the firſt, and *Leo* the eight was placed in his roome. Pope *Iohn* had ſuch an end as his moſt wretched life deſerved, for hee was deprehended in adultery, and the husband of the woman whom hee defyled, wounded him to the death, ſo hee concluded his vnhappy life.

Note.

Leo 8.

Leo the eight was choſen Pope, with advice of the Emperour *Otto* the firſt, and he ruled one yeere, and 4. moneths: albeit the ſeditious people of Rome reiected him, and accepted againe *Iohn* the thirteenth; and after his death they choſe another, called *Benedictus* the fift: notwithſtanding the Emperour *Otto* ſubdued thoſe inſolent and ſeditious people, and tooke *Benedictus* 5. priſoner, and baniſhed him to Hamburg, where for very heart-griefe he ended his life. *Leo* loathing the manifold ſeditions of the Romane people, conferred againe the chuſing of Popes to the Emperour.

Iohannes 14.

Pope *Iohn* the fourteenth, ruled ſix yeeres, eleven months, and fiue dayes. Againſt whom conſpired *Godfredus*, Count of Campania, and *Petrus* the chiefe Captaine of the citie, with two Conſuls, and twelue Aldermen of the towne. They layd hands vpon the Pope, in the Church of Laterane, and detayned him priſoner eleven moneths. The Emperour

rour *Otto* and his sonne, made haste to come to Rome, and after due examination of this seditious attempt, he banished the two Consuls to Germany, hee commanded the twelue Aldermen to be hanged, and *Peter* the chiefe Captaine to be bound vpon the backe of an Asse, his face turned towardes the Asses tayle, and his hands bound vnder the same; thus hee was carryed through the whole citie, and scourged with rods, and banished.

Godfredus and his sonne, before this time, were dead and buried, but the Emperour caused their bodies to be raised out of their graues, and to bee cast into vnhallowed places. The abusing of Pope *Iohn* was punished with the greater severity, because hee was hated by the Romanes, for the loue hee carryed to the Emperour. In this Popes time began the vile superstition of baptizing of Bels, and giving vnto them peculiar names; and the Pope called the great Bell of the Church of Laterane, *Iohn*, according to his owne name. The beginning of the abuse of baptizing of Bels.

Benedictus the sixt, was successor both to the place, and calamities of Pope *Iohn*. *Cynthius* a man of noble birth in Rome, imprisoned the Pope in the Castle of Saint Angeli, where hee was strangled, after hee had continued one yeere and six moneths, in his Popedome. *Platina* writeth, that of all things there is a vicissitude, even so the Popes now doe include the noble citizens of Rome, into that same Castle called Saint Angeli, whereinto of old, they were incloased themselues. *Benedictus 6.*

Donus the second of that name, dyed in the first yeere of his government: nothing worthy of memory is written of him. *Donus 2.*

Bonifacius the seventh, continued not aboue seven months and fiue dayes in his Popedome: a man famous for sacrilegious theft. For when he perceived that the Romane citizens conspired against him, he tooke with him all the iewels of the Church of Saint *Peter*, and fled to Constantinople, where he sold the Iewels, and acquired to himselfe a great summe of money, wherewith hee intended to corrupt the minds of the people of Rome, but incontinent he was cut off by death. *Bonifacius. 7.*

While

While Pope *Bonifacius* the seventh was in Constantinople, *Iohn* the fifteenth was chosen Pope, and in the eight moneth of his Popedome, hee was inclosed in the Castle of Saint Angeli, called of old Moles Adriani, where he miserably ended his life.

Iohannes.15.

Benedictus 7. *Benedict* the seventh ruled eight yeeres. He was Pope at that time when *Otto* the second dyed at Rome, and great deliberation was had about the successor of the Empire. The Pope consented to the Germanes, whose opinion was this, that the sonne of *Otto* the second, albeit young in yeeres, should be declared Emperour. Other things (and namely, the processe of the deposition and restitution of *Arnulphus* Bishop of Rhemes) I referre to the head of Councels.

Iohannes 16. After *Benedict* the seventh, succeeded Pope *Iohn* the sixteenth, who hated the Clergie, and dilapidated all the Church rents vpon his friends and kinsmen, hee dyed in the eight moneth of his Popedome.

Iohannes 17. To him succeeded *Iohn* the seventeene, and continued ten yeeres, six moneths, and ten dayes. Hee was not free of popular seditions but fearing the cruelty of *Crescentius*, whom the Romanes wished that he should raigne, as Emperour and King of Italy: the Pope fled to Hetruria, from thence giving advertisement to the Emperor *Otto* the third, to support the distressed estate of the chaire of Rome. *Crescentius* fearing the power of the Emperour *Otto*, allured Pope *Iohn* to returne backe againe to Rome, which done, *Crescentius* with the chiefe authors of the foresayd sedition, kissed his feet, and craved him pardon. Notwithstanding of this, the Emperor *Otto* set forward with his army toward Rome, and when hee heard that Pope *Iohn* was dead, hee presented to the Romanes one *Bruno* a Germane, and of his owne consanguinitie, whom, the Romanes (fearing the Emperour) durst not refuse, and called him *Gregorie* the fift.

Gregorius 5. *Gregorie* the fift, governed two yeeres, and eight moneths. The Romanes more seditious then wise, incited *Crescentius* againe, to take vpon him authority, and to eiect *Gregorie* the

the fift, and to choose another whom they called *Iohn* the eighteenth, *Gregorie* fled to Germanie and complained to *Otto* the third of the iniuries done to him.

The Emperour led an armie to Rome of intention once to be avenged of the continuall sedition of the Roman people.

Crescentius fortified the Towne of Rome and the castle of S. *Angeli*, which after that time receiued the third name, not onely to be called *Moles Adriani*, and the Castle of Saint *Angeli*, but also the Castle of Crescentius: but all this preparation was made in vaine. *Otto* circumvened *Crescentius* and the new made Pope, putting them in hope of Pardon, but when they came forth, the new made Pope had his eyes thrust out, and was spoyled of his life, and *Crescentius* was hanged before the walles of the Citie. *Gregorius* was restored againe and made that constitution, about the choosing of the Emperour in time to come by the seuen Electors of Germanie, whereof I haue spoken in the life of the Emperour *Otto* the third.

After *Gregorie* the fift, *Sylvester* ruled foure yeeres, one month, eight daies. *Sylvester.* 2.

Hee was first a Monke of Floriake: when hee left the Cloyster hee went to Spaine, and learned Sciences, in the Towne of Sivill. Of a Disciple he became in short time a Master, and had the honour to be an instructer of *Otto* the third, who was made Emperour, and *Robert* King of Fraunce, and *Lotharie* a noble man who afterward was Bishop of Senon. It was an easie thing for his Disciples being so potent and noble to advance him to all the honours hee obtained: first to be Bishop of Rhemes, secondly to be Bishop of Ravenna, and last of all to be Bishop of Rome. But his name is filthily spotted with Magicall arts, and hee was so familiar with the Deuill, that hee enquired of him (as *Platina* writeth) how long hee should continue in his Popedome, and the Deuill answered, euen, vntill the time hee should say Masse at Ierusalem.

Now there was in Rome a Chappel, called, S. *Crucis*, and vulgarlie it was called Ierusalem. In this Chappel in time of Lent the Bishop of Rome was accustomed to say Masse, and when *Sylvester* the second, (who before was called *Gilbertus*) was saying Masse in that place, hee found himselfe attainted with a vehement feuer, and remembering that the place was called Ierusalem, hee knew that hee was deceiued, and put in vaine hope of long liuing by the deuill. Hee called for the Cardinals and confessed his fault, and desired them to cut his bodie in pieces (as it iustlie deserued) and to lay it open vpon a Coach to bee buried in that place wherein the horses of their owne accord should draw the Coach. So the horses carried the Coach to the Church of Lateran, where hee was buried.

Note.

Onuphrius is weake in this, that neither can hee be silent, neither can hee defend the name of Pope *Sylvester*, with reason, but sayes hee was a learned man well acquainted with mathematicall sciences, and therefore vnlearned people counted him a Sorcerer. By such frivolous excuses all the Necromancers and Sorcerers in Europe might bee excused, against the testimonie of wise and learned Historiographers, who giue to euerie man such prayse as their doings deserue.

Patriarches of Constantinople.

Stephanus. Amasenus. Tryphon.

AEter *Nicholaus* and *Euthymius*, succeeded *Stephanus Amasenus* who continued aboue three yeeres. To whom succeeded *Tryphon*, admitted vpon this condition, that when *Theophilactus* the youngest sonne of the Emperour *Romanus* should come to perfect age, hee should giue place to him. But when the Emperours sonne was 16. yeeres old, *Tryphon* would not giue place vnto him, vntill he was circomuened by the craft of the Bishop of Cesarea, who pretending to be his friend said to him in this manner.

Seeing

Seeing that the Courteours are in hope to haue you displaced in respect of your want of learning. I will giue you, saith he, my counsel, to write your owne name, together with all the titles and dignities of your calling in presence of many witnesses, and send this letter aforesaid to the Emperour, to let him vnderstand that yee are not so voide of learning as they talke of. To this Counsell *Tryphon* agreed, not foresmelling the subtilitie of the Bishop who gaue vnto him this Counsell: But the Courteours so soone as the letter came in their hands subioyned to the words; *Tryphon* Archbishop of new Rome, and Vniversall Patriarch, the words following, that he voluntarily ouergaue his Patriarchship in fauour of *Theophilactus* the Emperours youngest sonne. So was *Tryphon* by his owne handwritting displaced, and *Theophilactus* seated in his roome. He was a young man of 16. yeeres old when he was made Patriarch, and ruled 23. yeeres. Hee was riotous, and full of youthly conceits, and in hunting his horse so brused his body, that he vomited blood and ended his life.

Note

Theophilactus.

Note.

To *Theophilactus* succeeded *Polyeuctus* in the dayes of *Nicephorus* and *Zimisces*, of whom God willing more shall be spoken in the head of Councels, and to him a Monke *Basilius*, who ruled 4 yeeres, and after him *Antonius Studites*.

Polyeuctus.

Antonius Studites.

Of other Pastors and Doctors.

Luitprandus.

Vitprandus a famous Historiographer liued in the dayes of *Hugo* and *Berengarius* kings of Italie, and in the daies of *Otto* the first Emperour of the west, and *Constantine* Emperour of the East. His learning and skill in Musicke brought him in credit with *Hugo* King of Italie. Also *Berengarius* king of Italie found no man so meet to be employed Ambassador to *Constantine* Emperour of Constantinople as *Luitprandus*, who did his message faithfully vpon the charges of his owne father in law. But *Berengarius* ren-

dered vnto him euill for good, for hee baniſhed him. In time of his baniſhment he writ his hiſtorie of things done in Europe from the yeere of our Lord 858. vntill the 30. yeere of *Otto Magnus*, and dedicated it to *Reginomundus* a Biſhop of Spain.

It is not certaine in what age *Theophilactus* liued: alwaies his name is inrolled in this Centurie. Hee was Biſhop of Bulgaria, and writ in the Greeke Language fruitefull Commentaries vpon the foure Evangeliſts, and vpon all the Epiſtles of Paul, and vpon ſome of the ſmall Prophets, ſuch as *Habacuk*, *Ionas* and *Nahum*. Hee followed *Chryſoſtome* in his writings, ſo that his bookes are thought to be a ſhort abridgement of the writings of *Chryſoſtome*. He ſharpely refuteth old Heretikes, but the defection of his owne time hee doth not ſo neerely touch.

Of the Antichriſt, hee thinketh that hee ſhould ſpring vp in the decay of the Romane Empire; and of marriage that it was honorable, and a ſtep to the chaire of a Biſhop. The names of other men who were more famous then others, either for good or evill, will be found in the head of Councels.

CEN-

CENTVRIE XI.

Popes of Rome.

AFter *Silveſter* ruled Pope *Iohn* nineteene yeeres, foure months, and twentie dayes: of whom no memorable thing is written. *Iohn* 19.

To him ſuccceded Pope *Iohn* 20. and continued foure yeeres, foure months. *Iohn* 20. *Platina* for lacke of ſome remarkable thing in the hiſtorie of his life is compelled to e, the wiſedome, magnanitie, learning, and deuotion ert King of France who was worthie to gouerne o- becauſe his owne heart was gouerned and ruled aſon, but of Pope *Iohn* hee read nothing worthie of ndation. *Note.*

im ſucceeded *Sergius* the fourth who gouerned 2. nd 15. dayes. *Sergius* 4.

ergius ſucceeded *Benedict* the eight and continued yeeres, one month and thirteene dayes: in his dayes ilence ſo mightilie abounded that the number of ho died in the plague ſurpaſſed the number of who were aliue. Which calamitie was ſignified by aine of wholeſome water in Loraine converted in- d. *Benedictus* 8. *Note.*

factious Romans remoued him from his Popedome ed another in his place: but afterward they were re- to him, and receiued him with great Pompe & ho- is Popedome againe. Theſe are the people who call Rome the vicar of Chriſt, the ſucceſſor of *Peter*, erſall Biſhoppe, the miniſtericall head of the yet will they make inſurrection againſt him hey pleaſe, and they call others ſchiſmaticks, *Note.*

when they fall from the obedience of the Bishop of Rome. But the Towne of Rome is the mother of scismes, no lesse is shee the mother of all spirituall whoredomes.

Iohn.21. *Iohn* 21. succeeded to *Benedict* the 8. in the dayes of the Emperour *Conrad* the second and ruled eleuen yeeres, nine dayes. *Platina* commendeth his life, but without any particular commendation of his commendable vertues.

Benedictus 9. *Benedict* the ninth succeeded to Pope *Iohn* and gouerned ten yeeres, and foure months, and nine dayes: a man vnlearned and vitious in his conversation, who allured women to his lust by Magicall arts, therefore hee was thrust out of his Popedome: and *Siluester* the third was placed in his roome, who continued not aboue fortie dayes in his Popedome; for *Benedict* by force intruded himselfe againe into the Popedome, and fearing, to be expelled of new againe from his Papall dignitie, hee made merchandise of it and solde it to *Gregorie* the sixt, for a thousand, and fiue hundreth pounds waight of Gold. Many Historians, such as *Martianus Polemus*, *Damianus* and *Platina*, doe report, that after his death hee appeared in a monstrous similitude, more like vnto a beast, then a man, to represent the effigie of his beastlie conversation. The Emperour *Henry* the third entered into Italie, gathered a Councell at Sutrium, wherein all these three monsters were deposed and *Suidigerius* Bishop of Bamberg was made Pope whom they called, *Clemens* the second.

Silvester.3. *Gregorie 6.* *Clemens 2.* After the Emperour *Henry* the third had placed *Clemens* the second in the Popedome, hee returned to Germanie. The seditious Romans returning to their wonted vomit poysoned him when hee had continued onely nine months in his Popedom, because he was not elected by themselues, but by the Emperour with aduise of the counsel of Sutrium.

Damasus 2. After *Clemens* the second, succeeded *Damasus* the second, & continued not in the Popedome aboue 23. daies.

Leo.9. After the death of *Damasus* the second the Romanes sent Ambassadours to the Emperour *Henry* the third to send vnto them

em a worthy Pope. The Emperour made choice of *Bruno* hop of Tullus, who being on his iourney towarde me in his Pontificall garments, the Abbot of Cluniake d *Hildebrand* a seditious Monke met him by the way, d perswaded him to lay aside his Pontificall garments, & enter into Rome with the habite of a priuat man, lest e should seeme to haue receiued the Popedome from Emperour, and not by the election of the people, & rgie, to whom rightly appertained the election of Romane Bishop. *Bruno* obeyed their councell, and s the more gladlie accepted of the Romans, who called n *Leo* the ninth: he ruled fiue yeeres, and assembled coun- both in Rome and Vercellis against *Berengarius*, as shall declared (God willing) in the head of Councels.

ictor the second succeeded to Pope *Leo*, & gouerned two *Victor 2.* res, three months, and fourteene dayes. Hee was chosen pe with the advice of the Emperour *Henry*, whom they ed to irritate by presenting vnto him new occasions of th and anger.

After *Victor* succeeded *Stephanus* the ninth, who died in *Stephanus 9.* seuenth month of his Popedome.

o him succeeded *Benedict* the tenth, who continued not *Benedictus 10.* ue nine months in his Popedome. He was compelled to ude himselfe of his Papal dignitie, because he was elected nout the consent of *Hildebrand*: to whom the whole num- of Cardinals & Clergie had promised, that no new Pope ld be elected before he had returned to Rome, for he had n a iourney to Florence.

icolaus the second followed and ruled three yeeres, sixe *Nicholaus 2* nths, and twentie six dayes. This is the Pope who gathe- a councell at Rome against *Berengarius*, & forced him to e recantation of his opinion of the Sacrament of the sup- of the Lord, as shal be declared God willing in its own e, To this Pope, *Godfrid* D. of Apulia, and *Calabria*, recō- ded *Bagallardus* his son. But the Pope fauored *Robert Ba- rdus* his vncle, the iust heire of the Dukedome, & co- nted with *Robert*, surnamed *Guiscard*, that hee should be

authorised to be Duke of Apulia and Calabria, providing he would bend vp al his forees to subdue the rebels of the Roman church which thing also Duke *Robert* seriously performed: & rendered to the chaire of Rome the townes of Beneventum, and Troia, which he had added to his dominions, when he first ejected his brothers son from his inheritance. Also the Pope honoured *Robert*, by giuing vnto him a baner & standard, in token of confirmation of his Dukedom, which authoritie belonged to the Emp. & not vnto the Pope. But now as *Funchus* writeth, *Fur furem, Latro latronem iuvat*, that is one thiefe helpeth another, & one brigand supporteth another. In the end Pope *Nicholaus* the secõd tasted of *Brazates* cup, this *Brazutus* was the familiar friend of *Hildebrand*, who within the space of 13. yeeres empoysoned 6. Popes, to wit *Clemens* 2. *Dãasus* 2. *Leo* 9. *Victor* 2. *Stephãus* 9. & *Nicholaus* 2.

Note.

st. Magd. nt. 9. cap. 10.

Note.

lexander 2.

After *Nicholaus* succeeded *Alexander* the 2. whose name before his election to the Popedome had bin *Anselmus* B. of Luca, & he ruled 11. yeeres, 6. months. His competitor was *Candalus* B. of Parma, whom the Lumbards assisted with all their might and procured to him the allowance of the Emp. This was the ground of cruell warres betweene *Alexander* the 2. and *Candalus*, but the faction of *Alexander* prouailed. The Emp. sent *Otto* Archbishop of Colen to pacifie th vprors and tumults of Italie. At his first comming hee sharplie rebuked Pope *Alexander* because he had entered in the Popedome without the emperours consent. But *Hildebrand* according to his forme inclinable to furie & madnesse, could not abide vntil *Otto* had made an end of speaking, but he interupted him, and answered, that the election of the Bishop of Rome belonged not to the Emperour, but to the clergie and people of Rome. *Otto* on the other part (bearing as it appeareth more with the Clergie of Rome, then fauouring the Emperours cause) condiscended that this question should be entreated in a lawfull assembly at Mantua.

In that councel *Alexander* was declared to bee Pope, and *Candalus* had pardon granted to him. In the end Pope *Alexander* finding that he was set vp in the Papal dignity to prepare

re a way to *Hildebrands* Popedome, hee sayd vnto the
e in the time of the solemnity of the masse, that hee
l not sit in the chaire of Rome, except hee had licence
Emperour. The angry humor of *Hildebrand*, a man *Note.*
for sedition, was so overcast with furie, that scarcely
uld abstaine from outrage, and putting hands vnto
Alexander; vntill the masse were ended. The masse
finished, he drew him by force into a chamber, where
ılled him, before hee was devested of his pontificall
nts, because he sayd, hee would seeke the Emperours
Finally, hee was cast into prison and bonds, and
he miserable indurance of *Hildebrands* wrath, hee fi-
his life.

Pope *Alexander* the second, succeeded *Gregorie* the *Gregorius 7.*
, called *Hildebrand* before his Popedome, who con-
twelue yeeres, and one moneth. He was craftie and
n bringing to passe, that thing which hee had ima-
long time before, to wit, in treading downe vnder
of the Romane Bishop, all civill authority. In the
ell of Mantua, by *Hildebrands* speciall advice, it was
, that no man should be admitted to a Prelacie, Be-
or Ecclesiasticall office, by a secular person: and that *Note.*
d not be lawfull for Priests to marrie. These grounds
ayd by *Hildebrands* advice, before hee came to the
me, hee laboured with all his might to put them in
n, when hee was Pope. For this cause hee called
iage of the Priests, the heresie of the Nicholaitans;
acceptation of Prelacies from the hands of secular
Simony. And vnder colour of extirpating two *Note.*
hee most craftily travelled to bring vnder his love-
ll men who were clothed with civill, or spirituall

irst, for the abolishing of the marriage of Priests,
trict commandement to the Bishops of France and
, and other places, that they should depose married
m their offices, vnder paine of cursing, and that
d accept no persons in their places, but those who
would

would binde themſelues by a ſolemne oath, to perpetuall continencie. The Prieſts made greater reluctation to the Popes commandement, then the Biſhops did; in ſo much that in the Councell of Mentz, convocated by the Archbiſhop for obeying of the Popes commandement: the Archbiſhop accompanied with the Popes Ambaſſadour, could finde no other meanes to ſaue their liues, bnt onely by flying from the incenſed wrath of marryed Prieſts. As concerning his other enterpriſe, in extirping the hereſie of Simony (as hee called it) that no Prelat ſhould receiue inveſtment from Emperours and Princes, but onely from the Biſhop of Rome. This could not bee brought to paſſe without the thunder-bolts of excommunication, whereby he ſo ſubdued the noble Emperour, *Henry* the fourth, that hee was compelled in ſharpe winter weather to iourney to Italy, and to ſeeke abſolution from the Popes curſing.

Note.

It were too long to diſcourſe of his ſorceries, lying prophecies, and treaſonable attempts againſt the noble Emperour. And the weake apologie of *Onuphrius*, will never be an vmbrage to couer the craft, malice, and divelliſh pride of this ſeditious Pope.

Victor 3. To *Gregorie* the ſeventh, ſucceeded *Victor* the third, who onely continued in his Popedome, one yeere and an halfe.

Vrbanus 2. After *Victor* the third, ſucceeded Pope *Urbanus* the ſecond, and ruled twelue yeeres, foure moneths, and eighteen dayes. Hee aſſembled a Councell at Clermont in France, and incited Chriſtian Princes to vndertake a dangerous warfare againſt the Turkes and Saracens, for recovering of the holy Land; and for ſupporting of diſtreſſed Chriſtians in thoſe parts. A certaine Monke called *Peter*, who had gone on pilgrimage to Ieruſalem, deplored to the Councell in moſt lamentable manner, the pitifull eſtate of Chriſtians in Ieruſalem. And many Chriſtian Princes were moued to vndertake an hazardous warre, againſt the Turkes and Saracens, vnder the conduct of *Godfrey* Duke of Loraine, *Robert*, Duke of Normandy, *Robert* Count of Flanders, and diverſe other noble Princes, an army of three hun-

lred thouſand Chriſtian people, ſet forward toward
ſalem, which they conquered out of the hands of In-
, with great effuſion of blood, and *Godfrey* was crow-
King of Ieruſalem, with a crowne of thornes, *An.* 1099.
nctius recordeth.

Patriarchs of Conſtantinople.

Becauſe I reade of no memorable thing done by the Pa-
riarches of Conſtantinople, it ſhall ſuffice ſhortly to
out their names onely, and to ſet forward. In this
urie we finde the names of theſe Patriarchs following,
, *Antonius*, *Nicolaus*, *Siſinnius*, *Sergius*, *Euſtachius*, *A-*
, *Michael*, *Conſtantinus Lithudes*, *Iohannes Xiphilinus*,
us Euſtratius, and *Nicolaus*.

Of other Paſtors, and Doctors.

trus Damianus, was brought vp in the Monaſterie of *Damianus.*
aſſinates, and was made a Cardinall and Biſhoppe of
, by Pope *Stephanus* the ninth. Hee was depoſed by
lict the tenth, and deprived of his living, becauſe hee
proved his entry to the Popedome. Hee was caſt into
n and bonds, and when he was ſet at liberty, he ſought
ſtitution to his Biſhopricke againe, but hee lived an
nitiall life. And when Pope *Nicolaus* the ſecond, and
rand an Archdeacon, obiected this fact againſt him
briouſly, he writ an apologie, and defended himſelfe
example of 36. Fathers, who had done the like. He
ry ſuperſtitious, and approved the cuſtome of Monks *Note.*
egan to ſcourge themſelues, very impertinently cy-
e examples of Chriſt, who was ſcourged by *Pontius* Mat. 27. 26.
and of the Apoſtle Saint *Paul*, who was thrice bea- 2 Cor. 11. 24.
ten

ten with roddes, and fiue times receiued thirty nine ſtripes; as if it were all one thing to ſcourge our ſelues, and to bee ſcourged by others. He was preſent at the Councel of Millan, as ſubſtitute of Pope *Nicholaus* the ſecond.

Iuo Biſhoppe of Charters in France, was counted learned in his time; nothing is more commendable in all his life then this, when hee was caſt in priſon for diſprooving the marriage of *Philip* King of France, the Noblemen dwelling about Charters, would haue by force delivered him, but hee diſſwaded them from any ſuch attempts, onely willed them to pray to God for him. His bookes are miſerably ſpotted with the errours of his time, ſuch as Tranſubſtantiation in the Sacrament of the Lords Supper, Interceſſion and merits of Saints in prayer, and diverſe other errors.

Note.

Lanfrancus was borne in Papia, a towne of Italy, and became Archbiſhop of Canterburie: hee was much reverenced for his learning. Hee writ againſt *Berengarius*, and defended the opinion of Tranſubſtantiation. He was in great credite with *William* the Conquerour, King of England, in ſo much that all ſpirituall and civill affaires, ſeemed to bee ordered according to his appetite and pleaſure. This great credite procured againſt him the hatred of many Noblemen, notwithſtanding they could not prevaile againſt him all the dayes of King *William*. *Rufus* the ſonne of King *William*, was of a more ſterne and angry nature, and albeit *Lanfrancus* had taken paines vpon his education, notwithſtanding his emulous competitours alienated the Kings heart ſomewhat from him, whereby hee fell into a ſharpe fever and dyed. *Ranulphus* writeth of him, that he wiſhed to conclude his life either by fever, or dyſenterie, becauſe in theſe ſickneſſes, the vſe of a mans tongue continues oftentimes to the laſt breath. Hee continued in his Prelacie nineteene yeeres, and dyed in the third yeare of King *Rufus*.

Anſelmus ſucceeded to *Lanfrancus*, both in place and learning; for hee was Biſhop of Canterbury, and a ſingular learned

ed man. Hee was borne in a towne called Augusta,
e confines of Burgundie. Hee was the disciple of
rancus: hee was first a Monke, and afterward an Ab-
n a Monastery of Normandie, called Bettense; and
yeeres after the death of *Lanfrancus*, the King of Eng-
promoted him to the Archbishopricke of Canterbury.
mus in his admonitions to the King (who at that time
erted to his owne vse, the rents of defunct Bishops and
ts) was free and plaine, and for his freedome incur-
eat indignation: in so much that hee compared him-
nto an Owle. For, saith he, like as shee hath pleasure *Simile.*
shee remaineth in her owne nest, and with her owne
, but when shee flyeth abroad shee is miserably mis-
nd beaten, with ravens, crowes, and other foules that
her with her. Even so, saith hee, when I am in com-
of you my familiar friends, I liue in pleasure, but *Note.*
I goe to Court, and am conversant with secular men,
iscontented, and as it were dilacerate with a multi-
secular cares. Hee was a stout defender of the au-
of the Bishoppe of Rome, in so much that he was
t to forgoe the favour of his Prince, and to bee ba-
for the excessiue loue hee caryed to the priviledges
Romane Chaire.

r the death of *Rufus*, *Anselmus* was received from
nent, by King *Henry*. But because hee would not
nd consecrate those Bishops who had received invest-
om the King, but called them bastards, and abor-
ths, whosoever received investment from secular
great contention arose betweene the King and the
he issue whereof was this; that the decision of the *Note.*
n was referred to the Bishoppe of Rome, who gaue
e in favour of *Anselmus*, because *Anselmus* suffe-
uble, for maintaining of the Popes authoritie.
ng was irritate and exasperate with the Popes decree,
yled *Anselmus* of all his dignities. Who remained
most part in Lions, during the time of his second
ent.

But

But the King reduced him againe from baniſhment, and was reconciled with him. After his returning from his ſecond baniſhment, hee lived three yeeres, and died in the yeere of our Lord, 1109. having continued Biſhop of Canterburie thirteene yeeres. In his bookes no errour is more intollerable then this, that hee equalleth the Virgine *Mary* with Chriſt, attributing to her all the treaſures of wiſedome, and knowledge, as the Apoſtle *Paul* atiributeth them to Chriſt our Saviour.

CEN-

CENTVRIE XII.

Popes of Rome.

AFter *Vrbanus* the second, followed *Paschalis* the second, and ruled eighteene yeeres, 6. moneths, and 7. dayes. Called before *Reginerus*, a man brought vp in the Monasteries of Italy: hee seemed to shun the high preheminencie of the Popedome, but the acclamations of the often repeating, that Saint *Peter* had chosen good *us* to be Pope, bowed his flexible minde, and incli- the Popedome: hee then putting on a purple gar- and a Diadem vpon his head, was brought vnto the of Lateran, vpon a white palmphrey, where a Scep- put in his hand, and a girdle tyed about him, ha- ven Seales, and seven Keyes hanging thereupon, for nizance of his seven-fold power, and seven-fold grace resting vpon him: to wit, of binding, loosing, shut- pening, sealing, resigning, and iudging. He excom- ted the noble Emperor *Henry* the fourth, following mple of three of his predecessors; to wit, *Gregorie* the *Victor* the third, *Vrbanus* the second. Hee stirred the fift, against his naturall father, *Henry* the fourth: sed the body of the noble Eemperour *Henry* the who died at Leodim) to bee raised out of his se- to be carryed to the towne of Spire, and to want our of Christian buriall five yeeres. O Antichristi- ! O barbarous inhumanity! O cruelty and rage, ing the cruelty of Pagans, who persecuted the Church

Paschalis 2.

Note.

Church of Chriſt for the ſpace of three hundred yeeres.

In his time the Biſhop of Florence taught, that Antichriſt was already borne and manifeſted to the world. Vpon which occaſion *Paſchalis* aſſembled a Councell at Florence, and with terrible threatnings put him to ſilence, and damned his bookes. Alſo hee aſſembled another Councell at Tretas, a famous towne in Campanie in France, where hee ratified the decrees of his Predeceſſors, in condemning the mariage of Prieſts, as the hereſie of the Nicolaitans, and receiving Eccleſiaſticall rents from Lay perſons, as Simonie. Of his revocation of the priviledge of inveſtment of Biſhops, granted to the Emperour *Henry* the fift: I haue ſpoken already in the hiſtorie of the life of the Emperour. His Competitors were *Albertus*, *Theodoricus*, and *Maginulphus*, whom hee eaſily ſubdued.

Gelaſius 2. To him ſucceeded *Gelaſius* the ſecond, and ruled one yeere and fiue dayes. He was elected without conſent of the Emp. *Henry 5.* which procured vnto him great griefe. For *Cincius* a noble man of Rome, of the family of *Frangepanis*, invaded the Pope and Cardinals, and trod the Pope vnder foot, and caſt him in priſon and bonds, but the citizens of Rome relieved him, and threatned to deſtroy the familie of *Frangepanis*, if they ſet not the Pope at liberty. After this trouble, another followed; the Emperour ſent an army to Rome, and authorized another to be pope: whom they called *Gregorius* the eight. The Pope fled to Caieta, the place of his nativity: but when the army returned to Germany, hee came to Rome, where hee found his eſtate to be ieoperdous. Therefore hee fled to France, and dyed of a pluriſie, in the Abbey of Cluniack.

Calixtus 2. After *Gelaſius* ſucceeded *Calixtus* the ſecond, ſometime Biſhop of Vier, and kinſman to the King of France, he governed fiue yeeres, ten moneths, and thirteene dayes. Hee compelled the Emperor *Henry* the fift, to agree to his election: albeit *Mauritius Burdinus*, otherwiſe called *Gregorie* the eight (whom the Emperour himſelfe had authorized) was yet aliue. Alſo hee compelled the foreſayd Emperour

to

to ouergiue all right, which hee claimed to inveſtment of Biſhops, and election of Popes: ſo much did the Roman Antichriſt prevaile by the thunderbolts of his curſes, that hee compelled the Emperour by theſe means to ſtoupe vnder his feete. Alſo he beſiedged Sutrium a Towne of the Romans, wherein *Mauritius Burdinus* his Competitor had his remaining. Hee tooke the Towne, and his Competitor hee carried Captiue to Rome: ſetting him vpon a Camel, with his face toward the hinder-parts thereof, and in the end thruſt him into a Monaſterie. He aſſembled a Councell at Rhemes, wherein he renewed the ordinance againſt married Prieſts, ordaining that not onely they ſhould be ſpoyled of their liuings and offices, but alſo that they ſhould be debarred from the communion of Chriſtian people. Like as theſe verſes doe teſtifie.

O bone Calixte, nunc omnis clerus odit te.
Quondam preſbyteri, poterant vxoribus vti.
Hoc deſtruxiſti, poſtquam tu Papa fuiſti.

Alſo hee held another Councell at Rome, where it was ſtatute aud ordained that it ſhould not be lawfull to the people to repudiat their Biſhop, or to chooſe another during his life-time: grounding their ordinance vpon a place of Scripture, a wife is bound to the law of her huſband, ſo long as her husband is aliue. After hee is dead ſhee is looſed from the Law of her husband. So learnedly did theſe *Æcumenique* Aſſes expound places of holy ſcripture. Rom. 7. *Note.*

After *Calixtus* ſucceeded Pope *Honorius* the ſecond, and ruled fiue yeeres, and two months. In his time *Arnulphus*, an eloquent man, & a famous Preacher came to Rome: whether out of the wilderneſſe, or out of any other place wherein he had exerciſed a miniſteriall office it is vncertaine, alwayes it is thought of all men that he was ſent of God: hee ſharpely rebuked the diſſolute Looſneſſe, incontinencie, auarice, and pride of the clergie of Rome; ſo that hee incenced their *Honorius 2.*

hearts against him, speciallie for this, that hee said it was
Note. no wonder, that they sought his life, for if Saint *Peter* himselfe were aliue and did rebuke the lewdnesse of their conversation, they would not spare to take Saint *Peters* life also.

Moreouer hee sayd they were full of vncleannesse, and were blinde guides leading the people headlong to Hell: but the Lord would haue in remembrance their iniquities, and call their wickednesse to account. Thus the hatefull indignation of the Clergie being kindled against him for preaching the truth, they layed waite for him secretlie, and tooke him and drowned him.

Platina alledgeth that this fact displeased the Pope: alwayes there was no inquisition to know the authors of this fact, nor punishment of malefactours who shed innocent blood in secret, that manifested vnto the world the Popes indignation. About this time was a booke written called *Opus Tripartitum* the author whereof was vnknowne, but it is supposed to haue beene compiled by *Arnulphus*. It contained great complaints of the manifold abuses of Churchmen.

Innocentius 2. After *Honorius* succeeded *Innocentius* the second, and ruled foureteene yeeres, seuen months, eight dayes. Hee was a man of a militarie spirit, albeit not fortunate in warfare. For he made warre against *Rogerius* Duke of Sicilie whom hee besieged also in a certaine Castle. But *William* Duke of Calabria *Rogerius* his sonne, not onely relieued his father, but also laid hands on the Pope and his Cardinals and made them Captiues and prisoners. *Rogerius* delt friendly with the Pope and his Cardinals and set them at libertie, and obtained at the Popes hand whatsoeuer hee pleased, except the name and title of a king. At this time when the Pope was busied in warrefare, the Romans advanced one called *Peter* the sonne of *Leo*, a man of noble birth in Rome to be Pope. And when *Innocentius* addressed himselfe to Rome, hee did finde the faction of his Competitor to be strong and mighty therefore he sayled to Pisca, and from thence to Geneua,

and

and from thence to France, where hee assembled Councels at Clermont and at Rhemes, and deliuered his Competitor to Sathan. In the end hee was restored to his chaire againe by the Emperour *Lotharius* the second. In his time, the Towne of Rome being wearied with the tirannie of the Popes, tooke resolution to be gouerned by Consuls. The Pope to obviat this conceite of the people, made an ordinance, that whosoeuer did violently put hands on any person of the Clergie, hee should be excommunicate, and no man should haue power to absolue him but onely the Pope. *Note*

After *Innocentius*, succeeded *Cœlestinus* the second. Hee was chosen Pope without the consent of the people, as witnesseth *Onuphrius*, he ended his course in the fift month of his Popedome. *Cœlestinus 2.*

To him succeeded *Lucius* the second, and gouerned the Pestilentius chaire (as the Magdeburg historie recordeth) in a time when the Pestilence had great vpperhand in Rome. Hee concluded his course in the eleuenth month of his Popedome. *Lucius 2.*

After *Lucius* succeeded *Eugenius* the third, sometime disciple to *Bernard*, and ruled eight yeeres, foure months, and twentie dayes. He so bestirred himselfe against the Senators of Rome, that partlie by cursings, and partly by force, hee brought them in subiection and compelled them to receiue such Senators, as the Pope by his authoritie pleased to assigne vnto them. *Eugenius 3.*

But it came to passe that hee who was desirous to be terrible and awfull to the Romans, hee feared them in like manner, that they were conspiring secretlie against his estate. Therefore hee fled to Tybur, and from thence to Fraunce, to leade an armie to the East, for the support of distressed Christians. *Note.*

But this voiage had no good successe, notwithstanding that the Popes blessing, and *Bernards* Councell (who was Abbot of Clarauall, and much regarded at that time) were both interposed to advance this often reiterated warrefare against the Turks. When the Pope returned from France to

Rome accompanied with great forces, the people of Rome were affraid, but the Pope ſoone after concluded his courſe at Tybur.

Anaſtatius 4. *Anaſtatius* the fourth ſucceeded *Eugenius* who continued in his Popedome one yeere, foure months, and twentie foure dayes.

Adrianus 4. To *Anaſtatius* ſucceeded Pope *Adrian* the fourth, a Monke of the Engliſh nation, employed by Pope *Eugenius* to goe to the people of Noroway, whom hee brought vnder the Roman ſuperſtition, and therefore was advanced by Pope *Eugenius* to the dignitie of a Cardinall, and after the death of *Anaſtatius* the fourth, he was promoted to the Popedome. Hee would not goe to the Church of Lateran to be conſecrated, vntill *Arnoldus* Biſhop of Brixia, was driuen from the Towne of Rome: becauſe hee had counceled the Romans to claime to the auncient gouernment of their Towne to be guided by conſuls and Senators. But the proud Pope inſiſted ſo ſeriouſlie againſt *Arnoldus* and the Romanes, that hee compelled them by the force of his multiplied curſes not onely to expell *Arnoldus* out of *Note.* the Towne of Rome, but alſo to ſubmit themſelues abſolutely to the gouernment of the Pope. The proud cariage of this Pope, towards the noble Emperour *Fredericke* the firſt, his bad ſucceſſe in warrefare againſt the Duke of Sicilie, and his miſerable death in the Towne of Anagnia, hath all beene touched in the hiſtorie of the life of *Fredericke*. He ended his courſe after, hee had ruled foure yeeres, and ten months.

Alexander. After *Adrian* the fourth, ſucceeded Pope *Alexander* the third, who had great debate againſt his competitor *Victor* the fourth, (called before *Octavianus*,) in reſpect, the Emperour, and the Princes of Germanie and a great number of the Clergie of Rome, adhered to Pope *Victor*. And on the other part to Pope *Alexander* adhered the kings of England, France, and Sicilie. And this ſciſme indured a long time, for remouing whereof the Emperour *Fredericke* appointed one councell at Papia, and another at Diuion.

To

To the firſt hee would not appeare, becauſe hee thought the Pope ſhould be iudged of no man.

To the Second, he ſhould not appeare, becauſe the councell of Diuion was not aſſembled by his owne authoritie, but by the commandement of the Emperour.

This Litigious decertation tooke this effect, that the Emperour and Biſhoppes conuened at the foreſaid Councels: decreed *Victor* who appeared and was ready to ſubmit his cauſe to the iudgement of a lawfull aſſemblie, him (I ſay) they decreed to be Pope lawfully elected. Pope *Alexander* fled to France, and in the councell of Clermont hee excomunicated both the Emperour, and his Competitor *Victor*, theſe were the weapons of their warrefare againſt the Emperours and all others, whom they ſuppoſed to be their aduerſaries.

After the death of his Competitor *Victor*, Pope *Alexander* being at Rome the Emperour *Fredericke* came with a ſtrong armie thereto and Pope *Alexander* fled to the Venetians. What Tragedie fell out in Venice forcing the noble Emperour, to ſtoupe vnder the feete of the Pope for exceſſiue loue that hee caried towards his ſonne, hath beene declared in the Hiſtorie of the Emperour *Frederickes* life.

In this Popes dayes was *Thomas Becket* Biſhop of Canterburie ſlaine, *Henry* king of England, purged himſelfe to the Pope that hee was innocent of his ſlaughter. Notwithſtanding ſeeing his indignation againſt the foreſaid Biſhop was the occaſion of his ſlaughter: It was inioyned to the king of England, that hee ſhould hinder no man in his kingdome from appealing to the chaire of Rome. And that in time to come, no man ſhould be declared king of England without the Popes conſent. Thus are the neckes, kingdomes, honours, and liues, of the mightie Monarchs of the world troden vnder the feete of the Roman Antichriſt. After this proud Prelat had tyrannized 21. yeeres, and 29 dayes hee ended his courſe. *Note.* *Hiſt. Magd. Cent. 12. cap. 10.*

After *Alexander* the 3. ſucceeded *Lucius* the 3. and gouer- *Lucius 3.*

ned foure yeeres, two months, and eighteene dayes. Hee was no leſſe deſirous to aboliſh the conſults of Rome, then his predeceſſours were; but his attempts ſucceeded not ſo well. For hee was driuen out of Rome with his complices, and a number of his fauorits were puniſhed, by thruſting out their eyes. Others were carried thorow the ſtreets vpon Aſſes hauing their Miters vpon their heades, and their faces toward the hinder part of the Aſſe. The Pope fled to Verona, where he Lurked vntill he died.

Vrbanus 3. To him ſucceeded *Vrbanus* the third, and continued one yeere, ten months, and twentie fiue dayes. In his daies was Ieruſalem recouered by *Saladin* a Prince of the Turkes, and commander of Ægypt; which tidinges ſo pierced the Popes heart with griefe that hee ended his life at Ferrara.

Gregorius 8. *Gregorie* the eight followed, who continued not in his Popedome aboue the ſpace of fiftie dayes.

Clemens 3. To him ſucceeded *Clemens* the third, and ruled three yeeres, and fiue months. In this time died *William* King of Sicilie without children, and the people of the Iſle elected *Tancredus* a baſtard ſonne of *Rogerius* to rule ouer them.

Celeſtinus 3. After *Clemens*, ſucceeded Pope *Celeſtinus* the third, and continued ſix yeeres, ſeuen months, and eleuen dayes. In his time died *Saladin* a mighty Prince of the Turkes. And Pope *Celeſtinus* thinking it was a meete time to fight againſt the Turkes for the recouering of the holie Land, incited the Emperour *Henry* the ſixt, and the King of France to vndertake the ieopardous warfare againſt the Turks, wherein many had ſpent their blood and ſeldome with good ſucceſſe.

The Emperour *Henry* ſent the Duke of Saxonie and the Biſhop of Mentz with a well appointed armie to the foreſaid warrefare, but went not himſelfe. The King of France was willing to haue vndertaken a iourney toward the Eaſt, but was ſtayed by the irruption of the Saracens who dwelt in Mauritania.

They

They had passed the straites, and invaded that part of Spaine, which was called Betica, and conquered it. The king of Fraunce then fearing lest the Saracens should be puft vp in pride for their late victorie, and that they should invade his dominions, kept his armie at home in France for safegarde of his owne countrey. The Germane armie returned againe within short time, as hath beene declared in *Henry* the sixts life.

Patriarchs of Constantinople.

TO *Nicolaus* succeeded *Leo Styppiota*, and *Michael*, and *Theodosius*, and *Basilius*, *Nicetas*, and *Leontius*, and *Dositheus*: of whom I thinke not expedient to write any further, except simplie to insert their names.

Patriarchs of Alexandria.

IN this age the armie of Christians which went to fight against the Turkes, conquered out of their hands, not onely Ierusalem, but also Antiochia, and the region round about it. Whereupon it followed that the Patriarchs were established of new againe after long intermission in Antiochia and Ierusalem. Not such as were accustomed to be of olde, hauing equall power with other Patriarchs within their owne bounds, but rather vassals and slaues to the Bishoppes of Rome, as may appeare by the Catalogue following.

The first of these Latine Patriarchs was *Bernardus* who ruled that church thirtie sixe yeeres. *Bernardus.* After him succeeded *Radulphus* who would not be subiect to the Bishop of Rome, but affirmed that both Antiochia and Rome were the chaires of S. *Peter*, Antiochia was before, and a more an- *Radulphus.* *Note*

cient chaire, and therefore should haue the prerogatiue aboue Rome. Notwithstanding of all this, hee was cited by his Aduersaries to appeare before the Bishoppe of Rome: and to answere to the faults that should be obiected against him. Namely for violent vsurpation of iurisdiction ouer churches belonging to the Archbishop of Tyrus, as *Biblus*, *Tripolis*, and *Aradus*.

This citation *Raymond* Prince of Antiochia compelled him to obey. He was sent backe againe to Antiochia, but the people and Clergie receiued him not. Therefore hee lurked in Monasteries, and in the ende was deposed from his office by a councell assembled in Antiochia.

Raymericus. After him succeeded *Raimericus* and ruled twelue yeeres. Hee was hated of *Raynoldus* gouernour of Antiochia, becausе hee disallowed his marriage bound vp with *Note.* *Constantia*. Likewise hee was misvsed by him, and the balde part of his heade was ouerlaied with honey, and he was compelled to sit in the time of the feruent heat of the sommer day, to be molested with the flies and waspes.

The king of Ierusalem hearing of this pitifull demeanour of the Patriarch of Antiochia sent Ambassadors to *Raynold*, and so the Patriarch, was set at libertie, who dwelt at Ierusalem, forsaking Antiochia all the rest of his lifetime.

Soterius. After him *Sotericus* was Patriarch, who continued in office short time.

Theodorus. To him succeeded *Theodorus Balsamus*, a very ambitious man, whom *Isacius Angelus* Emperour of Constantinople put in hope that he would promote him to be Patriarch of Constantinople, if the Canons of Church did not hinder. When all was done, the ambitious Prelat staied stil at home, for the Emperour did not sollicit him seriously, but was onely trying him to see if for hope of further preheminencie he would violate the Canons of the Church. To *Almericus.* whom succeeded *Almericus*.

Patriarchs

Patriarchs of Ieruſalem.

THe firſt Latin Patriarch of Ieruſalem, after it was conquered from the Turkes, was *Dabertus*, ſometime Biſhop of Piſa. He crowned *Godfrey* the firſt King of Ieruſalem, with a crowne of thornes. *Dabertus.*

To him ſucceeded *Gibelinus*, ſometime Biſhop of Arls. Hee was ſent to Ieruſalem to decide the queſtion that fell out betweene *Dabertus* and *Ebremarus*; but it happened that *Dabertus* about the ſame time dyed: and *Ebremarus* was remooved, becauſe hee had intruded himſelfe in office. Therefore with vniforme conſent, *Gibelinus* was made Patriarch of Ieruſalem. *Gibelinus.*

To whom ſucceeded *Arnulphus*, who for his vicious life, was called *Mala corona.* Pope *Paſcalis* the ſecond, hearing of his bad converſation, ſent to Ieruſalem the Biſhop of Aurange, who depoſed him from his office. Notwithſtanding hereof, this vitious Prelat tooke iourney to Rome, and with flattering ſpeeches, and largition of mony, prevailed ſo much at Rome, that he obtained his office againe. *Arnulphus.*

After him followed *Guarimundus*, a man more expert in warfare, then in his owne calling. For hee ſupplyed the place of King *Baldwin*, who was detained captiue by the Turkes. And hee was a couragious Warriour at the ſiege of Tyrus. *Guarimundus.*

To him continued *Stephanus*, who continued not in office aboue the ſpace of two yeeres. *Stephanus.*

And after him *Gulielmus* ruled fifteene yeeres. *Gulielmus.*

After whom ſucceeded *Fuleberus*, and continued Patriarch twelue yeeres. Hee was hated of *Raymond*, maſter of the Templaries; who cauſed the bells to bee rung in the time when hee preached to the people, ſo that the people could not profit by hearing his Sermons. For this cauſe he *Fulcherus.*

went

went to Rome, to complaine of the iniuries done vnto him, but ſome of the Cardinalls were corrupted with money, ſo that he obtained nothing at the hands of *Adrian* the fourth, who was Pope at that time: and ſo returned againe with ſhame.

Amalricus. After him followed *Amalricus*, and ruled two and twenty yeeres. In whoſe dayes *Saladinus* a Prince of the Turkes recovered Ieruſalem out tht hands of the Chriſtians.

Of other Paſtors, and Doctors.

FRom the beginning of this Compend, I haue kept this order, that I haue not overcharged a little booke with mention-making of all things that are written, neither haue I pretermitted in the heads which I entreat, matters of greateſt importance, ſo farre as my memory and vnderſtanding could comprehend.

In this age the Scholaſtique Doctors began to ariſe, of *Lombardus.* whom *Petrus Lombardus* was the firſt, who afterward was made Biſhop of Paris: but I ſuperſede to write of them vntill the next Centurie.

Arnulphus. *Arnulphus* was an eloquent man, and a mighty preacher, who reprooved the Clergie of Rome, for the lewdneſſe of their converſation. Wherefore the Clergie hated him, and drowned him ſecretly in the night time, as hath been declared in the hiſtorie of the life of *Honorius* the ſecond. At this time was ſet forth a booke called *Opus Tripartitum*: *Arnulphus* was ſuppoſed to bee the Author thereof. It contained an heavie complaint of the enormities and abuſes of the Church, of the number of their holy-dayes, and all luſts of vncleanneſſe, according to the ſaying of whores and naughty women, who bragged that they gained more in one day, then in fifty other dayes. Likewiſe it complained of the curious ſinging in Cathedrall Churches, where-

by

by many are occasioned to spend much time in singing, which might bee better spent in more necessarie sciences. It also complained of the rabble and multitude of begging Fryers, shewing what idlenesse and vncomely behaviour, hath proceeded thereof. Also it toucheth the vnchaste and voluptuous behaviour of Church men, aggravating their faults by the similitude of storks, who are accustomed to beate those storkes out of their number, that having a mate ioyne themselues vnto another: What then is to bee done with Church-men, who professing chastity, doe defile other mens houses; so that the stinke of their vncleannesse is knowne to the whole world. Finally, it wisheth reformation to begin at the Sanctuary, as the Prophet speaketh. *Note.* Ezech 9.

In this age also was *Vualdus*, a Merchant-man of Lions in France, whom God enlightned with the true knowledge of his word, and remooved from the eyes of his minde the common vaile of ignorance, that overcovered the eyes of the most part of men, who liued at this time: in such sort, that albeit Antichrist was sitting in the chaire of Christ, yet very few either perceived him, or abhorred his tyrannie. *Vualdus.*

This man *Vualdus*, was stirred vp by God after this manner. Some of the chiefest heads-men of Lions were walking abroad, and it chanced one of them (the rest looking on) to fall downe by sudden death. This *Vualdus* being one of the company, and a rich man, beholding the matter more earnestly then the rest, was touched with a deepe and earnest repentance, whereupon followed a carefull study to reforme his former life: in so much that hee first begun to distribute large almes to the poore, and to instruct his familie in the knowledge of the Word of God, and to exhort all them who resorted vnto him to repentance, and amendment of life. *Note.*

The Bishops envyed the travels of *Vualdus*, nothing regarding the words of holy Scripture. *Let the Word of God dwell plentifully in you, and edifie one another with Psalmes, and Hymnes, and spirituall songs.* And being mooved with great malice against him, threatned to excommunicate him, if Col. 3. 16.

he

hee ceaſed not from catechizing thoſe who reſorted to him. But *Vualdus* neglecting the threatnings of the wicked, ſayd; hee muſt rather obey God then men. Whereupon followed cruell perſecution of him, and of all his adherents. So that they were compelled to fly from Lions, and the Biſhop ſeazed vpon their goods. Theſe were called Waldenſes, or *Pauperes de Lugduno*. The doctrine and articles which they profeſſed, were theſe.

The articles of *Vualdus*, which he profeſſed.

1. That onely the holy Scripture is to bee believed, in matters pertaining vnto eternall life, and that it contayneth all things neceſſary to ſalvation.

2. That there is onely one Mediator of God and man, the man Chriſt Ieſus: and that Saints are not to be invocated as Mediators.

3. That there is no Purgatorie fire, but all men are either iuſtified by faith in Chriſt, or elſe they are in the ſtate of condemnation.

4. That all maſſes, namely, ſuch as are ſung for the dead are wicked, and to be abrogated.

5. That all mens traditions are to be reiected, at leaſt not to be accounted neceſſary vnto ſalvation.

6. That conſtrained and prefixed faſts bound to dayes and times, difference of meats, ſuch variety of degrees and orders of Prieſts, Fryers, Monkes, and Nunnes, ſuperfluous holy-dayes, ſo many ſundry benedictions and hallowing of creatures, vowes, peregrinations, with all the rablement of ſuch rites and ceremonies brought in by man, ſhould be aboliſhed.

7. The ſupremacie of the Pope, vſurping aboue all Churches, and eſpecially aboue all politique Realmes, and Governments, or for him to vſurpe both the ſwords, is to be denyed.

8. That no degrees are to bee received into the Church, but onely Prieſts, Deacons, and Biſhops.

9. The Communion vnder both kinds to bee neceſſarie to all people, according to the inſtitution of Chriſt.

10. That the Church of Rome is Babylon, ſpoken of in the

the booke of the Reuelation, and the Pope the fountaine of errors, and the very Antichriſt.

11. The Popes pardons and indulgences to be reiected.

12. The mariage of Prieſts and men in ſpirituall offices, they hold to be lawfull and neceſſary.

13. Such as heare the true Word of God, and beleeue it, are the true Church of God, to whom the keyes belong; to driue away wolfes, to inſtitute true Paſtors, to preach the Word, and to adminiſter the Sacraments.

Theſe are the moſt principall articles of *Vualdenſes*, to the which, the reſt may be reduced.

14. Concerning the Supper of the Lord, their faith was, that it was ordayned to be eaten, and not to bee ſhewed and worſhipped; for a memoriall, not for a ſacrifice; to ſerue for the preſent miniſtration, not for reſervation; to be receiued at the table, not to be caryed out of the doores in pomp. And this they proue by an old Chronicle, called *Chronica geſtorũ*: and by the teſtimonie of *Origen*, who writing vpon *Levit.* ſaith thus. Whoſoever receiveth this bread of Chriſts Supper vpon the ſecond or third day after, his ſoule ſhall not be bleſſed, but polluted. Therefore the Gibeonites, becauſe they brought old bread to the children of Iſrael, it was ioyned them to hew wood and beare water. Ioſhua 9.

In this age alſo are found ſome learned men who deteſted the pride of the Biſhop of Rome, ſuch as *Hildebertus*, Archbiſhop of Towrs, a diſciple of *Berengarius*, and an excellent Poet, who made this diſtichon of the towne of Rome. *Hildebertus.*

Vrbs fœlix, ſi vel dominus vrbs illa careret.
Vel dominis eſſet turpe carere fide.

Bernard, Abbot of Claravall, borne in Burgundie, was reſpected in his countrey aboue others, who although hee lived in a moſt corupt age, yet he was found in the doctrine of iuſtification: as may appeare by the words which hee vttered on a time being diſeaſed, after this manner: I grant (ſaith he) I am vnworthy, and that I cannot obtaine the kingdome of heaven by mine owne merits, nevertheleſſe, my Lord hath a double right to it: Firſt, by this right, that he is *Bernardus.*

his

his fathers heire. Secondly, by right of the merit of his suffering. With the first right, he contenteth himselfe. The second he bestoweth on vs, by whose free gift I claime a right thereto, and am not confounded. Hee detested the corruption of manners, which abounded in his time, as may bee knowne by the words of *Hugo Cardinalis*. It seemeth (saith he) good Iesus, that the whole vniuersitie of Christian people, haue conspired against thee, and these are the chiefe persecutors, who haue the principall roomes in thy Church. Hee admonished Count *Theobald*, who bestowed great cost in building of Abbies, and Churches, that he would rather support them who were of the houshold of faith, and that he would be carefull to build the immortall and everlasting tabernacles of God. Hee subdued his body by fasting, beyond all measure; whereby his stomacke became so diseased, that oftentimes it rendered againe the small portion of food which it had received. Hee was very superstitious in receiving the reliques of the Saints. In so much, that when hee came to Rome, and the head of the Martyr *Casarius* was offered to him, to take of it what part hee pleased, hee was content to take one tooth onely. And when his associates could not draw out the tooth (it was so fast fastened vnto the Iawbone) *Bernard* counselled them to pray, that the Martyr would willingly conferre vnto them one of his teeth. Many visions and miracles are attributed to him, but they smell so much of superstition, as it is easily knowne, that the most part of them are invented and forged by the deceiving teachers of this age. He died in the 64. yeere of his age, leaving them that were about him three testamentall lessons. 1. That they should offend no man. 2. That they should giue lesse credite to their owne opinion, then to the iudgement of other men. 3. That they should not be vindictiue, nor desirous of revenge for wrongs done vnto themselues. He esteemed much of the prophecies of *Hildegardis*, a Prophetesse in France, whose wordes *Bernard* thought to be indyted by divine inspiration.

Note.

Hugo in postil. super. 1 Ioh.

Note.

Note.

Bernards testamentall lessons.

Anselmus Havelburgensis.

In this age also flourished *Anselmus* Bishop of Havelburg, whom

whom the Emperour *Lotharius* 2. sent to *Calowannes* Emp. of Constantinople. Hee disputed with *Nichetes* Bishop of Nicomedia, in the temple of Sophia, about the old error of the Grecians, who affirmed that the holy Spirit proceeded onely from the Father, and not from the Sonne. Hee refuted very learnedly, the obiections of *Nichetes*, who obiected that two fountaines and beginnings were set vp in the Godhead, if the holy Spirit proceeded both from the Father and the Sonne. Wherevnto *Anselmus* answered, that when the Councell of Nice sayd, *Deus de Deo, lumen de lumine*: They established not two Gods, nor two lights in the Trinitie. Euen so, when it is sayd, *Principium de principio*, there is not brought in two beginnings, but one only. And whosoever (saith he) denyeth that the holy Spirit proceedeth from the Son, denyeth also that he proceedeth from the Father. For the Scripture saith, I and the Father are one, I am in the Father, and the Father in me: and againe, Hee that seeth mee seeth the Father.

Anselmus his disputations against *Nichetes*.

Note.

Ioh. 17. 21.

From this argument they went to another, concerning the supremacie of the Bishop of Rome. *Anselmus* prooved the supremacie of the Bishop of Rome by three arguments. 1. Because the Councell of Nice had preferred the chaire of Rome, to all other chaires. 2. Because Christ assigned superiority to *Peter*, when hee sayd, Thou art *Peter*, and vpon this Rocke will I build my Church: and the gates of hell shall not prevaile against it. And I will giue vnto thee the keyes of the kingdome of heaven, and whatsoever thou shalt binde on earth, is bound in heauen, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 3. The chaire of Rome was free of heresies, when Constantinople and other Churches of the East were defiled with heresie.

Mat. 16. 18, 19

To the first argument *Nichetes* answered, that the Councell of Nice called the Bishop of Rome, the Bishop of the principall chaire, but not the principall Bishop, for that dignitie hee received from the Emperour *Phocas*, but not from the Councell of Nice. To the second argument, he answered, that the power of binding and loosing was not given

to

to *Peter* onely, but also to all the rest of the Apostles. And
Acts 2. like as they were all partakers of that same heavenly grace, whereof *Peter* was partaker in the day of Pentecost: so likewise they all received that selfe same power of binding and loosing. And *Peter* alone received not the power, like as he received not the grace alone. Thirdly, whereas it was alledged, that the Romane Church remained vnspotted with heresie, when as other Churches were defiled with it, *Nichetes* answered, that it was true, that *Arrius*, *Macedonius*, *Nestorius*, and *Eutiches*, did spring vp among the Grecians, and they likewise were chiefly refuted and suppressed by the the Grecians. And the fountaine of all heresies being humane Philosophie, it was no marvell that greatest heresies sprung vp, where men of greatest learning and vnderstanding were found, and it is likely that the fewer heresies sprung vp in the West, because they were men of lesse learning, and not of so deepe vnderstanding as the people of the East.

CEN-

CENTVRIE XIII.

Popes of Rome.

AFter *Caelestinus* succeeded *Innocentius* the third, and ruled eighteene yeeres, he excommunicated *Iohn* king of England, for not receiuing of *Stephen Langtowne* Archbishop of Canterbury being approued by the Pope, he brought the said king so low that he was in the ende constrained to resigne his crowne of England and Ireland to the Pope, and to receiue the same backe againe from the Pope to him and his heires for yeerely payment of a thousand marks, He confirmed the order of the Dominike or blacke friers, and the order of Franciscans or begging Friers.

To him *Henry* the sixt when hee departed this life left the tuition and protection of his sonne *Fredericke* the second. But *Innocentius* followed the footesteps of *Iudas*, but not of Saint *Peter*, made *Otto* Duke of Saxon Emperour in preiudice of *Fredericke* who was committed to his protection. But thorow the prouidence of God, the spirit of dissention fell betweene the Emperour *Otto* and the Pope, so that hee was excommunicated by the Pope, and the Empire was giuen to *Fredericke*. Also hee gathered a generall Councel at Rome called Lateranense, whereof hereafter.

After him succeeded *Honorius* 3. and ruled ten yeeres, 7. months, 13. daies: he excommunicated the good Emperour *Fredericke* 2. and in this age it is to be noted that almost no Pope can be found, who set not out his thunderbolts of cursings against kings and Emperours. *Honorius* 3. *Note.*

Next to him succeeded *Gregorius* the ninth, and ruled one yeere, & three months, he caused the booke of the Popes decretalls to be compiled, and had cruell warres against the Emperour *Fredericke* whom hee excommunicated diuers *Gregorius.9.*

times, as hath at length beene declared in the life of *Fredericke.*

Calestinus 4. *Celestinus* 4. followed after him, who liued not in the Popedome aboue the space of 18. dayes.

Innocentius 4. To him succeeded *Innocentius* 4. and ruled 11. yeeres 12. months 12. dayes: he helde a Councell at Lyons, wherein he excommunicated the Emperour *Fredericke* of new againe and deposed him from his Emperiall dignitie, and gaue the same to *William* Count of Holland. Hee died miserably, for hee invaded the kingdome of Sicilie with an armie, hoping to bring it vnder his subiection after the death of *Fredericke*, but was disapointed and repulsed by *Manfred*, king of Sicilie. And as hee was in Naples a voyce was heard in the Popes Court saying, *Surge miser ad iudicium*, that is, rise, O wretched person, and appeare to iudgement, and the day following he was found lying dead in his bed.

Note.

Alexander 4. To him succeeded *Alexander* the fourth who did fight against *Manfred* king of Sicilie vnprosperously, but being ouercome in battell, hee had refuge to his old armour of cursing, and excommunicated *Manfred.* He damned the Booke of *William de Sancto amore*, which hee writ against the order of begging Friers, and died in the seuenth yeere of his Popedome.

Vrbanus 4. After him followed *Vrbanus* the fourth, and ruled three yeeres; and one month. Hee stirred vp *Charles* Duke of Angeow against *Manfred*, and gaue vnto him the kingdome of Sicilie and Calabria, with the Dukedome of Apulia to be holden of the Pope as superior, for yeerely paiment of a certaine duety to the Church of Rome; which was the occasion of great troubles which after followed.

Clemens. To him succeeded *Clemens*, 4. and ruled 3. yeeres 9. months 21. daies. He finished the worke which *Vrbanus* begun, for hee gaue to *Charles* Count of Angeow not onely the Dukedome of Sicilie, but also the stile of the kingdome of Ierusalem; prouiding alwayes hee should pay yeerely

yeerely in few-farme to the church of Rome fortie thousand crownes. This *Charles* by instigation of the Roman Bishop first slew *Manfred* king of Sicilie, and afterward slew *Conradinus* sonne to *Conrad* who came to Italie to possesse the kingdomes duely appertaining to him. So was the kingdome of Sicilie taken from the posteritie of *Fredericke*, and put in the hands of Frenchmen.

After him *Gregorius* the tenth ruled foure yeeres, two months, ten dayes. He held a generall councell at Lyons whereat *Michael Palæologus* Emperour of Constantinople was present as will be hereafter delared, God willing. *Gregorius 10.*

He made peace beweene the Venetians and the Genuans who not onely at home, but also in Asia had bloodie warres one against another to the great encouragment of the Infidels. Also hee interdyted the Florentines from all holy seruice, because they ieected the *Gibelins* out of their towne, whom the Pope being in France had receiued in favour and brought backe from banishment. Hee was so highly displeased with them, that (passing by the towne of Florence vpon a time) being required of his fatherly clemencie to lose them from the foresaid interditment hee vterly refused to doe it.

Next after him *Innocentius* the fift, died after hee had ruled sixe months, and two daies. *Innocentius 5.*

After him *Hadrianus* the fift died, hauing ruled fortie dayes. *Hadrianus 5.*

Ioannes 22. who succeeded to *Adrian*, died after he had ruled 8. months. Hee was smothered by the sudden fall of a chamber newly built in the place of *Viturbium* for his solace and pleasure: and this iudgement fell vpon him immediatlie after he had foolishly promised to himselfe long life, and said to his friends that he knew by the position of the starres that he would liue a long time in this world. *Ioannes 22.* *Note.*

After him followed *Nicolaus* the third, and ruled three yeeres, three months, & fifteene daies. He was a mortall enemie to *Charles* king of Sicilie, whom his predecessours, *Vrbanus* and *Clemens* advanced. He tooke from him the lieutenan- *Nicolaus 3.*

rie of Hetruria & the dignitie of a Roman Senator.

Likewise hee stirred vp *Peter* King of Arragon to claime the kingdome of Sicilie as iustly pertaining to him by right of *Constantia* his wife, Daughter to *Manfred* king of Sicilie.

And finally by his craft and wickednesse the countries of Flaminea and Bononia with the exarcht of Rauenna which had remained a long time vnder the Emperours iurisdiction were brought vnder the dominion of the Pope of Rome. In Religion he was verie superstitious and caused cases of siluer to be made wherein he put the skulls of *Peter* & *Paul*.

Note. Next vnto him followed *Martinus* the fourth, and ruled foure yeeres, and one month. Hee receiued *Charles* king of Sicilie in fauour, and restored vnto him the dignitie of a Roman Senator, which *Nicolas* his predecessour had taken from him, and was so contrarious in all his doings to *Nicolaus*, that whereas *Nicolaus* stirred vp *Peter* king of Arragon to claime the kingdome of Sicilie as belonging to him by right. *Martinus* by the contrarie excōmunicated the king of Arragon as a spoiler of the Church-goods, because hee inuaded the kingdome of Sicilie. Notwithstanding in this Popes time the Frenchmen, who were in Sicilie being hated of the people were pitifullie destroied: For they had agreed among themselues that vpon a certaine day at euening time when a signe was giuen by ringing of a bell that they should cut off in one houre all the French blood that was found in Sicilie: which thing also they performed with such crueltie that they ript vp their owne countrie-women that were with child by the Frenchmen: to the end there should no remnant of French blood remaine among them, and from this excessiue crueltie the Prouerb yet remaineth *Vesperæ Siculæ*.

Nicolaus 4.

Note. The Sicilians crueltie.

Vesperæ Siculæ.

This Pope also tooke the Concubine of his Predessour *Nicolaus*, and caused to abolish all the pictures of Vrses and Beares that were found in his palace: fearing lest his harlot by a deepe imagination and impression of these Pictures should bring forth children rough like Beares as shee had done before.

Note.

Honorius 4. *Honorius 4.* followed and ruled 2. yeeres & one month, he ratified

ratified the sentence of excommunication giuen out against *Peter* king of Arragon for inuading the kingdome of Sicilie.

After him followed *Nicolaus* the fourth; and ruled foure yeeres, one month: after whom the Chaire of Rome was vacant for the space of two yeeres, and three months, because of the intestine discord of the Cardinals who could not condiscend among themselues who should be chosen to succeede. *Nicolaus 4.*

In the end *Celestinus*, the fift is chosen and ruled one yeere and fiue months: hee was an Heremit & had liued such a solitarie life that he was altogether vnmeet for gouernment in great and weightie affaires. Neuertheless he was a notable Hypocrite and pretended a reformation of the abuses of the court of Rome, and namely in this that the Cardinalls & Bishops should ride not vpon horses & mules with Pompous traines, but vpō Asses following the example of Christ, who did ride to Ierusalem vpon one of them. But the Cardinals were so farre from yeelding to this ordinance, howbeit the Pope in his owne person gaue them example so to doe, that they counted him an old doting foole, and finding him to be a verie simple man so abused his simplicitie that they caused him voluntarily resigne and giue ouer his office. For *Caietanus* a certaine Cardinall digged a hole thorow the Popes chamber and sounded in a voyce admonishing him to resigne his office to another who was more fit to gouerne then hee was: which the Pope supposing to be an Angelicall voyce & an heauenly admonition, willingly resigned his office, desiring the Cardinals to choose another man more fit for the Popedome then himselfe was, who choosed thereafter this same Cardinall *Caietanus*, and named him *Bonifacius* 8. who ruled 8. yeeres 9. months, 17. daies. Besides the subtile policie wherby he attained the Popedome he ioyned Barbarous crueltie, for his predecessor *Celestinus* hauing dimitted his Popedome he returned againe to the wilderneſſe to liue a solitarie life as before. But *Bonifacius* brought him by force backe from the wilderneſſe, & empriſoned him where he died for heart-griefe. This Pope renewed the old factiōs of *Celestinus 5.* *Note.* *Bonifacius 8.*

the Gibelines & Guelses,& hated the Gibelines to the death, in so farre that he deposed the Cardinals that were found to be of the families of the Gibelines, and disposed their dignities, rents, castles, and heritages to others, and proceeded in hatred and crueltie against them, that he could abide no man that was of the stocke of the Gibelines. Insomuch that *Portheeus* Archbishop of Geneua comming vnto him, & falling downe at his feete *Die cinerum*: hee would not lay the Ashes vpon his head, nor say to him, *Memento homo quod cinis es, & in cinerem reuerteris*, as the custome was but hee threw the ashes in his eyes, and said *Memento homo quod Gibellinus es, & cum Gibellinis in cinerem redigeris*, that is, remember O man that thou art one of the Gibelines, and with them thou shalt be turned to ashes. He instituted the first Iubily that was kept at Rome, promising a full remission of all their sins to so many as would take paines to visit the Apostolike Sea. In solemnising whereof the first day he shewed himselfe to the people in his Pontificall garments with S. *Peters* keies caried about him; but the second hee shewed himselfe vnto them in royall apparell, with a naked sword carried before him, and an Harold proclaiming *Ecce potestas vtriusq; gladij*, that is, beholde the power of both the swords, to wit both ciuil and spiritual, claiming to himself a soueraigne authoritie in al things both ciuil & ecclesiasticall. He excommuincated *Philip* king of France and his posteritie to the fourth generation, because he made an ordinance that no mony nor revennue should bee caried out of his countrie to Rome. But *Philip* assembled a Councel at Paris and appealed from the Bishop of Rome to the first generall Councell to be holden. And sent *William Nogaretius* steward of his house together with *Scarra Columnensis* one of the noble men of Rome whom the Pope persecuted because he was a Gibeline. These two I say he sent to Rome to publish his appellation against the Pope, but they had another purpose in hand as the euent declared. For *Scarra* disguised himselfe, entered in Italy with a seruants habite, and secretlie gathered a number of his friends & Gibelines; and set vpon the Pope by night as hee was lying at Anagnia

Note.

The institution of the Iubilie.

the

the towne of his natiuity. *Nogaretius* also cõcurred with 200. horsmen, who brake in vpon him by night and spoiled al his rich treasures, and put himselfe vpon a wanton Colt with his face towards the taile, and made him a ridiculous spectacle to all the people. Soone after he went to Rome and died for displeasure that he had loosed his riches, and sustained so great shame. This is he of whom it was truly said, that he entered in as a Foxe, liued as a Lyon, and died as a Dogge. *Note.*

Patriarchs of Constantinople.

AFter *Georgius Xiphilinus* succeeded *Ioannes Cametarus*, after him *Thomas Maurocenus*, who being made Patriarch tooke his iourney to Rome, & receiued confirmatiõ of the Roman B. *Innocentius* 3. He was also present at the coũcel of Lateran, holden at Rome in the yeere of our Lord, 1215. *Ioannes Cametarus.* *Thomas Maurocenus.*

Next to him succeeded *Pantoleo Iustinianus*, & after him *Germanus* and *Arsenius*, to whose tutorie the Emp. *Theodorus* cõmitted his yong sonne *Ioannes*, but *Michael Paleologus* being chosen Emp. plucked out the eyes of the yong Emp. for the which he was excõmunicated by *Arsenius*. *Paleologus* on the other part gathered a Councel of Bishops against him, & accused him for suffering of *Azetines* the Sultan to be present at the holy seruice, & for conferring with him in the temple. *Pantoleo Iustinianus.* *Germanus* and *Arsenius.* *Note.*

In this councell *Arsenius* was deposed, because he appeared not to answere to the foresaid accusation, & immediatly after was bãished by the Emp. & *Nicephorus* placed in his roome. After whom succeeded *Germanus*, and after him *Iosephus*, to whom the Emperour confessed his sinnes of periurie and crueltie, in plucking out the eyes of *Ioannes* the son of *Theodorus Lascaris*, and receiued absolution from him. *Iosephus.*

But when he perceiued how the Emperour was purposed to make an agreement with the Bishop of Rome, hee would not consent thereto, but voluntarily dimitted his office and entered into a monasterie where hee ended his life.

Becus. After him followed *Becus* whom the Emp. traueled to perswade to giue his consent to the foresaid agreement with the B. of Rome, but all in vaine, for which cause the Emp. imprisoned him, there giuing him many books to reade, confirming the opinions of the Latine church, which made *Becus* change his opinion, and both by word and writ defend the doctrine of the Latin church. To whom succeded *Hugolinus.* *Hugolinus.*

Of other Doctors.

IN this age many were found who taking example of *Petrus Lombardus* inuented subtile and intricat disputations: questioning, reasoning, and calling all things in doubt after the maner of the Academik Philosophers, insomuch that there was no head of doctrine howbeit plaine in it selfe which they did not obscure and darken with the mist of vaine Philosophie, & curious disputation. And that which was more lamentable the pure foundations of the word of God were vterlie forsaken, & *Theologues* began to reuerence *Aristotle*, & his writings as if hee had bin a Prophet of God, & the Apostle of Iesus Christ. Yea things cõtained in the holy scripture were counted vulgar, common, base & of little importance, but they who were deeply learned in *Aristotles* Philosophie and in the volumes of the ancient doctors were counted excellent teachers, Angelicall and Seraphicall Doctors. Then were set out prolixe commentaries vpon the master of Sentẽces by *Albertus*, *Aquinas*, *Alexander*, and *Scotus*, and all the schooles were filled with contentious disputations. This *Albertus* was a Dominik frier, who for his great learning was called *Magnus*, & was made B. of Ratisbon by Pope *Alexander* 4. but he being wearied with the painefull trauels of that calling returned home again to Colen to spẽd his time more quietly in reading and writing of bookes. Where hee writ those commentaries vpon the Master of Sentences, & vpon *Aristotle* with many other volumes. Also hee defended his

Note.

Albertus Magnus.

owne

owne order of friers against *Guil. de S. Amore* who impugned the same as shalbe hereafter declared God willing: before he died he pointed out a place for his owne burial and dailie visited it, *Et vigilias pro se ac si vita functus esset, legit. Thomas de Aquino* otherwaies called *Angelicus Doctor*, was disciple to *Albertus Magnus*, and profited in Theologie and Philosophie beyond others, while he was yong at the schoole he was quiet & stil more inclined to heare al men then to speake, & was called by his condisciples *Bos*, that is a kow because hee was so silent. Neuertheless afterward by his penne this kow lowed louder then all his cõdisciples, & filled al nations with the sound of his Doctrine. He was of the order of the Dominike or preaching Friers, & defended his order against *William de S. Amore* as *Albertus* his Master had done before. He died in the way as he was iourneying to the coũcel at Lyons, & was canonised by Pope *Ioannes 22.* and was supposed to haue wrought miracles after his death, because this age was full of lying miracles. *Alexander Neckam* was learned in Philosophie, Poetrie, Oratrie and Theologie, & obtained a glorious name to be called *Ingenij Miraculũ*, hee was made Abbot of Excester in England, vpon whose Sepulchre when hee died were written these Barbarous verses.

Thomas Aquinas.

Alexander Neckam otherwise called *Ingenij Miraculum.*

Eclipsin patitur sapientia, Sol sepelitur:
Cui si par vnus, minus esset flebile funus.
Vir bene discretus, & in omni more facetus,
Dictus erat Nequam, vitam duxit tamen aequam.

Ioannes Duns otherwise called *Scotus Subtilis* was a man borne in Dunce a towne of Scotland, who departed from his natiue countrie and ioyned himselfe to the companie of the gray friers in Oxford, from thence he passed to Paris, & from thence to Colen, where hee died being yet yong in yeeres. Hee was called *Subtilis* from the subtilitie of his wit. In his commentaries vpon the Master of Sentences hee entreateth largely of the head of the Sacrament of the supper, where

Scotus Subtilis.

where it may be seene that hee would neuer haue condiscended to the opinion of Transubstantiation, if hee had not beene induced thereto by the authoritie of the church of Rome.

Alexander de ales.

Likewise in this age liued *Alexander de Ales* an English man brought vp in Paris and expert in Philosophie & *Theologie*, who amplified the doctrine of *Petrus Lombardus* with many subtile arguments and was called Doctor *irrefragabilis*. In the end hee tooke vpon him the habit and order of the Graye Friers vpon this Occasion. Hee had vowed, that hee should doe all things which he was required to do in the name of the blessed Virgin, if so be they were possible to be done, and vpon a time hee forgathered with a begging Frier, seeking almes who besought him for the Loue of our Lady to ioyne himselfe to their order, because they had no Master to gouerne and rule them. Thus *Alexander de Ales* without delay tooke vpon him the habit of a graye frier and became their doctour. He died at Paris and was buried in one of the Abbacees of the graye friers.

Note.

Now in this time of most palpable darkenesse the Lord lacked not witnesses of his truth, but stirred vp many who damned the grosse ignorance and superstition of those times. Of this number was *Arnoldus de Nova Villa* a Spainard, a man famously learned and a great writer, whom the Pope with his Clergie condemned among Heretikes, for holding & writing against the corrupt errours of the Popish Church. His teaching was that Sathan had seduced all the world from the truth of Christ Iesus.

Arnoldus de noua villa.

The articles which he maintained.

First, That the faith which then Christian men were commonly taught, was such a faith as the Deuils had.

Secondly, That Christian people were led by the Pope to hell.

Thirdly, That all Cloysters are voyde of Charitie, and that they doe all falsifie the doctrine of Christ.

Fourthly, That the Diuines doe euill in mixing Philosophie with Diuinitie.

Fiftly, That the Masses are not to be celebrated, and that they

they ought not to sacrifice for the dead. Certaine other opinions there be which the slaunderous sects of Monkes and Friers doe attribute to him (as is their custome) rather of envious taking then of any iust cause giuen.

In this number also was the worthy and valiant Champion of Christ and aduersary of Antichrist *Guilelmus de S. Amore* a Master of Paris, and a chiefe ruler then of that Vniuersitie. He in his time had no small adoe, writing against the Friers and their Hypocrisie, but especiallie against the begging Friers, both condemning their whole Order and also accusing them as those that did disturbe and trouble all the churches of Christ, by their preaching in churches against the will of the Ordinarie Pastors, by their hearing of confessions, and executing the charge of ordinarie preachings in their churches. All the testimonies of Scripture that make against the Antichrist, hee applied them against the Clergie of Prelats and the Popes spirituallie. *Guilelmus de S. Amore.*

The same *Guilelmus* is thought to be the author of the booke which is attributed to the schoole of Paris and intituled *De Periculis ecclesiæ*, where hee prooueth by 39. arguments that Friers be false Prophets. Moreouer he doth wel expound this saying of Christ. If thou wilt be perfect, goe and sell all that thou hast and come follow mee, declaring there, pouertie to be inioyned vs of Christ, *non actualem sed habitualem*, not in such sort as standeth in outward action when no neede requireth, but in inward affection of heart when neede requireth, as though the meaning and precept of our Lord were, not that wee should cast away actuallie all that wee haue, but that when the confession of the name of Christ and his glorie shall so require, that then wee be readie to leaue all things for his sake, as when hee requireth in vs after the like phrase the hatred of father and mother and of our owne liues, hee biddeth vs not to dishonour our father or mother, much lesse to hate them, but that then when it is required we set all things behind the loue of Christ. *Note*

Many other worthy workes hee compiled wherein albeit hee

hee vttered nothing but what was truth, yet notwithstanding hee was by the Antichrist and his rable condemned for an heretike, exiled, and his bookes burnt.

Laurentius Anglus. *Petrus Ioannis.*

Of this number also was one *Laurence* an Englishman & Master of Paris, and *Petrus Ioannis* a Minorit who taught and maintained many things against the Pope, prouing that hee was Antichrist, and that the Synagogue of Rome was great Babylon, whom because the Pope could not burne aliue, after his death his bones were taken vp and burned.

Robertus Gallus.

Also *Robertus Gallus* is to be added to those before mentioned, who being borne of a right noble parentage, for deuotions sake, was made a Dominik Frier about the yeere of our Lord 1290.

This man (as appeareth by his writings) had diuerse and sundrie visions al tending against the spiritual litie of Rome: for hee called the Pope plainely an Idole, who hauing eyes neither saw nor desired to see the abhominations of his people, nor the excessiue enormitie of their voluptuousnesse, but onely to heape vp treasures to himselfe. And hauing a mouth did not speake himselfe but sayd, I haue set good men ouer them which is sufficient, to doe them good either by himselfe or others.

Hee notably describeth in one of his visions the curiositie and vanitie of the *Scholastiq.* Doctours who flourished in this age, comparing them to a man, who hauing good bread & good wine hanging on both his sides was notwithstanding gnawing hungerly on a flint stone: thereby signifiyng that they leauing the wholsome foode of their soules contained in the Scriptures, busied themselues with subtile questions, containing no edification in them nor comfort to the soule of man.

Robertus. Gosted.

In this age also is reckoned *Robert Gosted* Bishoppe of Lincolne in England, a man of great learning, godlinesse, and constancie: who liued in the daies of Pope *Innocentius* the fourth and constantly resisted his vnlawfull request. For this Pope had recommended vnto him a yong Italian boy, to bee admitted to the first vacant prebendry of his diosie.

But

But Robert *Gostred* would not agree to the vngodlie desire of the Pope, but did write backe an answere to him, declaring that next after the sinne of *Lucifer* there is not nor can bee any kinde of sinne so repugnant and contrarie to the doctrine of the Apostles and holy Scripture, and to our Soueraigne Christ himselfe more hatefull, detestable, and abhominable, then to destroy and kill mens soules by defrauding them of the misterie of the Pastorall office, which by the ministerie of the Pastorall cure ought to saue and quicken the same. Which sinne by most euident places of Scripture such men are descerned and knowne to commit, who being in the authoritie of that Pastoral dignity doe serue their owne carnall desires with the benefite of the milke and wool of the sheepe and flocke of Christ, and doe not minister the same Pastorall office to the benefite and saluation of those their sheepe. And whereas hee perceiued that the Bishop of Rome delt in all his requests imperiously, rather commaunding, nor requesting any thing to bee done, hee answered in the end of this letter that the power which was giuen by God to any Bishop was to build the house of God, and not to destroy it, hereby blaming the Bishop of Rome, as one who abused his authoritie to the destruction of the Church of God, by placing young boyes in offices neither apt to teach nor wel acquainted with the maners and language of the people.

This answere being returned to the Pope hee was greatly moued with indignation, and sware that except hee had beene restrained by his owne naturall clemencie, hee would hurle him downe to such confusion as to make him a fable, a gazing stocke, and a wonder to the world.

Not long after thus it pleased God to visit this reuerend father with sickneſſe, in the time whereof hee called to him a Frier of the preaching Order, named Master *Iohn Giles*, a man expert and cunning both in Physicke and Diuinitie, partly to receiue from him some comfort to his body, and partly to conferre with him in spirituall matters. Thus vpon a certaine day the said Bishop conferring

ferring with the said Master *Iohn*, and reciting to him the doings and proceedings of the Pope, did grieuously rebuke his fellow brethren the Preaching Friers, and the other Order also of the Minorites. Because their Order being planted in wilfull pouertie of the Spirit, to the intent they should more freely, carpe and reproue the vices of the mightie, and not to flatter or to spare them, but sharpely to rebuke and reprehend the same: yet the said Friers contrarie to their profession did not boldly enough cry out and invey against the abuses of their superiours and men of power, nor did vncouer nor detect their faults and wickednesse. And therefore the B. said I iudge them to be no better than manifest heretickes. And added moreouer (demanding of Master *Iohn* what is heresie) that hee would giue him the true definition of it. Whereat when the Frier did stay and pause not remembering the solemne definition of that matter, the Bishop therevpon inferreth, giuing this definition in Latine by the true interpretation of the Greeke word. *Heresis græcè, Latine electio, est sententia humano sensu electa scripturæ sacræ contraria, palam dicta, pertinaciter defensa*; that is, heresie is a sentence taken and chosen of mans owne braine contrarie to holy Scripture, openly maintained and stiflie defended. And this definition especiallie hee applied against the Romans who commit the charge of soules vnto their kinsfolkes being, both in age vnworthie, and in learning insufficient, and so stiflie defend this their wicked opinion that if any dare presume to withstand the same, hee is suspended and excommunicated, and open warre proclaimed against him.

What heresie is.

Therefore hee to whom the whole definition of an heretike doth agree, hee is a verie heretike. And euery Christian man ought to set himselfe against an heretike as farre as hee may, yea and that person who can resist him, and doth it not, hee sinneth, and seemeth to be a fauourer thereof according to the saying of *Gregorie*. Hee lacketh not conscience of secret societie, who ceaseth to resist open impietie, and the Apostle writeth to the Romans, saying

Note.

not

not onely they who commit such things, but also they that consent, are worthie of death. Therefore it may be concluded that aswell the Pope (Vnlesse he cease from that vice) as also the same Friers, vnlesse they shew themselues more earnest and studious in repelling the same, are both worthy of death, that is, perpetuall damnation.

Item sayth the Canon Decretall that vpon this vice of heresie the Pope both may and ought to be accused. After this the vehemencie of his disease more and more increasing and because the nights were somewhat longer, the third night before his departure the Bishop feeling his infirmitie to grow vpon him, willed certaine of his Clergie to be called vnto him, thereby to be refreshed with some conference or communication, vnto whom the Bishop (lamenting in his minde for the losse of soules through the auarice of the Popes court) said on this wise, as by certaine Aphorismes.

He reproueth the enormities of the Church of Rome.

1. Christ came vnto the world to saue and to winne soules, Ergo he that feareth not to destroy soules, may hee not worthily be counted Antichrist.

2. The Lord created the world in six daies, but in the restoring of man he laboured more then thirtie yeeres: wherefore hee that is a destroier of that about the which the Lord so long laboured, is not hee worthy to be accounted the enemie of God, and Antichrist.

These and many other enormities of the Roman Church when the Godly Bishop had reproued, as all kindes of Auarice, Vsurie, Simonie, Extortion, and all kindes of filthinesse, fleshly lust, gluttonie and their sumptuous apparell, then sayth hee this old verse may be truly verified of the Court of Rome.

Eius avaritiæ totus non sufficit Orbis.
Eius Luxuriæ meretrix non sufficit omnis.

Afterward hee went about more to prosecute; how the foresaid Court like a gulfe neuer satisfied, euer gaping so wide that the flood of Iordan might run into his mouth, aspired

aspired how to vsurpe the goods of them that die vntested, and of Legacies bequethed without forme of law, whereby more licentiously to bring this to passe they vsed to ioyne the king to be fellow and partner with them, in their spoiles, extortions, and robbings.

Neither sayth he shall the Church be deliuered from the seruitude of Ægypt, but by violence and force, and with the bloodie sword. And albeit sayth hee, those be yet but light matters, yet shortly more great and grieuous things then these shall be seene. And in the end of this his prophecying, which he scarcely could vtter with sighing and weeping, his tongue and breath begun to faile. And so the Organ of his voyce being stopped made an ende both of his speech and life.

This is that Bishop who not onely in his lifetime resisted the pride and insolencie of the Bishop of Rome, but also after his death God made him a terrour to the Pope, who dreamed that *Robert Gostred* came to him and with his staffe strake him on the side and said vnto him; *Surge miser, veni ad iudicium*, after the which dreame within a few dayes hee ended his life. Others doe adde that a voyce was heard in the palace where the Pope lay at Naples, saying *Surge miser, vem ad iudicium*, as hath beene declared in the life of *Innocentius Quartus*.

Note.

Of Monkes.

BEcause the orders of Monkes most abounded in this age, albeit they begun long before, therefore haue wee casten in this treatise in this Centurie, howbeit wee declare the Order of Monks that sprang vp before or at this time.

Of the Benedictine Monkes.

About the time of the raigne of *Iustinus* the elder (as hath beene declared in the seuenth Centurie) Pope *Iohn* the first being Bishop of Rome, *Benedict* a father and fauou-

rer

rer of Monkes gathered together all scattered religious persons and begun a peculiar order vpon the Mount Cassinus, where he built a most renowned Cloister giuing them there, a rule, prescript, and forme of liuing.

Afterward the same *Bennet* hauing much people reserting to him built 12. other Monasteries, and filled them with religious men. Of this order is reported to haue beene 24. Popes of Rome. 182. Cardinalls, 1464. Archbishopps and Bishops. 15000. and 70. renowned Abbots as sayth Pope *Iohn* the 22. There hath beene of this Order 5655. Monkes canonised and made Saints.

This *Bennet* also invented an order for his sister *Scolastica* and made her Abbesse ouer many Nunnes. Her cloathing was a blacke coate, cloake, coule, and vaile, and lest the scripture should deceiue her, and Hers, it was commanded that none should read it without the consent and permission of their superiour. Here is to be seene how God is sought in all monasticall orders when as amongst them his holy word is expelled. *Note.*

This order of *Benedictin* monkes, when it was nerely decaied in shaddow of Godlines, was quickned againe by one *Otlon* or *Otho* and was called the order of *Clumacensis.* Howbeit their cloathing and rule was according to the appointment of *Bennet.* And this monkish order was richly endewed with great substance and yeerely rents by a certaine Duke of Aquitania called *Guillidinus* in the yeere of our Lord 913. Of the Clumacensis order.

In the yeere of our Lord 850. Pope *Leo* the fourth gouerning the Sea of Rome: the monkish religion of *Camaldinensis* was deuised by *Romoaldus* of Rauenna in the mount Apenninus. Their coule and cloake and all their cloathing was white. They kept perpetuall silence. Euery wednesday and fryday they fast on bread and water, they goe bearefooted, and lie on the ground. Pope *Innocentius* the 7. being B. of Rome the monkish order of *Hieronimians* began vnder the name of S. Ierome, who leauing his natiue countrie went vnto Iury & there not far from Bethelē builded him an house where he liued very deuoutly in the later end of his life. Of the Camaldinensis order. Of the Hieronimians order.

Those Apes and counterfeites of S. *Ierom* weare their cloathes of white and a cope platted about their coate girded with a lether girdle. The order was endewed with diuers priuiledges and liberties by certaine Bishops of Rome, as *Gregorie* the twelfth and *Eugenius* the fourth.

Of the *Gregorian* Order.

Pope *Gregorie* the first, borne of a noble stocke and very rich, forsaked all and became a Monke. After the death of his father he builded six religious houses in Sicilie, giuing them a forme and rule of liuing.

He built another within Rome in the name and honour of S. *Andrew*, wherein he dwelt with manie monkish brethren which from time to time keeping his rule diligentlie are called Gregorians. Their habit is a copper-colloured cloath according to their rule.

Of the shaddowed valey order.

Pope *Gregorie* the sixt bearing rule, *Ioannes Gualbertus*, a Knight, begun this order in a certaine moũtaine called *Vallis Vmbrosa* that is to say a shaddowed valley vnder *Bennets* rule, with adding thereto and changing of blacke cloathes into gray, In the yeere, 1038.

Of the Grandimontensis order.

Pope *Alexander* the second being B. of Rome the sect of the Grandimontensis Monkes was invented by *Stephen* of Auernia. Their order is to lead a strict life as Monkes vse to doe, to giue themselues to watching, fasting, and praying, to weare a coate of Mailes vpon their bodyes, and a blacke cloake therevpon.

Of the Cistertiensis order.

Pope *Vrban* the second bearing rule. *Robert*, *Abbot* of Molisme in Cistert in a wilderneſſe, or forrest in Burgundie did institute the order of *Cistertians*, albeit some ascribe this to one *Ordingus* a Monke that perswaded the aforesaid Monke to the same. They weare red shoes, and white Rotchets on a blacke coate, all shauen except a litle circle. In the yeere of the Lord 198. Of this Religion was that great Clarke S. *Bernard*.

Of the Humiliats order.

Pope *Innocentius* the third, confirmed and allowed the Order of Humiliats, first of all deuised by certaine persons exiled by *Fredericus Barbarossa*: who when they were restored to their countrie apparelled themselues all in white and promised

promiſed to goe in lowlie and ſimple cloathing. The men and women to be ſeparated each from other, and to labour euerie one in that wherein hee was moſt skilfill. They had one commune purſe amongſt them. They profeſſed S. *Bennets* rule. This Order in proceſſe of time hath increaſed ſo both in goodes and perſons, that it was confirmed and endewed with many priuiledges of diuers Biſhopps of Rome in the yeeres of our Lord, 1166.

Of the Celeſtines Order.

Pope *Celeſtinus* the fift, willinglie gaue ouer his Biſhoprike and returned againe to his ſolitarie life, wherein he quietly liued before his Papacie. Certaine ſuperſtitious perſons counterfeited this Biſhop, taking vpon them an order of S. *Bennet* in a wilderneſſe, and called themſelues *Celeſtines* after *Celeſtine*. The garment which they weare, cloakes, coule and cape are blew: in the yeere, 1297.

Of the Gilbertines order.

Pope *Eugenius* the fourth bearing rule: S. *Gilbert* in England at Sirington and Semphringhame began an order of Monkes called after him *Gilbertines*, in the yeere, 1148.

Of the Iuſtinians order.

Pope *Eugenius* the fourth, confirmed the religion of the *Iuſtinians*, adorning the ſame with manie liberties and priuiledges. It was firſt of all invented by *Lewes Barbus* a counſellor of Venice, and practiſed in the parts of Treuiſa in the Cloyſter of S. *Iuſtine* by the citie of Padua. They profeſſe Monke *Bennets* rule, but in habit and apparrell they differ.

Of the Charterhouſe Monkes.

Pope *Gregorie* the ſeuenth being Biſhop of Rome; *Bruno* of Colen that Philoſopher and diuine, whom *Bernard* calleth a faire pillar of the church, did inſtitute the Order of charterhouſe Monkes in the Dioceſſe of Gratianopolis at a place named Curtuſia: Their life was outwardly full of painted holineſſe in forbearing fleſh, in faſting with bread and water euery Friday, in wearing hairie cloathes next to their body, ſolitarie, much ſilent, neuer going out, refuſing all womens companie, &c.

Of the Templars order. Their originall.

Pope *Gelaſius* the ſecond bearing rule: the order of the Templars begun in Ieruſalem and continued almoſt 200. yeeres, whoſe beginning was thus.

Templars begun in Ierusalem continued almost 200. yeeres whose beginning was thus.

After that *Godfrey* Duke of Loraine had conquered Ierusalem, certaine Knights perceiuing that such Pilgrimes as came to them of their deuotion were robbed and murthered by the way, made a band among themselues to serue God in chiualrie. At the beginning they were but few and gaue themselues to wilfull pouertie, and their chiefe master was the keeper of the Temple doore, whence they were called *Templarij*. They dwelt together not farre from Christs Sepulchre lodging the Pilgrimes, keeping them from mischiefe, and shewing them much kindnesse, bringing them from one holy citie to another. The badge of their order was a white cloake with a red Crosse. S. *Bernard* made them a rule according to the appointment whereof they framed their liues. Afterward they became verie rich through the gifts of noble men and Pilgrimes. But Pope *Clement* the fift put them downe, and destroied them all in one day, partly because (as they writ) they renounced the faith of Christ, and conspired with the Turke, and partly for other notable crimes. Notwithstanding some say that this rooting out of them, was more because of envie of their prosperitie and royaltie, then for their faults. For when their grandmaster *Iames Burgonion* was burnt at Paris with many of his brethren he affirmed that hee was neuer guiltie of the accusation laied against him. Thus perished this order of Templars, all in one day, their lands and possessions being distributed and giuen to others, in the yeere of our Lord, 1110.

Why they were put downe,

Pope *Calixtus* the second, allowed and approued the monkish order of premonstratenses, which was first of all deuised by a certaine man borne at Colen called *Notorobertus* a Priest: they be vnder the rule of *Bennet* the Monke, they be clothed all ouer in white to declare their vnstained virginitie. *Anno*, 1119.

Of the premonstratenses order.

Pope *Gregorie* the 12. raigning: the Monkes of Mount Oliuet sprung vp through the deuice of *Bernardus Ptolomeus*.

Of the order of the white Monkes of Mount Oliuet

Their

Their cloathing is all white, their rule is *Bennets*, with some additions vnto it. In the yeere of our Lord, 1406.

Of the *Georgian* Monkes.

Pope *Gregorie* the 12. raigning, confirmed and established also the order of S. *George* of Alga by Venice, which was begun by a spirituall man, the Patriarch, *Laurence Iustinian*, a man of an incredible strictnesse of life. These Monkes are vnder S. *Peters* rule and the first order, with certaine ordinances ioyned thereto. In the yeere, 1407.

Of the white Monkes.

Pope *Vrban* the second bearing rule, the order of white Monkes begun, first deuised by one *Stephen Harding*, and afterward in the yeere of our Lord, 1135. it was brought into England, by a certaine man called *Walter Especk*: who built an Abbey of the same order called Meriuale.

Of the *Ioannitts* order.

Pope *Honorius* bearing rule, *Raymound*, a man of Nobilitie first of all inuented the Order of S. *Iohn Baptist* at Ierusalem about the yeere, 1130.

Of the order of scourgers.

Pope *Clement* the sixt being Bishop of Rome, a certaine Pestilent sect of false religious persones, sprang vp in high Almaine, who called themselues *Penitentes Cruciferi, seu flagellatores*, that is patient crosse-bearers, or scourgers of themselues. Their maner was to goe from place to place, hauing a banner vpon the Crucifixe borne before them, and neuer to tarrie in one place, but vpon the Sabboth: euery day also they did pennance both morning and euening, by scourging themselues before the people with a great whippe, of three coards full of knotts vpon their bare bodies, affirming that it was reveiled vnto them by an Angel from heauen, that they thus scourging themselues, should within thirtie dayes and twelue houres, thorow the suffering of those paines, be made so cleane and free from sinne, as they were when they were Baptized. *Anno.* 133.

CENTVRIE. XIIII.

Of Popes.

Benedictus 8.

AFter *Bonifacius* the eight, ſucceeded *Benedictus* the eleuenth, and ruled eight months, and ſeuenteene dayes.

Clemens 5.

To him ſucceeded *Clemens* the fift, and ruled eight yeeres, ten months, and fifteene dayes, who tranſlated the Popes Court from Rome to Aviniogue in France where it remained 74 yeeres. At the Coronation of this *Clement*, *Philip* king of France & *Charles* his ſonne, and *Iohn* Duke of Britaine were preſent, who being in the middle of their Pompe and Proceſſion, a great wall brake and fell vpon them, by which Duke *Iohn* and 12. others were ſlaine, king *Philip* hurt, the Pope ſtriken from his horſe, hauing loſt out of the miter on his head a carbuncle eſteemed to the value of 6000. florence. By him alſo the order of the Templars were put downe at the counſell of Vienne who for better collowring of ſo cruell an act, was not aſhamed to ſay theſe words in the councell, *Etiamſi non licet per viam iuſtitiæ, tamen licet per viam expedientiæ*, that is, although it be not lawfull by way of iuſtice, yet is it meet to doe it, as a thing expedient to be done.

Note.

The order of the Templars aboliſhed.

Andronicus Paleologus excommunicated by the Pope.

He exerciſed his tyrannie and power of excommunication againſt *Andronicus Paleologus* Emperour of Conſtantinople, declaring him a ſchiſmaticke and heretike, becauſe hee neither would nor durſt ſuffer the Grecians to make their appeale from the Greeke Church to the Pope, neither would acknowledge him for his ſuperior. For the Grecians euer conſtantly refuſed to be ſubiect to the Romane biſhop, except in that ſhort time wherein the Frenchmen had the

the Empire, of the East, and in the time of *Michael Paleologus* who in the Councell at Lyons submitted himselfe to *Gregorie* the tenth, whereby he procured vnto himselfe such hatred, that after his death the Grecians denyed vnto him the honour and place of buriall, as hath beene declared.

In like manner hee excommunicated the Venetians for preferring *Azada* to the estate of Ferrare, yea *Francis Dãdalus* Ambassador from the Venetians to the said *Clement* for pacifying his furie, and obtaining that absolution, suffered a chaine of iron to be tyed about his necke, and to lye downe vnder the Popes table, there like a Dog to catch the bones which fell from the table, vntill the Popes furie was assuaged. The Venetiãs excommunicated by the Pope. *Note.*

And lest he should be inferiour to his predecessors in subduing all powers vnder his feet, hee ordained that the king of the Romans should not enioy the title and right of an Emperour without confirmation giuen by the Pope.

Next to *Clement* followed Pope *Iohn* the two and twentieth. After that the chaire of Rome had beene vacant for the space of two yeeres, and three months; hee ruled nineteene yeeres, & foure months: and was verie much giuen to heape vp riches, so that hee proclamed them to be heretickes who affirmed that Christ and his Apostles had no possessions in the world. *Ioannes 22.*

He would not condiscend to the Coronation of *Lewes* the fift, Duke of Bauaria, to be Emperour, because hee vsed the Emperiall dignitie in Italie before hee was authorised by the Pope: for which cause *Lewes* tooke his iourney to Rome, and there was crowned by the Cardinalls, and set vp another Pope in Rome called *Nicolaus* the fift, against *Iohn* who was then resident at a Auiniogue in France, and so the church of Rome at one time begun to haue two heads. Two Popes at once.

Pope *Benedict* the twelfe followed, and ruled seuen yeeres, three months, and seuentene dayes. *Benedict 12.*

After him followed Pope *Clement* the sixt; and ruled ten, yeeres, sixe months, and twentie eight dayes: hee reduced the yeere of Iubilie which was kept on the hundred yeere to the *Clement 6.*

fiftieth

fiftieth yeere: and to allure men to goe to warre for recouering of the holy land hee set forth blasphemous bulls, commanding the Angells to convey euerie mans soule to Paradise who died by the way, giuing also power to all and singular persons signed with the Crosse to deliuer three or foure prisoners whom they pleased best, out of the pains of Purgatorie.

Note.

Innocent 6.

After *Clement* the sixt, followed *Innocentius* the sixt, and ruled nine yeeres, eight months, and six dayes. Hee imprisoned a certaine frier called *Ioannes de rupescissa*, because hee Prophecied of the fall of the Pope and his Cardinalls, by the parable of a bird, cloathed with other birds fethers, which in respect of her pryde were all plucked from her.

Vrbanus 5.

After him succeeded *Vrbanus* the fift, and ruled eight yeeres, and foure months. In whose time the order of the Iesuits begun.

Gregorie 11.

Next to Pope *Vrban* succeeded *Gregorie* the eleuenth, who reduced the Papacie againe out of France to Rome, after it had continued there aboue 70. yeeres, moued hereunto vpon this occasion. Hee had reproued a certaine Bishoppe who stood by him from long absence from his charge, to whom the Bishop replyed againe, that the Bishop of Rome himselfe who ought to be a patterne to all the rest was longer absent from the place where his Church did tye him, whereby the Pope tooke occasion to remoue his court from Fraunce to Rome.

Note.

When hee returned hee found the estate of Italie greatly disquieted with cruell warres, and specially betwixt the Venetians and the Genoans, whom the Pope threatned with excommunication if they both desisted not, but before hee was able to accomplish this worke he ended his life after he had ruled seuen yeeres, & fiue months; after whose death followed a great schisme in the Church of Rome. For the Cardinalls of Italie choosed an Italian Pope whom they called *Vrbanus* the sixt, and the Cardinalls of France choosed a Pope of the French nation whom they called *Clemens* the seuenth. This schisme continued for the

Two Popes at once.

space

ſpace of 38. yeeres, vntill the generall Councell holden at Conſtance, during which time were found at leaſt two Popes raigning at one time, the one in Auiniogue and the other in Rome.

In the dayes of this Pope *Vrbane* ſprang vp *Iohn Wickliffe* in England (of whoſe doctrine ſomewhat ſhall hereafter be ſpoken God willing) whom Pope *Vrbane* (ſuch was the prouidence of God) could not attend to ſuppreſſe, being otherwiſe buſied in ſuppreſſing his Competitor *Clement* the ſeuenth, inſomuch that this litle ſparkle which begun in England, enkindled forthwith flames in the kingdome of Boheme, and many other places to the great hurt of Antichriſts kingdome. *Iohn Wickliffe.*

To *Vrbane* after hee had ruled vnhappily (as *Platina* writeth) a eleuen yeeres and eight months, ſucceeded *Bonifacius* the ninth, and ruled foureteene yeeres, and nine months, hee was impudent in ſelling of Pardons that hee brought *Peters* keyes into great contempt. *Platina.* *Bonifacius.9.*

After him ſucceeded *Innocentius* the ſeuenth, and ruled two yeeres. *Innocentius 7.*

Of other Doctors.

IN this age God raiſed vp manie witneſſes of his truth, as alſo made the knowledge of letters & the ſtudie of tongues to ſpring vp againe, after it had bin ſuppreſſed many yeeres in the Roman church: for ſome learned men of the Grecians fearing the crueltie of the Turke fled vnto Italie, by whoſe fruitfull trauails, learning begun againe to reuiue and ſpread it ſelfe thorow all parts of the Weſt. Of this number was *Emmanuell Chryſoloras* of *Byzantium*, *Theodorus Gaza* of *Theſſalonica*, and *Georgius Trapezuntius*, with many moe, whoſe names are worthie to bee kept in good remembrance, becauſe they brought a good treaſure with *Emmanuel Chryſoloras.* *Theodorus Gaza.* *Georgius Trapezuntius.*

with them out of Grecia wherewith many afterward were enriched.

Marsilius Patavinus oppoſeth himſelfe againſt the Pope maintaining theſe Articles.

Amongſt thoſe witneſſes of the truth *Marsilius Patavinus* is iuſtly numbered: who taking the defence of the Emperour *Lewes* againſt the Pope who did excommunicate him, affirmes in his booke called *defensor pacis* that the Pope hath no authoritie ouer other Biſhops, much leſſe ouer the Emperour.

1. Secondly, that the word of God ought only to be iudge in all cauſes Eccleſiaſticall.

2. Thirdly, that the Clergie and Pope ſhould be ſubiect to Magiſtrates.

3. Fourthly, That the head of the Church is Chriſt, and that hee neuer appointed any vicar or Pope ouer his vniuerſall Church.

4. Fiftly, That Biſhops ought to be choſen by their owne Church and Clergie.

5. Sixtly, That the Mariage of Prieſts may be lawfully permitted.

6. Seuenthly, That *S. Peter* was neuer at Rome.

7. Eightly, That the Clergie of Rome is a den of Theeues.

8. Ninthly, That the doctrine of the Pope is not to be followed, becauſe it leades to eternall death.

9. In another treatiſe he diſputes of free iuſtification by grace, and that workes are no efficient cauſe of Saluation, *Sed cauſa ſine qua non*, for the which doctrine hee was condemned by the Pope.

Diuers others diſcouer the Apoſtaſie of the Roman Church.

I paſſe by a great number, who clearelie diſcouered, the corruptions and Apoſtaſie of the Church of Rome, ſuch as *Ioannes de Gunduno*, *Gregorius Ariminenſis*, *Andreas de Caſtro*, *Dantes* an Italian, *Taulerus* a Preacher of Argentine in Germanie, *Franciſcus Petrarcha* a man famouſlie learned, who in his workes in Italian verſes, ſpeaking of Rome, calles it the whoore of Babilon, the ſchoole and mother of errour, the Temple of hereſie, the neſt of treacherie, growing and increaſing by the oppreſſion of others.

Likewiſe *Ioannes de rupe ſciſſa*, who was caſt in priſon by Pope

Pope *Innocentius* the sixt, also *Conradus Hager* a Germane of the citie of Herbipoli, *Gerardus Ridder*, *Michael Cesenas* Provinciall of the Gray friers, *Petrus de Corbaria*, with one *Ioannes de Poliato*. This foresaid *Michael* general of the gray friers writ against the tyrannie, pride, and primacie of the Pope; accusing him to be Antichrist, and the Church of Rome to be the whoore of Babilon, drunken with the blood of the Saints. He affirmed there were two Churches, one of the wicked florishing wherein raigned the Pope, the other of the Godly afflicted: also that the veritie was almost vtterlie extinct, and for this cause hee was depriued of his dignitie and condemned by the Pope. Notwithstanding he stood constant in his assertions, and left behind him many fauourers and followers of his doctrine, of whom a great part were slaine by the Pope. Some were condemned as *William Ockam* who writ both in defence of the Emperour *Lewes* whom the Pope excommunicated, and likewise in defence of *Michael* generall of the gray friers whom the Pope had cursed for an heretike, and some were burned, such as *Ionnes de Castellione*, and *Franciscus de Arcatara*. Likewise *Armachanus* a Bishop in Ireland, and *Matthias Parisiensis*, *Ioannes Montziger*, rector of the Vniuersitie of Vlme, *Nilus* Bishop of Thessalonica, *Iacobus Milnensis*, and one *Milezius*, *Henricus de Iota*, and *Henricus de Hassia*.

Likewise in this most desperate time when the estate of religion was vtterlie corrupted, and the onely name of Christ remained amongst Christians, his true and liuely doctrine being vtterly vnknowne, and turned into an heape of shadowed Ceremonies which so increased that there was no end of heaping vp of ceremonies invented by man: at this time, I say, the Lord raised vp *Iohn Wickliffe*, a professor of Diuinitie in the vniuersitie of Oxford, who seeing that error by long vse and custome had beene so deeplie rooted in the hearts of men, that it could hardly be plucked out, hee medled not with all at once, but first beginne to touch the matter of the Sacraments, and discouer the errours that men were fallen into, in this head of doctrine, but this byle could

Iohn Wickliffe opposeth himselfe against the Pope.

could not be touched without the great griefe and paine of the whole world.

For firſt of all the whole rabble of Monkes and begging Friers were ſet on rage and madnes againſt him, and after them the Prieſts, and then after them the Archbiſhop, *Simon Sudburie* tooke the matter in hand, who for the ſame cauſe depriued him of his benefice which then he had in Oxford. Notwithſtanding being ſupported by the friendly aſſiſtance of the Duke of Lancaſter ſonne to king *Edward* the third, and ſome other friends whom God raiſed vp for his protection, he bare out the malice of the Friers and Archbiſhop. Likewiſe Pope *Vrbane* was ſo buſied with ſuppreſſing of another, Pope *Clement* the ſeuenth, ſet vp againſt him, that he could not ſpare any time to ſuppreſſe *Iohn Wickliffe*, and ſo it came to paſſe, thorow the prouidence of Almightie God, that the enemies of the true light with fretting minds were compelled to ſee the ſparkles thereof, not being able to quench them.

The heads of *Wickliffes* doctrine.

The chiefe heads of doctrine which hee maintained againſt the Roman church were theſe.

1 That the ſubſtance of bread remained in the Sacrament of the altar after the words of conſecration.

2 That it is not found in the Goſpell that Chriſt inſtituted or confirmed a maſſe.

3. That it is a preſumptuous Speaking to affirme that the infants of the faithfull who die vnbaptiſed are condemned.

4. That in the time of *Paul* there were onelie two orders of Clerks, to wit Elders and Deacons, neither was there in the time of the Apoſtles any diſtinction of Popes, Patriarches, Archbiſhops, Biſhops, but theſe the Emperours pryde did finde out.

5. That the cauſes of diuorcement for ſpirituall conſanguinitie or affinitie are not founded on the ſcriptures, but onely by the ordinance of men.

6. That he who is moſt ſeruicable and humble in the church and moſt inamored with the loue of Chriſt, the ſame is the neereſt vicar of Chriſt in the militant Church.

If corporall vnction were a Sacrament then Christ and his Apostles would not haue left the ordinance of that vntouched.

Whatsoeuer the Pope and Cardinals doe command which they cannot deduce cleerely out of the Scriptures, the same is to be accounted hereticall and not to be obeyed. 8.

That it is but a follie to beleeue the Popes Pardons. 9.

That it is not necessarie to saluation, to beleeue the church of Rome to be supreme head of other Churches.

A Deacon or Priest may Preach the word of God, without the authoritie of the Apostolike sea. 10.

The Church of Rome is the Synagogue of Sathan, neither is the Pope immediatlie the vicar of Christ, nor of the Apostles. 11. 12.

That the Emperour and Secular Lords are seduced, who so inrich the Church with ample possessions. 13.

If any man enter into any priuat religion (whatsoeuer it be) hee is thereby made more vnapt and vnable to obserue the commandements of God. 14.

Of Monkes.

POpe *Clement* the sixt, bearing rule: *Iohn* king of France sonne of *Philip* inuented the sect and order of those Monkes which in Latine are called *Stellati*, whose maner is alwayes to weare a starre vpon their brest, signifying thereby that there is nothing in them but the light of perfection, and the cleere shining of good workes. Yea that they themselues are the light of the world, according to the saying of Christ, *vos estis lux mundi*, yea are the light of the world. Item, That they shall rise againe at the later day all shining and glistering as the most cleere and pleasant starres, according as it is written by the Prophet. They Dan. that informe many into righteousnes shall be as the starres world without end, In *Anno*, 1336.

Pope

Pope *Boniface* the ninth raigning: a certaine man called *Gerardus* being of great learning, and vertuous conversation, ordained a certaine fraternitie or brotherhood of learned godlie men to teach schollers, and to bring vp youth, not onely in good letters, but also in good maners, that by those means there might be learned men alwayes in store to beare rule in the Church of Christ, and to gouerne the common-wealth according to the præscript and rule of Gods word.

This *Gerardus* being but a Deacon preached the word of God purelie and feruently, and when hee was moued by his friends to be a Priest, hee alwayes answered, that he was vnworthie to haue such an high office, affirming that hee would not haue the cure of soules not so much as by the space of one night for all the gold of Arabia, In *Anno*, 1379.

Note.

Of the order of the Iesuits.

Pope *Vrbane* the fift, greatly allowed the order of Iesuits, and gaue vnto them many great and singular priuileges, cõmanding the Monkes of that order to weare a white kirtle, and a russet coule, and that they should be called of all men *Clerici Apostolici*, that is the Apostles clerks.

This order of Iesuits was the invention of *Ioannes Columbinus* in Sẽa a citie of Hetruria. They were not at the beginning Priests or consecrated persons, but were men of the lay sort giuen and addicted willingly and freely to prayer, and to labour, getting their liuing with the trauell of their hands and sweate of their browes, liuing as it were in common, after the example of Christ and his disciples. They are called Iesuits, because the name of Iesus should be often in their mouths, In *Anno*, 1368.

Of the order of white-Dawbet Monks.

Pope *Boniface* bearing rule: the order which is called *Ordo Dealbatorum*, was invented by a certaine Priest in Italie, who pretended such a modestie, and grauitie, both in words and countenance, that euery man tooke him for a Saint. The professors of this order were cloathed with long white linnẽ euen downe to the ground, hauing coules vpon their heads like vnto Monkes. The chiefe point of their profession was to lament the state of mankind, to bewaile the sinnes of the people, to pray for redresse of the same at the hands of God.

They

They neuer went abroad without a Crosse with the Image of the Crucifixe caried before them, which Crosse the Lucenses keepe at this day with great reuerence, as a most precious relike, and daylie make vowes, and offer gifts therevnto.

But Pope *Boniface* aforsaid conceiuing that they should doe no good to his honorable estate if they continued, forasmuch as they all appeared before men righteous, good and Godlie, and the Pope with his complices most wicked, cuill and vngodlie, caused the author of this order a seditious person to be beheaded at Viterbium. Some say that hee was burnt as a superstitious Hypocrite and attainted of some heresie, In *Anno*, 1400. *Note.*

CENTVRIE. XV.

Of Popes of Rome.

The Cardinals labour for vnitie in the Roman church.

AFter the death of *Innocentius Sephinus*, the Cardinalls perceiuing the great schisme that was in the Church of Rome, by reason of diuers Popes ruling at one time, bound themselues together by horrible oathes that they would endevour by all their might, to haue the Church of Rome restored againe to her wonted vnitie, and for this cause they elected *Gergorie* the twelfth to be Pope, after they had caused him to sweare that hee would by all possible meanes trauell to restore the peace and vnitie of the Church.

Gregorius 12. But *Gregorie* although hee writ to *Benedict* the thirteenth Pope in Avinion, exhorting him to vnitie and peace, and *Benedict* on the other part with pleasant words protested his

Note. earnest desire of peace and vnitie, yet both the one and the other kept their dominions and Popedomes, and continued

A Councell at Pisa. the Schisme. So that the Cardinalls thought it expedient to gather a Councell in the towne of Pisa, wherein they deposed the two aforesayd Popes, *Gregorie* and *Benedict* as persons who by conclusion amongst themselues sought rather their own game then the vnitie of the Church of God, and they elected *Petrus Cretensis* Cardinall of Millan to be

Alexander 5. Pope, whom they called *Alexander* the fift, but he continued not aboue the space of eight months, in his Popedome. He was counted verie liberall, and gaue so large and ample

Note. benefices to others, that he left almost nothing to himselfe, and was accustomed to speake of himselfe that he was a rich Bishop, a poore Cardinal, and a beggerly Pope.

After whose departure *Ionnes* 23. is chosen Pope, howbe-

it

it the two other Popes who were deposed in the Councell of Pisa were yet aliue, and had great sway, and nothing reguarded the decrees of the Councell of Pisa, because that Councell was convocated by a number of Cardinalls only, who had no lawfull power to appoint a generall Councell. Thus was the scisme augmented, rather then empaired by the Councell of Pisa, and in stead of two Popes then, three afterward were ruling at one time.

In this Popes daies the Emperour *Sigismund*, tooke great trauell to quiet the estate of the Church and to remoue the scisme, but found none other way how this matter might be brought to passe, but onely by gathering a generall Councell in the Towne of Constantia. At this Councell *Ioannes* 23. was personally present, and was required to giue ouer his Popedome farre contrarie to his expectation, for he looked for ratification of his Papacie, because he was more obedient to the Councel then the other two, but finding that the Councel was fullie bent to depose all the three Popes, & to set vp one whom they should chose in place of them all, he begun to be grieued at his owne proceedings, that he had hazarded to come to the Councel, & to their iudgement to submit himselfe & his honorable estate, wherefore he thought best secretly to flie out of the towne, but flying could not availe him any thing, for hee was brought backe againe by the Emperour from Friburge to Constantia, and cast into prison and deposed by the Councell: after hee had ruled foure yeeres, and ten months.

At the Councell of Constance *Ioannes* 23. *Gregorie.* 12. and *Benedict* 13. were deposed.

The other two Popes, *Gregorie* the twelfth, and *Benedict* the thirteene, although they were absent yet sustained the like sentence of deposition, & *Martinus* 5. was chosen Pope: after whose election, the Emp. *Sigismund* was so filled with gladnesse, that the scisme was now taken away and peace restored to the Church, that forthwith he did remoue to the conclaue (where the Cardinals & Commissioners of countries were assembled for election of the Pope) & fell downe before him & kissed his feet. After his election earnest sute was made for reformation of the corrupt maners of Eccle-

Martinus 5.

siasticall persons, and that Bishoppes, Abbots, and other Prelates, might bee compelled to attend vpon their owne callings, that superfluous feastings, and abuses of fasting, and canonisation of Saincts, might be abrogated, and that the orders of Monkes daily multiplying might bee reduced to a more tolerable number. But no reformation at all was obtained. Onely Pope *Martine* thought meet to dissolue the Councell of Constance. And for satisfaction of the hearts of all men, and to put them in hope that some reformation was intended, the Pope consented in the Councell of Constance that immediatly after the issue of the Councel, another should be kept in Papia within the space of fiue yeeres, immediatly following the same, and againe after the issue of that Councell seuen yeeres after an other generall Councel should be kept, and after that third Councell an ordinarie forme should be obserued of assembling generall Councells euery tenth yeere, whereby reformation of abuses in the Church might bee more easilie obtained. This Pope *Martine* after hee had gouerned 14. yeeres, and 3. months, died at Rome.

Eugenius 4. After him succeeded *Eugenius* the fourth & gouerned sixteene yeeres. In his time was the Councell of *Basile* kept, which the Pope with aduice of his Cardinalls was minded to translate to Bononia. But the Emperour *Sigismund* and other Princes and Prelats assembled at *Basile*, were so highly offended against the Pope, that they warned himselfe and his Cardinalls to appeare before the generall councill otherwise they would proceed against them, as persons contumacious and disobedient to the voyce of the Church.

This warning so terrified *Eugenius*, that hee gaue out his Apostolike letters to ratifie and approue the Councell of *Basile*: neuertheless after the Emperours death, the authoritie of the Councell being greatly empaired, hee tooke vpon him greater boldnesse to transferre the Councell to Ferraria, and from thence also to Florence, pretending that the Emp. of Cõstantinople Paleologus & the rest of the Grecians

Grecians who were now to be present at the generall councell, would not trauell beyond the Alpes, but would abide in some neerer place.

The Councell of *Basile* on the other part, proceeded to the deposition of *Eugenius* 4. For his contumacie, and placed *Amedeus* Duke of Sauoy in his roome, whom they called *Felix* 5. Thus was the peace of the Roman church troubled of new againe, some following *Eugenius* and others followed *Felix*, and the third sort being Neutralls neither following the one nor the other, because they were so tossed with the contrarie decrees of the councell of *Basile* and *Florence*, that they knew not what to follow.

Felix 5. Dissention in the Roman Church.

This Pope as *Platina* writeth was bent to warres, not being seemely in a Bishop: for besides those which hee made in Italie, hee stirred vp the Dolphin of France to invade the towne of Basile with an armie of horsmen, of purpose to dissolue the Councell there, and finallie hee stirred vp *Vladislaus* King of Polonia to fight against *Amurathes* King of Turkes; contrary to his promise and truce taken betweene them, to the great shame and hurt of Christianitie as hath beene declared.

Note.

After his death, *Nicolaus* the fift, was chosen to be Pope and ruled eight yeeres.

Nicolaus 5.

To him *Felix quintus*, who was elected Pope in the Councell of Basile was content to submit himselfe, prouiding alwayes that hee might haue the dignitie of a Cardinall, and that hee should bee appointed the Popes Legat in Germanie, and in his owne countrey of Sauoy. The Cardinalls also whom hee had made in his time should keepe their dignities and honours. This hee did at the earnest desire of *Frederike* the Emperour, in the yeere of our Lord, 1449. In the which yeere also *Nicolaus* the fift set forth a decree of approbation of the Councell of Basile, howbeit neither this Pope nor any other following him will, bee subiect to the authoritie of generall Councells, yet did hee approue the Councell of

Basile, wherein it was ordained that the Bishop of Rome should bee subiect to the Councell, as a child is subiect to the voyce of his mother.

Calixtus 3. An enemie to the Turkes.

After *Nicolaus* succeeded *Calixtus* the third, and gouerned three yeeres, three months, sixteene dayes: hee was verie bent to fight against the Turkes, and sent Messengers to all Christian Princes in Europe to stirre vp their hearts to make warre against the Turke with one consent of minde, and to stay his further progresse and conquest in Europe, but all his trauailles were spent in vaine, for the Princes harkened not to his Councell.

Likewise hee sent messengers to *Vsumcassanus* king of Armenia and Persia, whom with supplications and gifts hee stirred vp to make cruell warres against the Turke, which warres also haue since that time continued vntill our dayes, to the great disturbance of the crueltie of the Turke intended against Europe.

Pius. 2.

After him succeeded *Pius* the second, who before his Popedome was called *Æneas Syluius*, a man of great witt, learning, and eloquence, and gouerned six yeeres. Hee was no lesse bent to make warre against the Turkes, then was his Predecessour before him, but his enterprise was staied by the dissention which was amongst Christian Princes, for then and long after was great warre betweene *Ferdinand* of Naples and the Duke of Angeow, and in diuers other parts of Italie Likewise.

These wise and worthie sentences vttered by him declared that he had a great gift of vnderstāding & knowledge.

1. Hee said that popular men should esteeme learning as siluer, and noble men should count it like gold, and Princes should count it in steade of pearles and precious stones.

2. Also that like as all riuers haue their courses to the sea and poure in their waters into the Ocean: euen so great Courts are the maine Ocean, receiuing the floudes of all kind of vices.

3. Likewise, that if there seemed of old great reason to inhibit the

the marriage of Prieſts, there was now greater reaſon to permit it.

Alſo, that hee who giueth too great libertie to his child, foſtereth a domeſtike enemie within his owne boſome. 4.

That luſt diſhonoureth in euery age, but vndoth him vterlie in his old age. He died in the towne of Ancona; where he was minded to haue bleſſed the armie which was to haue gone againſt the Turkes. 5.

After *Pius* ſucceeded *Paulus* the ſecond, and gouerned ſix yeeres, ten months. Likeas he was not very learned in his own perſon, ſo was hee alſo an aduerſarie to learning, and counted all men that were learned, in humanitie, to bee heretikes: as *Platina* (who writeth this of the Pope) had good proofe in his owne perſon, for hee was caſt in priſon, and cruelly tormented by the Pope without a cauſe, and in the ende leſt his crueltie againſt many learned men ſhould make him to bee hated of the people, hee accuſed them of hereſie, hauing no better ground for it then this, that they accounted much of the old Academique Philoſophers. For he laied this as an vnfallible ground, that who ſoeuer would once make mentiõ of Academia, either in earneſt or ieſting words, he was to be reputed an heretike. *Paulus 2.* *Note.*

Of other Doctors.

IN this age ſprung vp *Iohn Huſſe* in the coũtry of Bohemia, who by reading of the bookes written by *Wickliff*, attained to knowledge and deprehended many groſſe errours of the Roman church: in ſo much that Pope *Alexander* 5. hearing thereof begun at laſt to direct his bull to the Archbiſhop of Suinto requiring him to ſee to the matter in due time, & to prouide that no man in churches, ſchooles, or other places ſhould maintaine any ſuch doctrine, citing alſo *Iohn Huſſe* to appeare before him. *Iohn Huſſe.* *Alaxander* 5. and *Ioannes* 23 ſeeke to ſuppreſſe *Iohn Huſſe.*

After whoſe death Pope *Iohn* 23. in like maner ſought by all meanes to ſuppreſſe *Iohn Huſſe*, becauſe he ſeemed more willing to teach the Goſpell of Chriſt then the traditions of Biſhopps, and therefore by his Cardinall *de Columna Iohn Huſſe* was cited to appeare at Rome, where hee appearing by his procurators was notwithſtanding, excommunicated as an obſtinate Heretike, becauſe hee appeared not perſonallie at the appointed day. The Bohemians notwithſtanding cared litle for all this, but grew in knowledge daylie.

Iohn Huſſe excommunicated by the Pope.

In the meane time it hapned by the occaſion of *Ladiſlaus* king of Naples, who had beſieged the Popes townes and territories: that Pope *Iohn* raiſing vp warre againſt the ſaid *Ladiſlaus* gaue full remiſſion of ſinnes to all them who would warre on his ſide to defend the Church.

When this Bull of the Popes indulgences was come to Prague: *Iohn Huſſe* and his fellowes not able to abide the impietie of thoſe pardons began manifeſtly to ſpeake againſt them. And albeit *Winceſlaus* king of Bohemia who then fauoured the Pope gaue out ſtrict commaundement that no man ſhould ſpeake againſt thoſe indulgences, yet of *Iohn Huſſes* companie were found three Artificers, who hearing the Prieſt ſpeaking of the forſaid indulgences did openly ſpeake againſt them, calling the Pope the Antichriſt; wherefore they were brought before the Senate and committed to priſon.

But the people ioyning themſelues in armes required them to be let looſe. The magiſtrates one the other part albeit they ſatisfied the people with gentle wordes and faire promiſes for a time, yet when the tumult was aſſwaged they ſent to the priſon, and ſecretlie beheaded the three foreſaid artificers: whoſe names were *Iohn*, *Martine*, and *Staſton*.

The people hearing of this, tooke their dead bodies and with great ſolemnitie buried them in the Church of Bethleem, at whoſe funerall, diuers Prieſts fauouring that ſide did ſing thus.

Theſe be the Saincts which for the teſtimonie of God

gaue

gaue their bodies, &c. Thus the citie of Prague was divided.

Diuiſion in the citie of Prague about the death of three Artificers: ſome fauoring the Pope others *Iohn Huſſe.*

The Prelats and greateſt part of the Clergie, and moſt of the Barons who had any thing to loſe, did hold with the Pope, eſpecially *Steuen Pallats* being chiefeſt doer of that ſide. On the contrarie part the communes with part of the clergie and ſtudents of the vniuerſitie went with *Iohn Huſſe*. *Winceſlaus* the king fearing leſt this ſhould grow to a tumult, being moued by the Doctors, and Prelats, and Counſell of his Barons, thought beſt to remoue *Iohn Huſſe* out of the citie, who had beene excommunicated before by the Pope.

The people on the other part began mightilie to grudge and to cry out againſt the Prelats and Prieſts, who were the workers hereof, accuſing them to be Simonits, couetous, whoremaſters, adulterers, proud, not ſparing alſo to lay opē their vices to their great ignominie & ſhame, whereupon it came to paſſe that the king ſeeing the inclination of the people, being alſo not ignorant of the wickedneſſe of the Clergie, vnder pretence to reforme the Church, began to require great exactions from ſuch Prieſts & men of the clergie as were accuſed, & knowne to be wicked liuers. And thus the Popiſh clergie while they went about to perſecute *Iohn Huſſe* were intrapped themſelues in great tribulation, brought in contempt, and hated of all men.

At this time were three Popes raigning together, by reaſon whereof a generall Councell was ordained and holden at Conſtance in the yeere of our Lord 1413. And this councell being called by *Sigiſmund* the Emperour for the taking away of the ſchiſmaticall diſſention of ſo many Popes, ruling at one time to the great diſturbance of all Chriſtian nations it pleaſed the ſaid Emperour to ſend vnto *Iohn Huſſe*, Bacheler of Diuinitie in the countrie of Bohemia, his ſafe conduct, and letters of protection: inviting him to come to the Councell, and promiſing him a libertie of ſafe returning vnto his owne country, without any maner of empeachment,

Iohn Huſſe deſired to appeare before the councell of Conſtance.

Iohn Husse imprisoned.

trouble or vexation. Notwithstanding as soone as he came to Constance he was cast into prison before he was heard. And when he was brought forth to the Councell there befell a strange and shametull matter, for his aduersaries had scarsly read one article, and brought forth a few witnesses of the same, against him, but as he was about to open his mouth to answere, all that were about him began so to cry out, that he had no leasure to speake a word. The noise and trouble was so great and vehement, that a man might well haue called it a noyse of wilde beastes & not of men, much lesse was it like a congregation of men gathered together to iudge and determine so graue and weightie matters. The next time he was brought foorh to the convent of the Franciscans, where the Emperour himselfe was present, and exhorted *Iohn Husse* to submit himselfe to the generall councell, otherwise (said he) my safe cónduct cannot nor should not be a protection to any who maintaine hereticall doctrin.

Iohn Husse by reason of the noyse could not be heard.

Iohn Husse desired by the Emperour to submit himselfe to the Councell.

His answere.

The day after which was the eight of Iune, he was brought out againe to the same place, and in his presence there were read thirtie nine Articles, the which they said were drawne out of his bookes, which were iudged by the councell to be hereticall, and hee of new againe was required by the Emperour to submit himselfe to the councell.

Iohn Husse answered that hee would not maintaine any opinion with obstinate minde, but if the Councell would instruct him clearlie that any of his Articles were repugnant to the holy scriptures of God, he would renounce and forsake the same, affirming also most constantlie that the most part of all those thinges that were alledged against him were falsly forged, and neuer thought nor vttered by him: when they saw that by no exhortation *Iohn Husse* could be moued to acknowledge his doctrine to be errõeous, & to recant the same, vpon the sixt day of Iulie he was brought to the head church of the citie of Constance, & there in presence of the Emperour and councell was degraded of all Priestly orders and dignities, and a definitiue sentence was giuen out against him wherein hee was condemned as an heretike, for that hee

Preached

preached and openly defended the articles of *Iohn Wickliffe*, which were condemned by the Church of Rome, and likewise had appealed to the Lord Iesus Christ, as the most high Iudge, which appellation they counted a great contempt of the Apostolique Sea, and the Ecclesiasticall Censures and Keyes. After this hee was put into the Secular Iudges hands to be burnt as an Heretique, having vpon his head a crowne of paper, with vgly pictures of divels painted thereupon. Which rebuke, as also the torment of fire, hee most patiently sustained, with Psalmes and spirituall Songs, lauding God vntill the winde droue the fire vpon his face, and choaked his breath. And after his bodie was consumed with fire, they cast the ashes of the burnt body into the river of Rhene. Thus died *Iohn Hus* the faithfull Martyr of God, the sixt of Iuly, 1516. Now whilse as *Iohn Hus* had beene lying in prison, and so hardly handled, his faithfull companion *Ierom* of Prague, came to *Constance* the fourth day of Aprill *anno* 1415. who there perceiving that *Iohn Hus* was denyed to be heard, and that watch was layed for him on every side, hee departed to Iberling a Citie of the Empire, a mile distant from Constance, and from thence caused a letter to be directed to the Councell, and to bee affixed vpon the doores of the chiefe Churches, Cloysters, and Cardinalls houses in Constance, bearing in effect that hee was ready to come to the Councell, and to answer vnto any of his accusers, who would stand vp to accuse him of erroneous and hereticall doctrine, providing alwayes that hee might haue sure and safe accesse. But when hee saw that through such intimations, being set vp, as is before sayd, hee could haue no safe conduct, hee thought meete to returne backe againe to Bohemia, taking with him the letters patents of the Lords of Bohemia that were at Constance, for a testimonie and witnesse of the premises. As hee was in his iourney, by treason and conspiracie of his enemies, hee was taken in Hirsaw by the officers of Duke *Iohn*, and sent backe to the Councell, bound with chaines, where hee was cast into prison, and so hardly vsed, that hee fell sore sicke almost

Iohn Hus condemned to be burnt as an Heretique.

Ierome of Prague writeth to the Councell.

Ierom imprisoned by the Councell.

almoſt to the death. But after he was recovered, and *Iohn Hus* was already put to death, they brought forth Maſter *Ierome*, whom they had long kept in chaines in the Church of Saint *Paul*, and threatning him with death, being inſtant vpon him, they forced him to abiure and recant, and conſent vnto the death of Maſter *Iohn Hus*, that hee was iuſtly condemned and put to death by them. Nevertheleſſe, his enemies perceiving that this abiuration was not made ſincerely from his heart, but onely for feare to eſcape their hands, they gaue in new accuſations againſt him. And in the yeere of our Lord, 1416. the 25. day of May, the ſayd Maſter *Ierome* was brought forth vnto open audience before the whole generall Councell, vnto the great cathedrall Church of Conſtance. Where many things were layd to his charge that day, as likewiſe the third day after (which was another Diet aſſigned to him for anſwering) where hee refuted his adverſaries with ſuch eloquence and wiſdome, that the hearts of all the Fathers of the councell were marvelouſly bent and mooved to mercy toward him. But in the end hee entered to the praiſe of *Iohn Hus*, and affirmed that whatſoever *Iohn Hus* and *Wickliffe*, had holden and written ſpecially againſt the pompe and pride of the Clergie, hee would affirme even to the death. And likewiſe hee added, that of all the ſinnes that ever hee had committed, the ſinne of his recantation did moſt grievouſly gnaw and trouble his conſcience, eſpecially in conſenting to the wicked condemnation of that good and holy man, *Iohn Hus*, which fault as hee did it through weakeneſſe of faith, and feare of death; ſo did hee vtterly deny and revoke that wicked recantation.

Recanteth, being compelled thereunto.

He maintaineth the doctrin of *Wickliffe* and *Hus*.

After this, hee was led away againe to priſon: and the Saturday before the aſcention day, hee was brought to the Cathedral Church before the Congregation, where the ſentence of his condemnation was given out againſt him, and a paper with pictures of red divels was brought to bee put vpon his head, which hee himſelfe receiving, put it thereupon, ſaying; Our Lord Ieſus Chriſt when hee ſuffered death

death for me, most wretched sinner, did weare a crowne of thornes vpon his head, and I for his sake will willingly weare this miter, and cap. Afterward hee was layd hold on by the secular power, and carried to the place of execution, where his body was burnt with fire, which paine he suffred with a lowd voyce praising God in the midst of the fire, and commending his soule to the gracious custodie of the Lord Iesus. And finally, his ashes were diligently collected, and throwne into the river of Rhene.

Note.

Ierom of Prague condemned and burnt

In this age also was *Hieronimus Savonarola* a man, no lesse godly in heart, then constant in profession, who being a Monke in Italy, and very learned, preached against the evill life of the Spiritualty, and specially of his owne order. Which thing the Pope perceiving, and fearing that the said *Hierom* (who was already in great reputation amongst all men) should diminish and overthrow his authority: he ordained his Vicar or Provinciall to see reformation in those matters, who with great superstition began to reforme them: But the sayd *Hierom* did alwaies withstand him, whereupon hee was complained of to the Pope, and cursed by him. Notwithstanding hee continued preaching in the towne of Florence. And albeit hee was cited to appeare before the Pope, he made his excuse, and came not. Then was hee againe forbidden to preach, and his doctrine pronounced and condemned as pernicious, false, and seditious. Thus *Hieronimus* forseeing the perils & dangers that might come, for feare left off preaching.

Hieronymus Savonarola, preacheth against the evill life of the Spiritualty.

Hieronimus silenced by the Pope.

But when the people which sore hungred for the word of God, were instant vpon him that hee would preach againe: hee began againe to preach in the yeere 1496. and albeit many counselled him, that he should not so doe without the Popes commandement, yet did he not regard them, but constantly went forward of his owne good will. When the Pope and his shavelings heard newes of this, they were grievously inflamed and incensed against him, and now againe cursed him as an obstinate and stifnecked heretique. Notwithstanding all this, *Hierom* proceeded in preaching and

He againe preacheth.

He is cursed by the Pope as an heretique.

and instructing the people, saying, men ought not to regard such curses as are against the true and common profit of the people.

In all his teaching he desired to teach none other thing, but the onely pure and simple word of God: making often protestation, that all men should certifie him if they had heard him teach or preach any thing contrary thereunto. *Note.* For in his owne conscience, he knew that he had not taught any thing but the pure Word of God. What his doctrine was, all men may iudge by his bookes which hee hath written. After this, in the yeere of our Lord, 1498. hee was taken and brought to Saint *Markes* Cloyster, and and two other Fryers with him, named *Dominicke* and *Sylvester*, who favoured his learning, and were carryed to prison, and from thence were brought forth by the chiefe Councellors of Florence, and the Popes Commissioners, who had gathered out certain articles against them, whereupon they should be condemned to death, which were these:

1. The first article was, as touching our free iustification through faith in Christ.

2. That the Communion ought to bee ministred vnder both kinds.

3. That the Indulgences and Pardons of the Pope, were of none effect.

4. For preaching against the filthy and wicked living of the Cardinals and Spiritualty.

5. For denying the Popes supremacy.

6. And that hee had affirmed that the Keyes were not given to *Peter* alone, but vnto the vniversall Church.

7. That the Pope did neither follow the life nor the doctrine of Christ, for that hee did attribute more to his owne pardons and traditions, then to Christs merits, and therfore he was Antichrist.

8 That the Popes excommunications are not to be feared, and that hee who doth feare or flie them, is excommunicate of God.

9. That the auricular confession is not necessary.

10. That

10. That hee had mooved the Citizens to vprore and sedition.

11. That hee had neglected and contemned the Popes citation.

12. That he had shamefully slandred and spoken against the Pope.

13. That he had taken Christ to witnesse, of his naughtinesse and heresie.

14. That Italy must be cleansed through Gods scourg, for the manifold wickednesse of the Princes and Clergie.

These and such like articles were layd to their charge and reade before them. Then they demanded of the said *Hierom* and his companions, whether they would recant, and giue over their opinions. Whereunto they answered, that thorow Gods help, they would stedfastly continue in the manifest truth, and not depart from the same. Then were they degraded, one after another, by the Bishop of Watson, and so delivered to the secular rulers of Florence, with strict commandement to carry them forth, and handle them as obstinate and stifnecked Heretiques. Thus was that worthy witnesse of Christ, with the other two aforesayd, first hanged vp openly in the market place, and afterward burnt to ashes, and the ashes gathered vp, and cast into the river of Arum, the 24. day of May, 1499.

Hieronymus with two others, hangd & burnt as heretiques.

In this age likewise, sprang vp many men of great eruditicn and learning; as namely, *Laurentius Valla, Picus Mirandulæ Comes, Angelus Politianus*, with many others, whose names, for learning are worthy remembrance.

Lauren. Valla. Picus Mirandulæ Comes. Angelus Politianus.

The meane whereby learning so exceedingly increased in this age, seemeth to bee the Art of printing, found out in Germany by a certaine Gold smith, named *Iohn Faustus*, in Strausbrugh, and *Guttemberg* his copartner, as some write: but whosoever was the inventer of it, it is certaine that this faculty was given to the vse of man by the providence of almighty God, at what time the Bishop of Rome, with all the whole and full consent of all the Cardinals, Patriarchs, Archbishops, Bishops, Abbots, Priors, Lawyers, Doctors, Pro-

The invention of printing.

Provoſts, Deanes, Archdeanes, aſſembled together in the Councell of Conſtance, and had condemned poore *Iohn Hus*, and *Ierom* of Prague to death for hereſie, and after ſubdued the Bohemians, and in a manner the whole world, to be vnder the ſupreme authoriry of the Romiſh Sea. In the very time, ſo dangerous and deſperate, where mans power could doe no more: The bleſſed wiſedome and omnipotent power of God, began to worke for the Church, not with ſword and target, to ſubdue his exalted adverſary, but with printing, writing, and reading, to convince darknes by light, error by truth, ignorance by learning. So that by this meanes of printing, God hath heaped vpon the proud kingdome of Antichriſt, a double confuſion. For whereas hee could not abide to haue the enormity of Prelats liues to be condemned by *Iohn Hus*, who neither denyed his Tranſubſtantiation, nor his Purgatory, nor yet ſpake any thing againſt his Maſſe, but onely exclaimed againſt his exceſſiue and pompous pride, his vnchriſtian, or rather antichriſtian abhomination of life. Now of late dayes God hath found a way by this faculty of printing, not onely to confound his life and converſation (which before hee could not abide to be touched) but alſo to caſt downe the foundation of his ſtanding, that is, to examine, confute, and detect his doctrine, lawes, and inſtitutions, in ſuch ſort, that albeit his life were never ſo pure, yet his doctrine ſtanding as it doth, no man is ſo blinde, but may ſee the Pope to be Anti-Chriſt. For by this Art, Tongues are knowne, knowledge groweth, iudgement increaſeth, bookes are diſperſed, the Scripture is ſeene, the Doctors are read, the ſtories bee opened, times compared, truth decerned, falſhood detected, and with the finger pointed at, and all (as I haue ſaid) God hath wrought by the benefit of printing.

The benefit of printing.

Note.

CEN-

CENTVRIE XVI.

Popes of Rome.

AFter *Paulus* the second, succeeded *Sixtus* the fourth, and ruled thirteen yeeres, and foure dayes. Hee changed the custome of keeping the Iubilie every 50. yeere, and would haue it kept every 25. yeeres. *Sixtus 4.*

After him succeeded *Innocentius* the eight, and ruled seven yeers, ten months, and twenty seven dayes. *Innocentius 8.*

After him *Alexander* the sixt, ruled eleven yeeres, and eight dayes. Hee was a notable tyrant, and a scourg of God to all Italy, and in speciall to that corrupt Colledge of Cardinals, which had chosen him to be Pope; not for his good graces and vertues, but for the heapes of gold which hee had distributed amongst them, of whom some he banished, others hee caused to be impoysoned, and cruelly slaine. *Alexander 6.*

Note.

In his time *Charles* the eight, King of France, clayming right to the Kingdome of Naples, entred into Italy with a mighty army, and without great resistance, came to the towne of Rome, and from thence to Naples. *Alphonsus* King of Naples, at this time finding himselfe to be hated of all men, had denuded himselfe of the Kingdome, and given it to his sonne *Ferdinand*, and hee himselfe was fled into Sicilie. Also his sonne *Ferdinand* not being able to resist the puissant army of King *Charles*, was likewise compelled to flie to the little Island of Istria, for safety of his life: and the whole kingdome of Naples was in short time ouer-run, and subdued to the King of France.

Charles King of France conquereth the Kingdome of Naples.

This

This victorious conqueſt ſo haſtily atchieved, made the name of *Charles* to be terrible to other Princes, even to the Duke of Milian, and Eſtate of Venice, who had beene his confederate friends,& aſſiſters in this warfare. Notwithſtanding, fearing leſt his increaſing power ſhould in time be the overthrow of their Eſtates, they conſpired with the Pope, and the Emperour, and the King of Spaine againſt him: and as hee returned backe againe to France, fought againſt him at Fornovo, not farre diſtant from the towne of Parma. The victory was vncertaine: notwithſtanding *Ferdinand* King of Naples, was ſo encouraged with this encounter, that hee recovered againe all his kingdome which hee had loſt.

Ferdinand recouereth the kingdome of Naples.

Likewiſe in this Popes time, *Lewis* the twelfth, who ſucceeded to *Charles* the eight, came into Italy, claiming right not onely to the kingdome of Naples, but alſo to the Dukedome of Millan. He had before bound vp a covenant with the Pope, the King of Spaine, and the Venetians vpon theſe conditions, that having poſſeſſed himſelfe firſt in the Dukedome of Millan, hee ſhould give Cremona a famous towne in the Dukedome of Millan, to the Venetians: and hee ſhould aſſiſt *Cæſar Borgia* Duke of Valentinois, and ſonne to Pope Alexander the ſixt, to eiect out of Romagna the Lords preſently bearing ſway in that Countrey; to the end, that all might come vnder the Soveraignty and commandement of this Duke of Valentinois only: and finally, that he ſhould divide the Kingdome of Naples, betwixt himſelfe and *Ferdinand* King of Spaine. Vpon theſe conditions, was King *Lewis* aſſiſted by the Pope, the King of Spaine, and the Eſtate of Venice; and ſo with little adoe obtained the Dukedome of Millan, and carryed away *Lodovick Sforce* Duke of Millan, with his brother *Askanius*, captiues and priſoners to France.

Lewis King of France, obtaineth the dukedome of Millan.

This Pope as hee was fraughted with many great faults in his owne perſon, ſo is he likewiſe noted to haue beene a foſterer of the wicked vices and villanous behaviour of his children: namely, of *Cæſar Borgia* his ſonne, who not only caſt

Alexander the ſixt, a favourer of his childrens vices.

caſt off his Religious apparrell, and became of a Cardinall a Duke and warriour, but alſo moſt vnnaturally ſlew his owne elder brother Duke of Gandia, and became captaine and leader of his fathers armie in his brothers place.

Alſo the vilde converſation of *Lucretia* his Daughter, and her familiar converſation both with her father and brethren, maketh this Pope to be more famous for wickedneſſe then many other. His end in the righteous iudgement of God anſwered well vnto his life, for as hee had deſtroied the liues of many by poyſon, ſo vpon a certaine time through the ouerſight of the Butler the empoyſoned wine, that was prepared for to deſtroy the liues of ſome Cardinals who were bidden to the banquet, was put in the hands of the Pope and his ſonne Duke of Valentinois. The Pope immediatlie thereafter died, and the Duke although he vſed manie conterpoyſons and other remedies, yet fell he into a ſharpe and dangerous diſeaſe, and carried about all his time the remembrance of that nights banquet.

The iuſt iudgement of God vpon the Pope in his death.

To Pope *Alexander* ſucceeded *Pius* the third, who immediatly after his admiſſion to the Popedom finiſhed his courſe the 26. day after his inauguration. *Pius* 3.

After him followed *Iulius* the ſecond, and ruled nine yeeres, and a eleuen months: hee was a ſharpe warriour and not onely recouered from the Venetians the townes of Ariminum, Faventia, and Ravenna, which townes belonged to the Church, but alſo by curſing them & making a couenant with *Maximilian* the Emperour and the king of France and Spaine in Cambrey againſt the Venetians, he brought them ſo low that in ſhort time they were ſpoyled of all the Dominion which they had by land in Italie. For Verona, Vicentia, and Padua, and the territories of Carinthia, were alloted to *Maximilian* the Emperour, alſo Bergama, Brixia, Cremona, and Crema, were poſſeſſed by *Lewis* king of Fraunce, alſo the townes of Tranmu, Monopolis, and Barletta in Apulia, were giuen ouer to the king of Spaine. Alſo the Duke of Ferrare recouered Rodigium, & the Duke of Mantua recouered Aſula from the Venetiãs. Thus was the flouriſhing eſtate *Iulius* 2.

He warreth againſt the Venetians, and recouereth many townes from them.

of Venice in this Popes time vtterlie abandoned and brought to nought. Notwithstanding hee receiued againe the Venetians into fauour and relieued them of his interditment and cursing, and thereby procured against himselfe the great hatred and indignation of the king of France and the Emperour: who both being willing to abandon the pride of the Pope, and to abrogate his authoritie, and to substitute another in his roome, appointed a generall Councell to be holden at Pisa, and warned the Pope to be present thereat the first day of September.

The Venetians receiued in fauour.

The king of France & the Emperour hate the Pope.

But the Pope on the other part to frustrate all the attempts of his aduersaries, appointed a generall Councell to be holden at Rome in the Church of Lateran, wherein all things that were done in the Councell of Pisa were disanulled and abrogated. Also he stirred vp the kings of Spaine and England to make warre against the king of France, and the Pope with the Venetians and Switzers ioyned their forces together to eiect him out of Italie.

The king of France by the Popes meanes beset with enemies.

Thus the king of France being beset with enemies on all sides, thought meete to try his cause by the sword first in Italie, and gaue commandement to the Generall of his armie named *Gasto Foiesseius* a valiant Captaine and an expert warriour to giue battel to the enemies. Thus was a cruell battell fought, neere vnto Rauenna, wherein the number of 20000. men were reckoned to haue beene slaine. And although the armie of the Pope and the confederates was put to flight, yet the Frenchmen bought their victorie deere with the losse of their Chieftan *Foiesseius*, and an hundreth and fiftie moe of the noble men of France, besides a great number of others that were slaine in this battell. Yea this victorie was with so great dammage to the forces of the king of Fraunce in Italie, that within the space of 70. dayes after the victorie, they were compelled to retire backe out of Italie: So was the Dukedome of Millan in a verie short time plucked out of the hands of the Frenchmen and was possessed by *Maximilian Sforce* sonne to *Lodouike*

The Frenchmen put the Popes, and confederats army to flight.

The Dukedom of Millan recouered from the Frenchmen.

Lodonike Sforce. In the end this restlesse Pope breathing battells and warres euen vnto the day of his death, conspired of new againe with the Emperour against the Venetians, because they would not render vnto the Emperour the Townes of Verona and Vicentia, and the Venetians on the other side, entered in league and couenant with *Lewis* king of Fraunce, who stirred vp a new faction of Cardinalls and Bishops against the Pope, and this Pope *Iulius* assaied all possible meanes to diuert the Venetians from their new league bound vp with France. But when hee perceiued that his trauells availed nothing, and fearing the power of his aduersaries, hee fell sicke and died; in the verie time of the Councell of Lateran which was begunne vnder Pope *Iulius*, and ended vnder *Leo* 10. his successour.

Pope *Leo* the tenth was a learned and eloquent man, of the house of *Medices*, and ruled eight yeeres, eight months, and twentie dayes. He delighted in Musicke; and loued, and aduanced learned men. The Councell of Lateran which was begun in his Predecessors dayes was ended by him. He receiued in, those Cardinalls who were degraded by his Predecessour (after they had abiured their schisme, and damned their couenticles, at Pisa, Millan, and Lion) and restored them to their former dignities. *Leo* 10.

In this Popes time, *Francisse de Valloise* king of Fraunce came into Italie for recouering of the Dukedome of Millan, and ouercame his enemies in battell. *Sforce* the Duke of Millan rendered himselfe to the king, and was sent prisoner to Fraunce, and the Dukedome was againe recouered, and the Townes of Parma and Placentia were recouered out of the Popes hands, and ioyned to the Dukedome againe, yet within a short time after, the Pope and the Emperour banded themselues together for expelling of the Frenchmen out of Italie. For restoring the Dukedome to *Francisse Sfortia*, and finallie for restoring of the townes of Parma and Placentia to the Pope, and when the enterprise succeeded well and the Victorie was atchieued, the report of those glad tidings so exhilarated the Popes heart that for

The king of France againe obtained the Dukedome of Millane.

The Pope and Emperour recouer it againe.

Note.

heart that for excessiue gladnesse hee died, or as others write he contracted an ague, whereof immediatly after he died He sent *Caietanus* his Ambassadour to Germanie, to suppresse the Doctrine of *Martin Luther*, but by the prouidence of God, his rigorous dealing against *Martin Luther* made him to search out the scriptures better, and to discouer greater impieties in the Church of Rome, then hee did at the beginning.

Caietanus sent to suppresse *Luther.*

Adrianus 6.

After him succeeded *Hadrian* the sixt, a man of Holland and Schoolemaster to *Charles* the fift, Emperour. He endeuoured to correct some abuses of the Church of Rome in maners, but not the abuses and errours of Doctrine, for hee also sent his Ambassadour *Cheregatus* to Germanie, with menacing letters to the Duke of Saxonie because hee maintained *Martin Luther*. But his time was short, for hee died before hee had ruled two yeeres in his Popedome.

Clemens 7.

To him succeeded *Clemens* the seuenth, and ruled ten yeeres, ten months, and seuen daies. Hee was a man verie inconstant in his friendship to the Emperour *Charles* the fift, but secretlie boūd vp friendship with the king of France, but this deceitfull doing redounded to the Popes great hurt. For *Charles* Duke of Burboune, chiefe Captaine to the armie which the Emperour had in Italie, besieged the towne of Rome and tooke it, and albeit the Duke himselfe was slaine, yet the rest of the armie invaded the Towne, slew great numbers of men, defloured women, spoyled houses and temples, and besieged the Pope himselfe and his Cardinalls seuen months, till at length the Pope was free from his Captiuitie by commaund of the Emperour.

Rome taken and the Pope besieged by *Charles* Duke of Burbone.

About this same time of the Popes besieging, *Charles* the Emperour was banqueting and reioycing for the Natiuitie of his sonne *Philip*, but hee stayed all banqueting, playing, and reioycing, when the tidings of the Popes besieging was carried vnto him, and commaunded to set him at libertie. Manie great sinnes are imputed to him by writers, and amongst o-

thers

others that hee destroyed the liues of manie by poyson, and that in end hee receiued the same recompence himselfe.

After him followed *Paulus* the third, who ruled fifteene yeeres, and twentie nine dayes. It grieued him to see the Gospell take so deepe roote, and to be ouerspred in many nations, and namelie in England by king *Henry* the eight, who abrogated the authoritie of the Bishop of Rome in England, & called himselfe supreme governour ouer Christ, in all Ecclesiasticall causes within the bounds of his owne countrie. *Paulus 3.*

The Pope being destitute of all other revenging weapons, drew forth the old accustomed weapon of the chaire of Rome against Princes, and cursed king *Henry* the eight. This Pope ratified the order of the Iesuites and appointed a generall Councell to bee kept in Trent, a Towne of Italie bordering neere to Germanie. This Councell beganne to be kept in Trent in the yeere 1546. but hereafter was transferred to Bononia as shall be declared, God willing. King *Henry* the eight cursed by the Pope. A Councell ordained at Trent.

The Protestants of Germanie were desired both by the Emperour and the Pope to bee present at the Councell, but they would not acknowledge it to be a lawfull generall Councell wherein the Pope or his deputie did sit as a iudge, who was indeede partie, and whom they were to accuse of false and erroneous doctrine, of abusing of the Church of God, and vsurping the honour which was onely due to Christ, before this Councell ended, hee concluded his dayes. *Noto.*

Iulius the third succeeded in his place: who ruled three yeeres, one month, and sixteene dayes. Hee reduced the generall Councell of Bononia, backe againe to Trent where it began, but the sudden report of the armie of *Maurice* Duke of Saxonie (who tooke armes against the Emperour *Charles*, for detaining the Lantgraue of Hesse his father in law in prison) dissolued the Councell *Iulius 3.*

againe for a time, becauſe they feared leſt the Dukes armie ſhould haue come to Trent, and ſet vpon them.

England embraceth Poperie in the dayes of Queene *Marie.*

In this time the Church of England returned backe againe to the Popes obedience in the raigne of Queene *Marie*, and the Pope ſent Cardinall *Poole* to England, to abſolue that countrie from that curſe and interditment which was layed vpon it in the dayes of *Paulus tertius.*

Marcellus 2.

After him ſucceeded *Marcellus* the ſecond, and ruled twentie two dayes.

Paulus 4. He oppoſed himſelfe againſt the Emperour *Charles.*

After him followed *Paulus* the fourth, and ruled foure yeeres, two months, and twentie foure dayes. Hee was verie contentious, and hated the Emperour *Charles*, and brought into Italie 1000. footmen and 2000. horſemen of the french nation, vnder the conduct of the Duke of Guiſe. Alſo hee brought into Italie an armie of Swizers. Notwithſtanding the Emperour had ſent to Italie the Duke de Albe, who had taken a great number of townes belonging to the Pope, before the Duke of Guiſe entred into Italie. And in the ende the Pope was well content to accept conditions of peace, and to receiue backe againe the townes, which hee had loſt in the warre.

In his time the Emperour reſigned the Emperiall crowne to his Brother *Ferdinand*, & entered into a Monaſterie, where hee concluded his daies: but the Pope neither approued nor ratified this election of *Ferdinand*, and *Ferdinand* on the other part made light account of the Coronation which his Predeceſſours had receiued from the Pope, and was obeyed in Germanie, although he wanted the Popes bleſſing and coronation.

Pius 4.

After him ruled *Pius* the fourth, who continued fiue yeeres, two months, and fifteene dayes. In his time the councell of Trent (which was begun in the dayes of *Paul* the third) was finiſhed. He ſent an Ambaſſadour to England to inuite the learned men of that countrie to the Councell. but Queene *Elizabeth* would not permit the Popes Ambaſſadour to enter into her Realme. Likewiſe hee ſent Ambaſſadours

Queene Elizabeth would not permit the Popes Ambaſſadors to enter into her Realme.

ſadours

sadours to the Dukes of Germanie professing the reformed Religion. They entertained the Ambassadours honorablie, but sent them backe with this answere: that they marueled how the Pope could send an Ambassadour to them, who acknowledged not his authoritie in such matters.

From the first meeting of this Councell to the dissolution thereof, intervened the space of eighteene yeeres, but the time of meeting, consultation, and sitting, of the fathers of that Conncell was onely the space of fiue yeeres, namely vnder *Paulus* the third, two yeeres; vnder *Iulius* the third, one yeere; and vnder *Pius* the fourth, two yeeres.

The beginning of the reformation of religion in Scotland.

In this Popes time the reformation of religion in Scotland began, images were broken and burnt, altars cast downe, Monasteries dimolished, and the masse abolished. The noble men, who were the principall anthors of this reformation, were assisted by *Elizabeth* Queene of England, and defended from the intended persecution of the Frenchmen.

A Massacre in Montalto a towne of Italy by the Pope.

This Pope made a bloodie massacre in a Towne of Italie called Montalto, against a number of Christian people secretlie met together, for hearing of the word of God, so that one after another were drawne out of the house where they met and their throates cut with a knife in the hand of a bloodie executioner. In this massacre were martyred 80. persons, and not one of all the number for the feare of death did forsake the true fayth of Christ.

The Isle of Malta invaded by the Turkes.

In this Popes time was the Isle of Malta invaded by the Turkes, but they were strongly resisted, and left the siege of the Isle, after they had lost 23000. of their number in that siege. The disputation of Poissne, and grieuous commotions in France after that disputation, began in this Popes time, whereof is spoken before.

Pius 5.

After him followed *Pius* the fift, and ruled seuen yeere.

The Isle of Cyprus taken by the Turkes.

In this time the Isle of Ciprus was taken by Mustapha Captain of Selims armie, but with so great effusion of blood (for it is supposed that 80000. Turkes were slaine in the siege of Nicosia and famogusta two principall townes of the Isle) that *Mustapha* considering the

number that were ſlayn, violated his promiſe made to *Bragadinus*, chiefe captain and defender of the Iſle of Cyprus, and cruelly martyred that valiant Captaine. This calamitie of Cyprus made the Venetians very much bent againſt the Turke, and they banded themſelues with *Philip* King of Spaine, and with *Pius* the fift Biſhop of Rome, by whoſe ſupport and aſſiſtance a Navie was ſet forth to the Sea; and a notable victorie was atchieued vnder the conduct of *Iohn de Auſtria* at Lepanto, of which before.

The battell of *Lepanto*.

Gregorie 13.

Gregorius the thirteenth followed, and ruled thirteene yeeres, one month, and three dayes. Hee founded a new Colledge for Ieſuits in Rome, and beſtowed great revenues vpon it, chieflie for this cauſe, to be a Seminarie of Learned Schollers, to convert the countrie of Germanie to the Roman religion againe.

A new Colledge for Ieſuits in Rome.

The maſſacre of Paris.

In this Popes time fell out that horrible murther of Paris in the yeere of our Lord 1572. which was well liked of by the Pope, who alſo ſent to *Charles* the ninth king of France the ſumme of 40000. Ducates to maintaine and ſet forward the warre againſt the Hugonits, as they called them.

The king of Portugall ſlaine.

In his time *Sebaſtian* king of Portugal was ſlaine in Mauritania beyond the ſtraits, & *Philip* king of Spaine who was his neereſt kinſman, obtained the kingdome after him by ſtrong hand, and by driuing out of the land Duke *Anthonie* whom the people had choſen to be king.

A new Calendar ſet forth by *Gregorie*, *Sixtus* 5.

Gregorie alſo ſet forth a new Calendar, and corrected the olde Roman Calendar, which new alteration bred many contentions ſpeciallie in Germanie.

He excommunicateth the king of Navarre and Prince of Condie.

To him ſucceeded *Sixtus* 5. who in the beginning of his Popedom, excõmunicated the king of Nauarre & Prince of Condie: fearing that which indeede came to paſſe hereafter to witt that king *H.* 3. dying without children the kingdome ſhuld come to the houſe of Burboune. Likewiſe he intẽded a proceſſe of excõmunicatiõ againſt *H.* the third king of France for ſlaying of the Cardinal of Lorain, & his brother the D. of Guiſe at Bloyes, & for detaining Captiues the Cardinal of Burbon & the Archb. of Lions. This proceeding of the Pope encouraged

The Pope intended a proceſſe of excommunication againſt *Henrie* the third.

encouraged others againſt the King, ſo that a Iacobin Fryer called *Clement*, came out of the towne of Paris, when the king was beſieging it,& killed the King with an impoiſoned knife, as hath beene declared before. Yet after the death of the King, when *H.* the fourth, King of Navarre ſucceeded to the kingdome, and beſieged the towne of Paris, this Pope gaue no ſubſidue to thoſe of the League, that were banded together againſt the King, fearing that if the King prevailed in France, he would be a ſtrong adverſary to him, if he had ſupported his enemies: whether this was the cauſe as *Onuphrius* writeth, or another that mooved him ſo to doe, yet this matter ſo diſpleaſed *Philip* King of Spaine, and the Leaguers, that they were minded to haue made a ſolemne proteſtation againſt the Pope, if he had not prevented their intention, by excuſing himſelfe in the Conſiſtory of his Cardinals. Hee was a very vigilant and actiue Pope, and vſed often to make mention of that ſpeech of *Veſpaſian*, That a Prince ſhould die ſtanding on his feet, meaning that a Prince ſhould be vigilant, and ever doing ſome part of his calling. He died after he had ruled fiue yeeres, foure moneths, and three dayes, and left behinde him fiue millions of gold.

K. Henry the third killed.

Note.

After him ſucceeded *Urbanus* the ſeventh, and ruled only thirteene dayes, for he died before his inauguration.

Vrbanus 7.

To him ſucceeded *Gregorius* the fourteenth, and ruled nine moneths, and ten dayes.

Gregorius 14.

After him *Innocentius* the ninth, and ruled onely two moneths, and one day.

Innocentius 9.

After him *Clemens* the eight: hee abſolved the King of France from the ſentence of excōmunication, pronounced by Pope *Sixtus* the fift, againſt him. For that the Kings Oratours in his name, had renounced and abiureed that doctrine, which the King in his young yeeres had ſo long profeſſed: and after they had accepted ſuch conditions, as it pleaſed the Pope to impoſe to the King; namely, that hee ſhould receiue the Councell of Trent, & make it be obeyed in all parts of his kingdom: alſo that hee ſhould deliver the young Prince of Condie, a childe of nine yeeres old, to be brought

Clemens 8.
The King of France abſolved by this Clemens.

brought vp by Biſhops or Abbots, in the Romane religion, and that hee ſhould certifie by his letters, all Catholique Princes, of the abiuration of his former religion, with many other conditions, which were all accepted by the Kings Orators, and ratified by the King himſelfe.

Of other Doctors.

IN this age God having compaſſion of the miſerie of his poore ſheepe, led out of the way by blinde-guides, raiſed vp many faithfull and learned men, by whoſe labours the clowds of groſſe ignorance, was remooved: the vſurped authority of the Biſhop of Rome, that was counted the mother Church of all others, was diſcovered to be the Synagogue of Satan. Amongſt whom *Martin Luther* a German borne in Iſlebia in the Countie of Mansfelt, ſteppeth forth as it were a couragious Captaine in the forefront of the army, whom God drew forth out of the very Cloyſter of the Auguſtinian Monks, to be an inſtrument to reforme his houſe. The bitternelle of Pope *Leo* the tenth, and Pope *Adrian* the ſixt, and their Ambaſſadours, who would not ſuffer the corruption of the Romane Church to be pointed out afarre off in ſelling of pardons, made this man of God more diligent in ſearching, and more couragious in defending the truth of God; ſo that at laſt the Pope tooke it to heart, that his kingdome ſhould fall, if *Martin Luther* were not rooted out, yet the Lord rayſed vp the Duke of Saxonie to bee his friend; by whoſe favourable aſſiſtance the Goſpell was deeply rooted in Germany, and *Martin Luther* himſelf was preſerved from the fury of all his enemies, till at laſt he dyed in Iſlebia, the towne of his nativity, in the yeere 1546. and in the 17. day of the moneth of February.

Martin Luther.

The Duke of Saxonie *Martin Luthers* friend.

Iohn Calvin was borne in Noyen, a towne of Picardie, *anno*, 1509. the tenth day of the month Iuly, and was a Preacher of Chriſts Goſpell, in Geneva, three and twenty yeers.

Iohn Calvin Preacher at Geneva.

His

His learning, and painfull travels, in writing are knowne by his bookes. The blessing, accompanying his travels, is knowne by the reformation of many Churches in France, by his advice and counsell, as also of the kingdome of Scotland. The power of the grace of God in him, is knowne by the malice of adversaries, who railed against him in his lifetime, and after his death; as if hee alone, and none other had troubled the kingdome of Antichrist: and finally, his painfull travels, in teaching his owne flocke of Geneva, is knowne by the disease which he contracted, by great fasting, watching, writing, and teaching, whereof also hee dyed, *anno*, 1564. on the 27. day of May.

I passe by the rest of those learned and holy men of God, by whose labours the kingdome of Christ hath bene prorogated in Europe, because their names, like as they are worthy of perpetuall remembrance, so likewise are they registred in sundry volumes, namely, by *Theodorus Beza*, in his booke intituled *Icones*.

Here endeth the second booke.

THE THIRD BOOKE OF THE HISTORY

of the Church, containing a ſhort ſumme of all the Heretiques and *Hereſies, which ſprang vp ſince the dayes of Chriſt, vntill this preſent.*

CENTVRIE I.

AS it is the accuſtomed dealing of Satan, to pervert men by drawing them from the ſimplicity of Gods truth: So it ſtandeth well with the iuſtice of God, to giue over men to ſtrong deluſions, who will not beleeue the truth of God. Therefore in the third head we are to ſpeake of Heretiques, that ſprang vp in this age. Hereſie I count to be an opinion repugnant to the grounds of our Chriſtian

What hereſie is.

Chriſtian faith, obſtinately maintained by thoſe that profeſſe the name of Chriſt. As touching them who lead an evill life, yea and in effect deny the Sonne of God, by a prophane converſation, but maintaine an opinion that it is lawfull ſo to doe, they may be counted Atheiſts, or carnall Goſpellers, and not Heretiques. Iewes and Turkes alſo who deny the divinity of Chriſt, becauſe they doe not profeſſe the Name of Chriſt, we call them Infidels, but not Heretiques. And the Corinthians, who erred in ſome fundamentall points of the Chriſtian faith; yet ſeeing they maintained not their error with obſtinate mindes, but yeelded to the wholeſome doctrine of *Paul*, no man doth count the Corinthians Heretiques, but infirme and weake Chriſtians. And the Apoſtle himſelfe writing to them, calleth them Gods building, and Gods husbandry. But when theſe three things concurre together, that men profeſſe the Name of Chriſt, and yet they maintaine opinions repugnant to the very grounds of true faith, and will not receiue inſtruction, but obſtinately perſevere in their error, they are to be counted Heretiques. Of this numher was *Simon Magus* the father of Heretiques, who being confounded in Samaria, by the great power of God which appeared in the Miniſtery of *Philip*, and of *Peter*; hee fled from the Eaſt to the Weſt, and came to Rome, where hee prevailed ſo farre, in ſhort time hee was counted a god, and an image was ſet vp for him, with this ſuperſcription, *Simoni deo ſancto*, that is, to *Simon* an holy God. Thus the Romanes who, in the dayes of *Tiberius*, refuſed to acknowledge the divinity of Chriſt, in the dayes of *Claudius* they honoured a Sorcerer, and a ſeducing Heretique with divine honours. He taught them who followed him, to fall downe before pictures and images, and in ſpeciall to worſhip his owne image, and the image of *Helena*, a certaine woman who accompanied him in his iourney form Aſia to Rome.

A difference betwixt carnal Goſpellers, Infidels, weake Chriſtians, & Heretiques.

1 Cor. 3. 9.

Simon Magus.

Act 8.

Note.

Euſeb. lib. 2. cap. 13. & 14.

After *Simon* ſprang vp another Suppoſt of Satan, called *Menander*, like to his maſter *Simon* in many things; for he was both a Samaritane, and a Sorcerer, but in abſurdity of monſtrous

Menander.

monstrous opinions, hee was farre beyond *Simon*: for hee sayd that the world was created by Angels, and that he himselfe was sent from aboue to saue the world, and by vertue of his Baptisme, men should bee made immortall, euen in this world; in such sort, that they should neither waxe old, nor taste of death. This heresie *Epiphanius* compareth to *Aspido-gorgon* in Egypt, a great Serpent inclosed into a vessell of Earth, with many other Serpents; after hee hath deuoured all the rest of the Serpents, hee beginneth to gnaw his owne tayle for hunger, and to destroy himselfe: so did this heresie vndoe it selfe, by promising great things, which *Menander* could not performe, neither in himselfe, nor in others. *Euseb. l. 3. c. 26.* *Simile.* *Epiph. contra heres.*

In this age also sprang vp *Ebion*, who denyed the diuinitie of Christ, and sayd hee was onely a man, begotten betweene *Ioseph* and *Marie*, and that the obseruation of *Moses* Law was necessary to eternall life: his followers were called Ebionites, either by the name of their master *Ebion*, or else as *Eusebius* thinketh, for their poore and beggerly opinion they had of Christ, supposing him only to be a man: for *Ebion* in the Hebrew language, signifieth one that is poore. These Ebionites damne all the Epistles of *Paul*, and count him an Apostate from the law, and they admit no part of the New Testament for Canonicke Scripture, except the Gospell of *Matthew*. *Ebion.* *Euseb. l. 3. c. 27.*

Cerinthus about the same time was the author of strange revelations, which hee sayd hee received from the Angels, that after the resurrection from the dead, Christ should haue an earthly kingdome in this world: and that the subiects of Christs kingdome should eate and drinke, and marry, and keepe holy dayes, and offer sacrifices; for hee himselfe was a man given to fleshly lusts, and hee imagined that the pleasures of Christs kingdome should consist in fulfilling the concupiscence of the flesh. *Cerinthus.* *Euseb. l. 3. c. 18.*

Likewise in this age sprang vp the errour of the Nicolaitans, vpon this occasion, as *Clemens Alexandrinus* doth write. One of the Deacons chosen by the Apostles to haue *Nicolaitans* *Strom. 3. act. 6.*

the

the overſight of the poore, had a beautifull woman to his wife, and was accuſed of over much iealouſie. To purge him ſelfe of all ſuſpition of that fault, hee brought his wife into the midſt of his brethren, and ſayd, he was content that any man ſhould marrie her. Of which words many tooke occaſion to liue promiſcuouſly like beaſts, no man having his owne proper wife, but making them all common.

Howbeit, *Nicolaus* is ſayd to haue lived himſelfe in matrimoniall chaſtity, contenting himſelfe with his owne wife alone. Neverthelesſe his fooliſh and vnadviſed ſpeech, were the occaſion of a moſt wicked and damnable error of the Nicolaitans, whereof the Lord ſpeaketh in the Revelation of *Iohn*, that he hated it. This is that hereſie which *Gregorie* the ſeventh imputed to all married Prieſts, but with what equity, marriage ordained by God, and honorable among all men, can bee called an hereſie, or hated of the Lord, Let the Chriſtian Reader iudge.

Euſeb. l. 3. c. 29.

Apoc. 2.

CEN-

IN this second Centurie Sathã enuying the propagation of the Gospel, sent forth a pernicious swarme of heretikes, such as *Saturninus* of Antiochia, & *Basilides* of Alexandria, the one of them thorow Syria, & the other through Egypt dispersed the venome of their heretical doctrine. To whom *Eusebius* addeth *Carpocrates*, most properly counted the father of the heretikes called *Gnostici*, they receiued this name, because they professed a knowledge of darke and hid mysteries. The golden age of the Apostles & Euangelists was now spent, & false teachers tooke the greater incouragement to teach a doctrin of deuils, disallowing marriage & cõmanding fornication, & practizing abominable & filthie things, which mine owne heart abhorreth to thinke vpon. What necessity droue *Epiphanius* in particular to manifest to the world the detestable and execrable misteries of those Heretikes I cannot tel, One thing I know, that it shuld not be comely in my person to offend the chast eares of Christians by renuing the memorial of that beastly vncleãnes wherof *Epiphanius* expresly writeth. They were justly called Borboritæ or Cænosi because they were filthily pollued in the mire of vncleãnes. The followers of *Carpocrates* had in secrete places, images of gold & siluer, which they called the images of Iesus & therewith al the images of *Pithagoras*, *Plato*, & *Aristotle*; & they wor shipped thẽ al. So that the worshipping of images & the adoratiõ of the image of Iesus himself is not a custome borrowed frõ the ancient fathers of the first 300. yeeres, but rather a custome borrowed frõ old heretikes, such as *Carpocrates* and his follower *Marcellina*. By their vnhoneſt & filthy conuersation it came to passe, that the true professours of the Gospell were vilely slandered by persecuting Pagans, objecting to Christians the bankets of *Thyestes*, and the chambering of *Oedipus* as is said before. This superlatiue degree of excessiue vncleannesse could not indure long, because euery one of these Heretikes; *Saturninus*, *Basilides*, and *Carpocrates*, with augmentations of new inuented absurdities, changed the fashion and countenance of their error, and so in the ende it euanished.

Euseb. l. 4. c. 7.

Gnostici.

Epiph. contra hæres.

August. Index hæres ad quod vult deum.

Epiph. contra hæres.

Euseb. l. 4. c. 7.

uaniſhed. But the beautie of the true Church of Chriſt, euer like vnto it ſelfe, in grauitie, ſinceritie, libertie, temperancie, and holineſſe of vnreprouable conuerſation, brightly ſhined among the Grecians and Barbarians.

Note.

Euſeb. ibid.

The countrie of *Valentinus* was vnknowne to *Epiphanius*.

Valentinus.

Hee was brought vp in learning in the ſchooles of Alexandria. In his fooliſh opinion of the pluralitie of Gods as well maſculine as feminine, the multitude of heauens, and ages or eternities, which he called ἀιῶνες thirtie in number, deepeneſſe and ſilence being beginning of all the reſt. In this his opinion (I ſay) *Epiphanius* conjecture th that he hath followed *Heſiodus* in his Theogonia: yet the man, being ambitious, by permutatiõ of names, he would ſeeme to haue bin the author & finder out of theſe myſteries. Againſt whom *Irenæus* hath written fiue bookes wherein hee both diſcouereth and alſo refuteth the vanitie of his errour. *Marcus* one of his diſciples a notable ſorcerer inuented a new forme of Baptiſme, to baptize in the name of the vnknowne father of all things, & in the name of the veritie the mother of all things, and in the name of him who deſcended vpon Ieſus. All the diſciples of the ſchoole of *Valentinus* are called Gnoſtici with the forenamed Heretikes, *Saturninus*, *Baſilides*, and *Carpocrates*, they all denied the reſurrection of the body, and ſuppoſed that ſaluation did belong onely to the ſoule of man. *Valentinus* and his diſciple *Marcus*, with *Colorbaſus* and *Heracleon*, all their opinions were ſo intricate and obſcure, that men of meane vnderſtanding could not conceiue them, and men of deepe iudgement would not conceiue them, becauſe they had not ſpitted out their braines (as *Epiphanius* ſpeaketh) that is, their head was not ſo voide of wiſdome as to hearken to the new inuented toyes of braine-ſicke men.

Auguſt. Index hæreſ.

Marcus.

Euſeb. eccleſ. hiſt. l. 4. cap. 11.

Cerdon.

Marcion.

Cerdon and *Marcion* were authors of the opinion of two gods, or two beginnings, the one they called the authour all good things, the other the author of all euill things. They denied the verity of Chriſts humane nature and the veritie of his ſufferings, whereupon of neceſſity followeth this concluſion, that we are not ſaued indeed, but only (to vſe *Marcions* owne

own words) *putativè*, that is in fantasie or supposition. The death of Christ is the true ground of our saluation, if he only seemed to die, & died not indeed, then we seeme to be saued but are not saued indeed. They denied also the resurrection of the body. *Marcion* was justly called by *Polycarpus* Primogenitus diaboli, that is, the first borne of the deuill. This heresie by the worke of that old serpent was disperfed in Italy, Egypt, Palestina, Arabia, Syria, Cyprus, Thebaida, Persia, & in many other places. This is the cause wherefore *Tertullian*, & after him, *Epiphanius* inveighes so sharply against this pestilēt heretike *Marcion*. He was the inuenter of a strange and new custome in Baptisme, that after a man hath bin once baptized he may be baptized again the second time, & third time also. This he did to wash away & put in obliuiō the foule fault of whordome committed by him. His father was a Preacher of Gods word in Pontus, & he himselfe had vowed chastity, & afterward polluted himselfe with whoredom, & was cast out of the church by his owne father, & when he came to Rome at the time when *Hyginus* (the ninth B. after the martyrdome of the two great Apostles) was lately departed this life, he was not admitted to the fellowship of the Church of Rome: therefore he joyned himselfe to the fellowship of *Cerdon* and augmēted his errour. To the two beginnings of *Cerdon* he added the third in this maner. First he said there was one supreme & vniuersall God, & him he called the good God, who created nothing that is in this world. Secondly there was a visible God who was Creator and maker of all things, and thirdly there was the deuill as mid-thing betweene the visible & inuisible God. No heresie sprang vp in this Centurie that was so vniuersally ouer-spred in many nations and countries as the heresie of *Marcion* was. So bent is the corrupt nature of man to follow a doctrine of lies, when it is coloured with a shew and pretence of reuerence toward God. For they feared to attribute the making of any thing that is euill to God, who is infinite in goodnesse. But this was needlesse feare, because creatures which now are euill, they haue not this wicked disposition by the creation of God, but by their

August. Index haeres.

Euseb. l. 4. c. 14.

Epiph. contra haeres.

owne voluntarie defection from the firſt eſtate wherevnto God created them. *Lucianus* and *Apelles* were the diſciples of *Marcion* whom many did follow, in ſo much that Marcioniſts were called Lucianiſtæ and Apelleiani. Neuertheleſſe *Apelles* could not agree with his maiſter *Marcion* in al things: for he graunted that Ieſus Chriſt the ſon of the good God had a true body, yet not made of the ſubſtance of the Virgin *Mary*, but of the foure elements, & that he died & roſe againe not *putativè* as *Marcion* ſaid, but truely and in very deede, yet he thought that this true body of Chriſt like as it was compoſed of the elements, ſo likewiſe after his reſurrectiō he diſſolued it into the foure elements, and afterward returned to heauen from whence he came. This errour *Epiphanius* abhorreth for many great abſurdities. Firſt (ſaith he) did Chriſt build vp againe that Tabernacle which men deſtroyed, to the end that he himſelfe incontinent after the building of it ſhould deſtroy it againe by a diſſolution of it into the elements? Secondly if Chriſt diſſolued his owne body, why would he not let his diſciples ſee at leaſt the relikes of his body reſolued into elements, to the end they might haue honored the relikes of his diſſolued body, as the woman came to the ſepulchre with precious oyntments to haue honoured his dead body. Thirdly (ſaith he) *Apelles* ſpeaketh of Chriſtes body after his reſurrection, that which neither Chriſt, nor his Apoſtles euer ſpake of that bleſſed body. This is the right way to vndoe hereſies, to bring them to the right balance of the mouth of Chriſt, and writings of his holy Apoſtles, and then hereſies cannot conſiſt and ſtand.

Note.

Tatianus. In the dayes of *Antoninus* and *L. Verus* the authors of the fourth perſecution; *Tatianus* a Syrian came to Rome and was conuerted to the true faith by *Iuſtinus Martyr*, during whoſe lifetime hee maintained no errour openly: but after the death of *Iuſtinus* hee became the authour of the ſect *Encratitæ.* Encratitæ, who were ſo called, becauſe they abſtained from wine, eating of fleſh and creatures quickned with a ſenſitiue life. They damned marriage and blaſphemed *Euſeb. l. 4 c. 28.* the Epiſtle of PAVL. This they did no doubt, becauſe

because *Paul* in his Epistles calleth the prohibition of marriage, and the prohibition of meates appointed by God for the vse of men with thankesgiuing, to be a doctrine of Deuils. 1 Tim. 4.

Montanus a man of Phrygia seduced two women, *Priscilla* and *Maximilla* to leaue the companie of their husbands, and to be his propheteſſes. He called himselfe the holy Spirit, whom Christ sent to instruct his disciples in all truth. He instituted lawes concerning fasting, and damned the second marriage, and affirmed that *Paul* gaue libertie to widowes to marrie, because hee knew the will of God, but onely in a part. *Montanus. Cataphryges.* Iohn 14. *August. Index hæres. Euseb. lib 5. cap. 14 and 16.*

I purposely passe ouer the rable of obscure Heretikes, such as *Ophitæ, Caiani, Sothiani*, and such like: of whom notwithstanding *Epiphanius* vouchsafeth to write at length, no doubt to manifest the corruption of mans nature, stouping sometimes so basely, that not onely they hearken to the counsel of the old serpent the deuill, but also they worship the very instrument of the Deuill, viz. the serpent, as these Ophitæ did. Againe, some Heretikes magnified *Cain* and called him their father. And others gaue to *Seth* the honour due to Christ. So it commeth to passe, that men destitute of the grace of God that commeth from aboue, are like vnto drunkards staggering on the right hand, and on the left hand, and falling on their faces, and beating out their owne braines. Sometimes they extoll wicked men like vnto *Cain*, and fall at the left hand: at other times they praise good men like vnto *Seth* with excessiue prayses, and with derogation of the glorie of Christ, and fall at the right hand. And at sometimes are so benummed, that they spare not to set the verie deuill & his instruments in the chaire of God, and fall like drunken fooles on their faces, and knocke out their owne braines. *Simil.*

Let no man maruell wherefore the name of *Aquila* a man of Pontus and *Theodosion* of Ephesus, are not reckoned in the roll of Heretikes in this age. True it is that they once professed the faith of Christ, and made defection againe, but this defection made not a diuision into the Church which is *Aquila and Theodosion rather Apostats then Heretikes*

the body of Christ, because they ioyned themselues to the vnbeleeuing Iewes, who vtterly denied the diuinity of Christ, and therefore of Christians became infidels rather then heretikes. Like as no man calleth the Emperour *Iulian* an heretike, but an apostate: so *Aquila* and *Theodosian* were notable apostates from the faith of Christ. How they laboured to peruert by sinistrous translations of places of Scripture giuing cleare testimony of Christ who was borne of a virgin, *Eusebius* declareth. The translation of the Septuagints ἰδοὺ παρθένος ἐν γαστρὶ ἕξει, that is, *Behold a virgin shall conceiue*, Isa. 7. was translated by them, ἰδοὺ νεᾶνις ἐν γαστρὶ ἕξει, *Behold a young woman shall conceiue*. But this bad translation of Apostat christians and Proselites of the Iewes so well liked of the Iewish nation, could neuer take place in the Church of Christ: because the Propher *Isaiah* in that chapter is speaking of a miraculous signe which God will giue vnto his people to confirme their faith, such as is the birth of a virgin, which indeede is a miraculous worke, but the birth of a yong woman that hath an husband is no miracle.

Euseb. l. 5. c. 8.

CEN-

CENTVRIE III.

IVstly did *Epiphanius* compare an heretike to a Moul; a beast in quantitie litle, hirking in subterraneall holes, and yet working great harme to wel labored ground. nevertheleſſe when it hapeneth that this noysome and blind beast creepeth out of her hole, and runneth vpon the superfice of the earth, she is a ridiculous, wandering, & feeble, beast; she cannot see the hole out of which she hath crept forth, and she is easilie taken and slaine. Euen so heretikes so long as they lurke in secret, they peruert the hearts of many simple and ignorant people: but when they set out their heads, and their doctrine is examined by the light of Gods euerlasting word, they are found to be ridiculous & feeble beasts. In the former Centuries by way of preterition I passed by many obscure heresies, the like order I intend God willing to keepe in this Centurie also. *Simile.* *Note.*

The heretikes called Artotiritæ who added vnto the administration of their Sacrâent cheese vnto the bread. Alogi who reiected the writings of the holy Apostle *Iohn*, and said they were written by *Cerinthus*: although, the Euangelist *Iohn* of purpose, wrot the Historie of his Gospell against *Ebion* and *Cerinthus*. *Artotiritæ.* *Alogi.*

Adamiani, who had their conventicles in subterraneal places called Hypocausta, because that vnder the place of their meetings, a fornace of fire was kindled to warme the place of their conventions: for they vnclothed themselues when they entered into it, and stood naked, both men and women, according to the similitude of *Adam* & *Eua* before their fall. *Adamiani.*

Theodosiani who denied the diuinitie of Christ, taking the *Theodosiani.*

name of their ſect, from a miſerable man in Conſtantinople called *Theodatus*, who in time of perſecutiō for loue of temporall life, denyed the king of glory Ieſus Chriſt, and when this filthie denyall was obiected to him as a reproach of a cowardly hart, he anſwered that he denied not God, but man; by this anſwere ſignifying that Chriſt was man only, and not God māifeſted in our nature. *Melchiſedeciani* magnified *Melchiſedecke* aboue Chriſt. Bardeſianiſtæ were but a branch of the hereſie of the Valentinians & Gnoſtici, who denied the reſurrectiō, as is already declared in the ſecond Centurie. *Valeſii*, who gelded themſelues. *Angelici*, whoſe name was better knowne to *Epiphanius* then the original of their ſect. Apſtolici, who would haue poſſeſſions, but reioyced in voluntarie pouertie, & detected marriage, giuing out a ſentence againſt themſelues, that they were vncleane, becauſe they were procreated by marriage. *Origeniani, & Turpes.* Theſe were vile & filthy beaſtes, not abhorring from whordome, but from procreation of children, to the end they might ſeeme to bee chaſte. They were like to *Onan* the ſonne of *Iudah* whom the Lord deſtroyed. Al theſe hereſies mentioned by *Epiphan.* I paſſe by almoſt with ſilence, becauſe they were like vnto abortiue birthes, & continued not long to perturbe the peace of the Church.

Melchiſed. ciani.

Bardeſianiſtæ Valeſii.

Apoſtolici.

Origeniani.

Gen. 38. 9. 10

Epiphan contra hæreſ. lib. 2.

Now concerning other Heretickes, by whoſe venemous doctrine the Church of Chriſt had great ſtrife and perturbation. *Artemon* and *Beryllus* Biſhops of Boſtra in Arabia denied the diuinitie of Chriſt, and affirmed that he was not exiſtent before hee tooke fleſh of the Virgin. With *Beryllus Origen* conferred, and reduced him backe againe to the true faith and therefore I ſet not his name in the Catalogue of Heretikes, becauſe he added not vnto the fault of his bad opinion an obſtinate defending of the ſame.

Artemon.

Euſeb. l. 6. c. 33.

Helceſaitæ.

The hereſie of Helceſaitæ otherwiſe called Sampſei, becauſe of the ſhort continuance of it, is ſcarce worthy to be reckoned. They mixed the religion of the Iewes, Gentiles, and Chriſtians, together; but were more addicted to the ſupperſtition

perstition of the Iewes, then to any one of the other two. They reiected the writings of the Apostle *Paul*, and affirmed that a man who denyed the Lord with his mouth, in the time of persecution, if so be hee adhered to the faith in his heart, hee had committed no sinne. They carryed about with them a singular book, which they sayd was sent downe from heaven, and they promised remission of sinnes to every man who would hearken to the words of that booke. *Epiph contra hæres lib. 2.* *Coment. Fune. in Chron.*

Novatus a Presbyter at Rome, was a man of a contentious spirit, and men that are humorous, high-minded, and contentious, they are wise to doe evill, but they can do no good. Such a man was *Novatus*, who disquieted with schisme, and heresie, two of the most notable Churches in the world at that time, *viz.* Carthage and Rome, by giving out a rigorous sentence against those, who in the time of persecution had fallen, albeit they had repented after their fall, and all outward tokens of vnfained repentance had beene seene in them; yet his opinion was, that they should not be admitted againe to the fellowship of the Church. This opinion was not onely repugnant to the wordes of *Isai*, *Ezech.* 18. *Mat.* 11. and to innumerable moe places of sacred Scripture, but also it was a foolish opinion, advancing the kingdome of the divell, and not the kingdome of God. For the two great wheels of the cart of the divell, whereby he carryeth men headlong to hell, are presumption and desperation: and mercilesse *Novatus* teaching a doctrine that strengthened not the knees of the weake, hee did what in him lay to moue sinners to despaire. There *Cyprian* Bishop of Carthage, who excommunicated him, and *Cornelius* Bishop of Rome, who did the like, with the advice of a graue and worthy Councell, gathered at Rome, are to bee counted wise men: because they endevoured timely to suppresse those errours that weakened the hearts of the children of God. The nature of contentious spirits. *Note.* *Eusseb. l. 6. c. 43.*

I reade of no heresie preceding the heresie of *Arrius* and *Eutiches*, that continued longer time in the Church of God, then the heresie of *Novatus*; partly, because it crept in Reasons why the Novatian heresie continued long in the Church.

in vnder pretence of zeale, to the glory of God, and vnder pretence of a deteſtation of ſinne: partly alſo, becauſe the Novatian Heretiques, in the queſtion concerning the diuinity of Chriſt, were conformable to the opinion of the true Church. Thirdly, becauſe in the time of the Arrian perſecution, the Novatians were baniſhed, and troubled with no leſſe hatefull malice and deſpite, then the members of the Church were: yea and the true Catholiques and Novatians, being companions of one and the ſelfe-ſame ſuffering, were content alſo to giue their liues one for another. And the foreſayd author ſaith, *Parúmque abfuit quin coadunarentur*, that is, They were neere-by vnited, and agreed together, to wit, the true Catholiques and Novatians. But what was the impediment that hindred their vnion? Reade the Hiſtorie, and it ſhall not be found in the true Catholiques, but in the obſtinacy and wilfulneſſe of the Novatians. And ſo it falleth out at all times, that men who are the authors of hereſies and ſchiſmes, are alſo the principall hinderers of the redintegration of the vnion of the Church.

Sozom. lib. 7. cap. 12.

Soc. l. 2. c. 38.

Note.

The razing and demoliſhing of the Temple of the Novatians, in Cyzicum, a famous towne of Bithynia, together with the calamity of the people of Mantinium, a towne of Paphlagonia, cleerely prooveth, that the Novatian hereſie continued vntill the dayes of *Conſtantius* the ſonne of *Conſtantine*, an Arrian Emperour, and a perſecuter of the true faith. The favour that they obtained in the dayes of *Iulian*, I paſſe over with ſilence. But in the dayes of the raigne of *Theodoſius*, the Novatians by the Emperours edict, were permitted to haue publique conventions in Conſtantinople, to enioy ſuch priviledges as other Chriſtians had, and to poſſeſſe the Oratories and Temples, wherein they were accuſtomed to ſerue God. All this toleration and liberty was granted to them by the good Emperour *Theodoſius*, becauſe in the head of Doctrine concerning the divinity of Chriſt, they damned the Arrians, & agreed with the Homouſians. The Magdeburg hiſtorie ſaith, that this hereſie continued in Conſtantinople to the time that it was conquered by the Turkes.

Soc. l. 5. c. 20. Hiſt. Magd. Cent. 3. cap. 5.

Turkes. I haue written of this hereſie at great length, to admoniſh all true Chriſtians, that it is not enough to adhere to ſome points of the true faith, and to ſuffer perſecuion for righteouſnes at ſome times, and to loue brotherly fellowſhip at ſome times, ſo that we are content to ſacrifice our life for our brethren: all theſe things did the Novatians, and were favoured by the Emperour *Theodoſius*, as is ſayd, yet they were both Schiſmaticks & Heretiques, becauſe they would be wiſer then God, and debarre them, from the boſome of Chriſts compaſſions, whom Chriſt inviteth to come vnto him, ſaying; *Come vnto me all yee that are weary and laden, and I will eaſe you.* Note. Mat. 11. 28.

Let the example of the Novatians admoniſh men who ſtudie to ſingularity, and to bring in new cuſtomes or opinions in the Church of God, to take heed that their opinions bee not repugnant vnto the written Word: leſt, after they haue continued a long time, in the end they beereiected as opinions, fooliſh, vaine, hereticall, and not agreeing with the Scriptures of God. His followers were called καθαροὶ, or Puritans. Let this name reſt in the boſome of Hereticks. And men who are not guilty of the faults, that were in the Novatians, if they be vndeſervedly charged with this name given of old to Heretiques, let them ſay with humble hearts, that in one ſenſe they are καθαροὶ, becauſe they are purged from ſinne in the fountaine of the blood of Chriſt. But in no other ſenſe and meaning, can true Chriſtians bee called καθαροὶ, except onely in this, becauſe their ſinnes are freely forgiven in Chriſt, and God hath begun the worke of ſanctification in them, to bee a teſtimony that they are planted in the ſtocke of Chriſt. In this ſenſe ſpeaketh the Evangeliſt *Iohn*, ἤδη ὑμεῖς καθαροὶ ἐστε, διὰ τὸν λογον̀ λελάληκα ὑμιν, that is, *Now are yee cleane, through the word that I haue ſpoken vnto you.* Note. Euſeb. lib. 6. c. 43. Hiſt. Magd. cent. 3. cap. 5. 1 Ioh. 1. 7. Ioh. 15. 3.

The hereſie of *Sabellius* began to ſhew it ſelfe vnto the world, about the yeere of our Lord 257. vnder the raigne of *Gallus*. It was ſet forth by *Noetus* in Ptolemaida, afterward by *Hermogenes*, and *Praxeas*, and laſt it was propagated by Sabellians.

by *Sabellius* the diſciple of *Noetus*. Alwaies the hereſie rather taketh the name from the diſciple, then from the maſter. They confeſſed that there was but one God onely, but they denyed that there were three diſtinct perſons in this one Godhead, *viz.* the Father, Sonne, and holy Ghoſt. By this their opinion, they confounded the two Greeke words, οὐσία and ὑπόϛασις, as if there were no difference betwene them. No man dare preſume to ſay, that in God there are three diſtinct ſubſtances, therefore *Sabellius* and his adherents ſayd, that there were not three diſtinct ſubſtances or perſons in the Godhead, but the three names of the Father, Sonne, and holy Ghoſt, were given to one perſon only, but pointed not out diſtinction of perſons or ſubſtances in the Godhead. By this opinion they were compelled to grant, that it was the Father who cloathed himſelfe with our nature, and dyed for our ſinnes, and they were called *Patriſpaſſiani*, becauſe their opinion imported that the Father ſuffered.

Ruffin. l. 1. c. 29.

In the raigne of *Gallienus*, and about the yeere of our Lord, 264. a certaine Biſhop in Egypt, called *Nepos*, began to affirme, that at the later day the godly ſhould riſe before the wicked, and ſhould liue with Chriſt heere in the earth, a thouſand yeeres, in abundance of all kinde of delicate earthly pleaſures. The ground of this errour, was the miſvnderſtanding of the words of the Revelation of *Iohn*, chap. 20. verſ. 5. 6. In refuting of this hereſie, *Dionyſius* Biſhop of Alexandria, beſtowed his travels with good ſucceſſe: for hee diſputed againſt *Coracion*, a man profeſſing this errour in Arſenoitis, a place of Egypt, whom hee refuted in preſence of many brethren, who were auditors of that diſputation, for the ſpace of three dayes, from morning till evening. So that in the end *Coracion* yeelded, and promiſed that hee ſhould not maintaine any ſuch opinion in time to come.

Nepotiani.

Euſeb l. 7 c. 24.

About that ſame time, that is, in the time of the raigne of *Gallienus*, *Claudius*, and *Aurelianus*: *Paulus Samoſatenus* Biſhop of Antiochia, a peſtilent fellow, denyed the divinity of the Sonne of God, and affirmed that Chriſt obtained the name

Samoſatenus.

name of the Sonne of God, through his vertuous behaviour and patient ſuffering; but he was not naturally and truely the Sonne of God, begotten of the ſubſtance of the Father. His life correſpondent to his doctrine, was wicked and prophane. He was ſo covetous of vaine-glory, that he built vnto himſelfe in the Church a glorious ſeat, according to the ſimilitude of a princely throne, and from this ſeat hee ſpake vnto the people, whom he was accuſtomed to reproue with ſharpe words, if they had not received his words with cheerfull acclamations and ſhoutings, ſuch as were wont to bee vſed in Stage-playes. The Pſalmes alſo that were ſung in Church, to the praiſe of God, hee abrogated, and was not aſhamed to hire women, to ſing his owne praiſes in the Congregation of the Lords people. For this his damnable doctrine and lewd life, he was moſt iuſtly depoſed by the Councell convened at Antiochia, and excommunicated by all Chriſtian Churches in the whole world, and was ſo deteſted by all good men, that *Firmilius* Biſhop of Cæſarea in Cappadocia, and *Dionyſius Alexandrinus*, who for his olde age might not travell, and be preſent at the Councell of Antiochia, yet they both damned the Heretique *Samoſatenus*, by their letters ſent to the Congregation of Antiochia, but not to the Biſhop thereof, becauſe hee was not worthy that any man ſhould ſalute him, either by word or writ.

Euſeb. l. 7. c. 30.

Manes a Perſian, otherwiſe called *Manicheus*, a man furious and mad, anſwering well vnto his name, ſet forth the venome of his hereſie, in the time of the raigne of *Dicleſian*, a man both in ſpeech and manners, rude and barbarous, in inclination diveliſh: yet hee durſt to call himſelfe the holy ſpirit, as *Montanus* had done before, and to repreſent Chriſts actions in chuſig vnto him twelue diſciples, whom hee ſent forth to propagate his errors, into diverſe parts of the world. His hereſie contained a maſſe, or venomous compoſition of old extinguiſhed errors, which hee renued and maſſed together; ſuch as the error of *Cerdon* and *Marcion*, concerning two beginnings. The error of *Encratita*, in prohibition of meates, which God hath appointed for the vſe of man with thankſ-

Manes, and *Manichei.*

Euſeb. l. 7. c. 31.

thankſgiving, ſpecially fleſh and wine. Hee vtterly reiected the old Teſtament, as many other Heretiques had done before him. Hee aſcribed not ſinne to the free will of man, and his voluntary defection from the eſtate of his firſt creation, but to neceſſity, becauſe mans bodie was made of the ſubſtance of the Prince of darknes. This was that hereſie wherewith *Auguſtine* was infected before his converſion, but the Lord who brought forth light out of darkneſſe, and made *Paul*, ſometime a Perſecuter, to be a Preacher of his Goſpell, and *Cyprian* a Sorcerer, to be a worthy Preacher and Martyr: this ſame gracious Lord, I ſay, in the multitude of his vnſpeakeable compaſſions, drew *Auguſtine* out of this filthy myre of abhominable hereſie, and made him liſte vnto a bright ſtarre, ſending forth the beames of light to comfort Gods houſe. The opinion of *Manes* concerning the creation of the world, and the creation of man, the manifeſtation of Chriſt in our nature, rather in ſhew and appearance, then in verity; and the horrible abhomination of their vile Euchariſt, no man can be ignorant of theſe things, who hath read but a little of the bookes of *Auguſtine*, written againſt the *Manicheans*. In the end, like as *Manes* exceeded all the reſt of the Heretiques in madneſſe of fooliſh opinions: even ſo the Lord pointed him out among all the reſt, to be a ſpectacle of his wrath and vengeance. For the King of Perſia hearing of the fame of *Manes*, ſent for him to cure his ſonne, who was deadly diſeaſed: but when hee ſaw that his ſonne died in his hands, hee caſt him into priſon, and was purpoſed to put him to death: but he eſcaped out of priſon, and fled to Meſopotamia. Nevertheleſſe the King of Perſia vnderſtanding in what place *Manes* did lurke, ſent men who purſued him, tooke him and excoriated his body, and ſtopped his skin full of chaffe, and ſet it vp before the entry of a certaine Citie of Meſopotamia. If any man bee deſirous to haue greater knowledge of this remarkeable Heretique, both in reſpect of his life and death, hee may reade the fore-mentioned chapter of the Eccleſiaſticall hiſtory of *Socrates*, and he ſhall finde, that the firſt man

Gods iuſtice againſt *Manes*.

Soc. l. 1. c. 22.

called

called *Manicheus*, who renued the error of two beginnings, was a man of Scythia. He had a disciple, first called *Buddas*, afterward *Terebynthus*, who dwelt in Babylon. This man *Terebynthus*, was the composer of these bookes which *Manes* gaue out vnder his owne name. *Manes* was but a slavish boy, bought with money by a woman of Babylon, in whose house *Terebynthus* had lodged, and shee brought vp the boy at schoole: his name was *Curbicus* when he was bought, but when this woman died, shee left in legacie to *Curbicus*, the money and bookes of *Terebynthus*, and he went from Babylon to Persia, changed his name, and called himselfe *Manes*, and set forth the bookes of *Terebynthus*, as if they had beene composed by himselfe, so that he added vnto the rest of his villanies, this fault also, that he was from his very youth a dissembling and deceitfull fellow. *Note.*

After *Manes*, sprang vp *Hierax*, who spake of the Father, and the Sonne, as of two lights different in substance. Hee damned mariage, denyed the resurrection of the bodie, and excluded infants from the kingdome of God. Marke in this Catalogue of heresies of the first three hundred yeeres, how many of the divels trumpeters sounded the doctrine of the prohibition of marriage. The Nicolaitans, Gnostici, Encratitæ, Montanistæ, Apostolici, Origeniani, called Turpes, Manichei, and Hieracitæ. Satan hateth mariage, to the end that his kingdome might be advanced by fornication, and all kind of vncleannesse. *Hieracita.* *Epiph. contra heres.* *Hist. Magd.* *Note.*

CEN-

CENTVRIE IV.

OLd hereſies before mentioned, ſuch as the hereſies of the Novatians, Sabellians, and Manicheans, did more hurt in this Centurie, then in the time wherein they were firſt propagated; as appeareth by the books and Sermons of learned Fathers, ſeriouſly inſiſting to quench the flame of hereticall doctrine, which was kindled before their time.

Meletiani.

Soc.l.1.c.6. Theod.l.1.c.8. Aug.de hereſ. Theod.l.1.c.9.

In this Centurie the plurality of Heretiques did moſt mightily abound. *Meletius* a Biſhop in Thebaida, was depoſed by *Peter* Biſhop of Alexandria (who ſuffered martyrdome vnder *Dioclesian*) becauſe hee was found to haue ſacrificed to Idols. After his depoſition he was factious and ſeditious, rayſing vp tumults in Thebaida, and practizing tyranny againſt the chaire of Alexandria: and his diſciples were found to haue communicated with the Arrians. The Councell of Nice ſuffered *Miletius* to enioy the name of a Biſhop without power of ordination.

Arriani.

Theod.l.1.c.4.

In the yeere of our Lord 324. ſprang vp *Arrius* a Presbyter in Alexandria, who denyed that the Sonne of God was begotten of the ſubſtance of the Father, but that hee was a creature, and made of things not exiſtent, and that there was a time wherein the Sonne was not. *Alexander* Biſhop of Alexandria, dealt with him to reclaime him from his hereticall opinions: but his travels were ſpent in vaine. Therefore *Alexander* was compelled to vſe the laſt remedie, to depoſe and excommunicate *Arrius*, with his complices, to wit, *Achilles*, *Euzoius*, *Æthalus*, *Lucius*, *Sarmata*, *Iulius*, *Menas*, *Arrius alter*, and *Helladius*. This excommunication had allowance by the Biſhops of Thebaida, Pentapolis, Lybia,

Lybia, Syria, Lycia, Pamphylia, Aſia, Cappadocia, and many other places. But *Arrius* an head ſtrong heretike was incorrigible: neither the letters of the good Emperour *Conſtantine*, nor the trauells of *Oſius* Biſhop of Cordubæ, could worke any amendment in him. He laboured to fortifie himſelfe in his hereticall opinion, eſpecially by the aſſiſtance of *Euſebius* B. of Nicomedia, a perilous & deceitful man. *Arrius* was condemned by the Councel of Nice, & was baniſhed by the Emp. *Conſtantine*. Albeit he was reduced againe from baniſhment by the meanes of *Conſtantia*, the Emp. ſiſter, & of an Arriã preſbiter, whom ſhe cõmended to the Em. her brother when ſhe was concluding her life: Yet the Lord puniſhed the inſolent pride of this heretike, with a ſhamefull & vnquoth death, as hath bin already declared. This hereſie was propagated by *Conſtantius*, by *Iuſtina*, and her ſonne *Valentinian* the ſecond, by the Emp. *Valens*, and by the kings of Gothes and *Vandalles*. The principall defenders of the hereſie were *Euſebius* B. of Nicomedia, *Menophantes*, B. of Epheſus, *Theogonius* B. of Nice, *Vrſatius* B. of Sygdonia, and *Valens* B. of Murſa, in vpper Panonia, *Theonas* B. in Marmarica, *Secundus* B. of Ptolemaida in Ægypt, *Maris* B. of Chalcedon, *Narciſſus* B. in Cilicia, *Theodorus* B. of Hearaclea in Thracia, and *Marcus* B. of Irenopolis in Syria. In the number of moſt impudent Arrian Biſhops, was *Iſhyras*, the chiefe accuſer of *Athanaſius*, to whom the Arrians gaue the wages of iniquity, and ordained him B. of Mareotis: The ouer-throwing of the holy Table, the breaking of the holy Cup, the burning of the holy bookes, the ſlaughter of *Arſenius*, & many other accuſations were all forged againſt *Athanaſius* by *Iſhyras*, for hope of reward. *Eulalius*, *Euphronius*, *Placitus*, *Stephanus*, *Leõtius*, *Spado*, and *Eudoxius*, Biſhops of Antiochia: all theſe were defenders of the Arrian hereſie, with many others of whom I wil haue occaſion to ſpeake hereafter.

Socrat. l. 1. c. 38

Socrat. l. 2. c. 18

Sozom. lib. 2. cap. 25.

Albeit *Anomæi* were a branch of the ſtocke of the Arrians, yet they differed from other Arrians in this, that they abhorred from the word ὁμοιούσιος, which other Arriãs embraced. The principall authors of this hereſie were Acatius *Eunomius*,

Anomæi.

Eunomius, and *Ætius*, whereof it came to paſſe, that ſome called them Acatiani, others Eunomiani, and ſome Ætiani. *Acatius* in the Councell of Seleucia manifeſted the Hipocriſie of his deceitfull ſpeeches, becauſe in his books he had called the Son of God ὁμοιούσιος, that is of like Subſtance with the Father: he was demaunded in what ſence he had ſo written? he anſwered, that the Sonne of God was like vnto the Father in will, but not in ſubſtance. *Eunomius* biſhop of Cyzicus in Bythynia, was the inuenter of this miſerable Hereſie of Anomæi, a man who delighted in multitude of wordes as many Heretikes doe. *Sozomen* blames him for altering the cuſtome of thriee dipping the water in Baptiſme. The people of Cyzicus complained to the Emp. *Conſtantius*, of the bad and reprobate opinion of *Eunomius*. The Emperour was offended againſt *Eudoxius* biſhop of Conſtantinople who had placed him in Cyzicus. Hereof it came to paſſe, that *Eudoxius* (who was of that opinion himſelf, but durſt not auow it) ſent ſecret aduertiſement to *Eunomius* to flie out of Cyzicus. *Baſilius Magnus* in his fiue bookes written againſt *Eunomius*, as it were filled with the ſpirit of *Phineas*, who with one ſpeare killed *Ombri* and *Coſbi*: euen ſo *Baſilius* with one penne, confounded both *Eunomius*, and his maſter *Aëtius*. This *Aetius* was a Syrian, admitted to the office of a Deacon by *Leontius Spado*: he ſpake vnquoth things of the Trinitie, and was juſtly called an Atheiſt. The Emp. *Conſtantius*, albeit he loued other Arrians, yet he diſliked *Anomei*, and procured his depoſition and excommunication, by the Biſhops who came to Conſtantinople from Ariminum and Seleucia. *Eudoxius* firſt Biſhop of Germanitia, in the confines of Cilicia, after Biſhop of Antiochia, & laſt Biſhop of Conſtantinople, a hunter for preheminence of place: he was a fauourer of the ſect of Arrians, called Anomei, or ἑτεροούσιοι: yet he had the heart of a beaſt, for neither would he embrace the true faith, neither durſt he defend the lye whereunto his heart was inclined. But in the Councell of Conſtantinople, holden after the Councels of Ariminum and Seleucia, he transferred all the blame vpon *Aëtius*, whom the Emperour baniſhed: ſo that

Sozom. lib 4. cap. 22.

Sozom lib. 6. cap. 26.

Theod. l. 2. c. 29.

Baſil contra. Eunomium. Numb. 25. ver. 14. 15.

Theod. l. 2. c. 28.

Theod. l. 2. c. 25.

that it is a strange thing, that this errour should haue had the name also from such a feeble patron as *Eudoxius* was, to be called the errour of *Eudoxiani*. *Theod. l. 2. c. 27.*

Macedonius, rather by the authoritie of the Emp. *Constantius*, then by the consent of the people, was made Bishop of Constantinople. *Paulus* lawfull Bishop of Constantinople, was banished to Cucusus, a towne of Armenia, and there hee was strangled by the Arrians, also. 3150. of the people were slaine and troden vnder feete, at his violent entrie. This bloody Tyrant denyed the diuinitie of the holy Ghost. He was deposed by the Emperours procurement, because hee durst presume at his owne hand to transport the bones of the Emp. *Constantine* from one Church to another. His followers were abhorred more then any other branch of the Arrian heresie, for their inconstancie. They sent Messengers to *Liberius* Bishop of Rome, and consented in all points to the Nicene Faith: but afterward, like vnto dogges, they returned to their vomit a gaine. Hee was damned, as a notable heretike, by the second Generall Councell gathered at Constantinople, by the Emperour *Theodosius*, Anno. 386. He died in a little Village neere to Constantinople, and *Eudoxius* obtained his place. *Macedoniani, or πνευματόμα χοι.* *Soc. l. 2. c.* *Soc. l. 4. c. 12.*

Photinus Bishop of Sirmium in Illyria, was the Disciple of *Marcellus* Bishop of Ancyra in Galatia: These two renewed both the heresie of Sabellius and Samosatenus, and augmented the blasphemous opinion of *Samosatenus*, with this addition. That the kingdome of Christ was not euerlasting, but it had a beginning, when he was borne of the Virgin, & should haue an end at the latter day. This heresie hath the name from the disciple, and not the master, in regard that *Marcellus* continued not so obstinately in his errour, as did *Photinus* his disciple, but renounced his errour, & was receiued into the fellowship of the Church, in the Councell of Sardica: but *Photinus* was deposed at the Councell of Sirmium, and banished by the Emperour *Constantine*. Neuertheless, after his deposition & banishment, he continued obstinately in his errour, & wrote bookes both in Latine and *Photiniani.* *Socrat. l. 2. c. 19* *Hist. Magd. cent. 4. cap. 11.*

Greeke, in defence of his hereſie: whereby his name became infamous, and he was counted the author of this hereſie.

Audæi, or Anthopomorphitæ.

Audæus was a man of Syria, vnder the raigne of *Valentinian*, and his brother *Valens*: He publiſhed an errour, That God was like the ſimilitude of a mans bodie. This errour hee conceiued through wrong vnderſtanding of the words of Scripture, wherein it is ſaid, *Let vs make man in our owne Image, according to our likeneſſe.* With this errour many vnlerned Ægyptian Monkes were intangled. They pretended great innocencie and chaſtitie in their liues, and ſeparated themſelues from the ſocietie of the Church, couering their impietie with this pretext, that they ſaw vſurers and vncleane perſons tolerated in the Church.

Gen. 1. verſe 21.

Theod. compend. hereſium.

Meſſaliani.

About this time, ſaith *Theodoretus*, that is, in the dayes of *Valentinianus* and *Valens*, ſprang vp the hereſie of *Meſſaliani*. Albeit this name be vnquoth, yet the Greeke names giuen vnto this hereſie are more ſignificatiue: they were called εὐχῖται, becauſe they counted prayer the onely exerciſe neceſſary to the children of God, euen as if a man could talke with God by prayer, before he hath firſt heard God talking with him by the preaching of the Word.

Note.

Theod lib. 4. cap. 11.

Likewiſe they were called ἐνθουσιασταὶ, that is, men rauiſhed in the ſpirit, after long continuance in prayer. When they were tranſported, and out of their wits, then they ſuppoſed, that the holy ſpirit was ſenſibly infuſed into them, whereby their bodies were made free of all perturbation, and their ſoules were auerted from all inclination to euill, in ſuch ſort, that they had no neede of faſting to ſubdue their bodies, nor of Doctrine to reſtraine the diſordered affections of their ſoules. This Peſtilent hereſie was ouerſpred in many places: but it was mightily ſuppreſſed by *Letoius* B. of Meletina, *Amphilachius* B. of Iconium in Lycaonia, & *Flauiãus* B. of Antiochia, who with great dexterity drew out a cõfeſſion out of the mouth of *Adelphius*, an aged man, & a propagator of this hereſie in Edeſſa. This Hereſie, albeit it had many patrons, ſuch as *Dadoes*, *Sabas*, *Adelphius*, *Hermas*, *Simeones*, yet from none of them it receiued the name, but

Theod. ibid.

rather

rather from the actions and passions wherevnto they inclined.

Apollinaris Bishop of Laodicea in Syria, gloried in the quickenesse of his wit, and delighted to make contradiction to euery thing that any man could speake: and so it came to passe (as *Ruffinus* writeth) *Heresim ex contentione generauit*, that is to say, Through contention he procreated an heresie: affirming that in the dispensation of Christes Incarnation, hee assumed the body of a man onely, but not the soule of a man because his diuinitie supplied the place of his soule. And when hee was argued by euident places of Scripture, that Christ in his humane nature was a perfect man, hauing not onely a body, but also the soule of a man: as when he sayd, *His soul was heauy vnto the death*: lest he should haue seemed to bee vtterly conuinced and ouercome: hee confessed that Christes bodie was quickned with a naturall life: but the diuinitie of Christ was in place of a reasonable soule. This heresie was damned in Councels conueened at Rome, Alexandria, and Constantinople. Hee augmented the schisme at Antiochia, where there had beene alreadie three factions, to wit, Eustatiani, Meletiani, and Pauliniani. Now *Apollinaris* dwelling in Laodicea a towne of Syria, neere approaching to Antiochia: hee was the author of the fourth faction. In the dayes of *Iulian* hee compiled histories of Scripture, in Greeke Poesie. In the dayes of *Valentinian* and *Gratian*, he defended his Heresie. In the dayes of the Emperour *Theodosius* he concluded his life. His sonne, in name, learning, and bad vse of excellent gifts, was like vnto his father. *Vitalius* presbiter in Antiochia was a serious defender of the heresie of *Apollinaris*, in so much, that the followers of *Apollinaris* were called Vitaliani.

Appollinaris.

Ruffin. l. 2. c. 20.

Marke, 14. verse, 34.

Theod lib. 5. cap. 3.

Itrom in Catal.

Theod l. 5 c. 4.

Sozom. lib. 6. cap. 25.

Donatus was a Bishop in Numidia, who contended with vnsupportable hatred against *Cecilianus* Bishop of Carthage, challenging him, that he had receiued ordination from *Fœlix Altungensis*, who was proditor: that is, who in time of persecution had deliuered the booke of holy Scripture to be burnt: or, as others say, because hee admitted to an Eccle-

Donatista.

August Epist. 152.

ſiaſtical office, a Deacon, who had committed the like fault. The cauſe of Cecilianus was oft agitat before the Councell of Carthage, before Miltiades B. of Rome, before the Councell of Arles, and by the Emp. Conſtantine: but the Donatiſtes at all times ſuccumbed in probation. Therefore they were enraged, becauſe they could not accompliſh their wicked deſignes againſt *Cecilianus*: & they fell from the vnity of the Church. Inueterate ſchiſmes oft times turne to Hereſies. So the Donatiſts in the end were defenders of Hereticall opinions: namely, that the Catholicke church was no where els to be found, but only in that corner of Africke, wherein they themſelues dwelt: and that Baptiſme was not effectual, except it had bin miniſtred by one of their ſocietie. Of all the branches of this hereſie, Circũcelliones was the moſt reprobate branch: a people cruel & ſauage, not only againſt others, but alſo againſt themſelues, throwing themſelues headlong frõ high places, or caſting themſelues in fire and water: and this ſort of death they counted Martyrdome. The diuerſitie of names wherewith this Hereſie was pointed out, clearely declares, that the Donatiſtes wanted not a great number of fauorers: for they were called Parmeniani, Rogatiſtæ, Cirtenſes, and Maximianiſtæ. Againſt this Hereſie, and the Hereſie of the Pelagians, Auguſt. Biſhop of Hippo, contended with mightie grace, as likewiſe againſt the Hereſie, of the Manicheans, wherein he had bin nurſed himſelfe.

Auguſt. de hereſ. ad quod vult Deum.

Collyridiani.

Collyridiani were a ſort of ſuperſtitious people, who worſhipped the Virgin *Marie*, the mother of our Lord, with diuine adoration, and with baking little paſties (which in the Greeke language are called κολλύρια) which they offered to the Virgin *Marie*, as to the Queene of Heauen. *Epiphanius* counts them Heretikes, becauſe the Virgin *Marie*, albeit ſhee be a bleſſed woman, yet is ſhee not God.

Epiph. contra hereſ.

Priſcillianiſtæ.

Many late hereſies are nothing els, but a renewing of old & decayed hereſies. Such was the hereſie of *Priſcillianus*, a man of Noble birth in Spaine, very eloqvent, rich, temperate, with great ſhow of humilitie, who eaſilie inſinuated himſelfe in the fauour of the people. In his youth hee was inclined

clined to Magical Arts, and renewed the heresie of *Gnostici*, who disallowed Marriage, and commended fornication. *Hist. Magd. Cent. 4. cap. 12.* Some Bishops of Spaine were entangled with this heresie: such as *Iustantius*, *Salvianus*, and *Helpidius*, whom *Adygimus* Bishop of Corduba damned in a Coūcell gathered at Cæsar-augusta. This was done in the dayes of the Emp. *Gratianus* & *Valentinian*. The great Citie of refuge to heretikes, was to addresse themselues to the Bishop of Rome, and to leane vnder his shadow: But *Damasus*, who was bishop of Rome at this time, would not admit these Heretikes to his presence: Neither would *Ambrose* Bishop of Millane, to whom they addressed next, in any wise accept of them: when al other means failed them, last of al with buddes and bribes they sollicited the Emp. cubiculers, & were sent backe againe to enjoy their owne places. Neuertheless, God suffered not *Priscillianus* to escape punishment, for hee was conuict of sorcery, and was punished to the death, after the death of *Valentinian* the second, whether by *Maximus* an vsurper of the Emperiall Soueraintie, or by *Theodosius*, I am not certaine.

Lucifer was Bishop of Calaris in Sardinia. He was present at the Councell of Millan, and was banished by *Constantius*, becaus hee would not consent to the deposition of *Athanasius*. Hee was reduced from banishment by the Emperour *Iulian*. Hee visited Antiochia a towne miserably distracted with Schismes, and by ordaining *Paulinus* Bishop of Antiochia, hee rather augmented then lessened the schisme: he perceiued that this his fact was disproued by *Eusseb.* Bishop of Vercellis, and many others, therefore he and his followers, did not communicate with such as disproued the ordination of *Paulinus*. This seemeth rather to be reckoned in the catalogue of schismes, then of heresies: and *Theod.* disprouing *Lucifer*, saith, that hee made faith to be ὅπλον φιλονεικίων, but he saith not ὅπλον αἱρέσιος, that is, a weapon of contentions, but not a weapon of heresie. *Luciferiani.* *Sozom. lib. 5. cap. 13.* *Theod. compend. hereticum.*

These who supposed, that after the Natiuitie of the Lord, the Virgin *Marie* companied with her husband *Ioseph*, and did beare children to him, were called *Antidicomarianitæ*. *Antidicomarianitæ.*

Auguſt de hæreſ.

Comarianitæ. In this opinion was *Helvidius*, a man more curious then wiſe. The opinion of the Fathers of the Church, not repugnant to Scripture, was this, That like as no man did lie in the ſepulchre wherein Chriſt was buried before him, Euen ſo in the wombe wherein hee was conceiued, no man was conceiued after him: ſo the Fathers tooke the words of the Apoſtolicke ſymbole, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, as if it had beene ſaid, ἐκ Μαρίας τῆς ἀειπαρθένου, that is, borne of *Mary* a perpetuall Virgin. In holy ſcriptures by the brethren of our Lord is meant the kinſmen of the Lord according to the fleſh, to which expoſition the conſent of Ancient and Neotericke writers for the moſt part agreeth.

Metangiſmonitæ

Auguſtine cites out of Philaſter a ſort of heretikes, called Metangiſmonitæ, whoſe hereſie ſounded to this. That the ſonne is in the Father, according to the ſimilitude of a little veſſel comprehended within the compaſſe of a greater veſſel:

Note.

ἀγγεῖον in the Greeke Language ſignifieth a veſſell, and μεταγγισμὸς ſignifieth the entering of one veſſel within another, which in our language cannot be expreſſed by one word, as it is in the Greeke.

Seleuciani or Hermiani.

From *Seleucus* & *Hermias* this hereſie had the name: where they dwelt, or in what Emperours daies this hereſie was propagated, *Auguſt.* maketh no mention: their opinions were moſt abominable: namely, that the Maſſe, whereof God created the elements, was coeternall with him: and that the Angels, and not God, created the ſoules of men: that Chriſt in his aſcenſion vncloathed himſelfe of the fleſh of man, and left it in the Globe of the Sunne. They receiued not baptiſme by water. They denyed the reſurrection of the dead, ſuppoſing that by new generations, one ſucceeding to another, that is performed which in Scripture is written concerning the reſurrection.

Proclianitæ.

Patriciani.

Aſcitæ.

The reſt of hereſies of this age, were all obſcure, and had few followers, ſuch as *Proclianitæ*, who denied that Chriſt was come in the fleſh: *Patriciani*, who affirmed, that the body of man was formed by the deuil, & not by God: *Aſcitæ*, who carried about with them the new veſſels, to repreſent

that

that they were vessels filled with the new wine of the Gospell: *Patalorynchitæ*, foolish men, who counted it religion to stop their breath with their fingers, and to vtter no intelligible speech: *Aquarij*, who in stead of wine receiued water in the holy Sacrament. The beginning of this errour seemes to haue beene in the dayes of *Cyprian*. *Coluthiani* denyed, that any evill, either of sinne or punishment, came of God. *Floriani*, who by the contrary affirmed, that God created creatures in an evill estate. The eight heresies which *Philaster* cõmemorates without any name, either taken from the Author, or from the heresie it self, *Augustine* scarcely will reckon them into the roll of heresies.

Patalorinchitæ, or δακτυλοσυγχιται.

Aquarij.

Coluthiani.

Floriani.

CEN-

CENTVRIE V.

Pelagiani.

Pelagius, Brito, and his followers, *Iulianus,* and *Cœleſtius,* mantained damnable hereſies, in the dayes of *Arcadius* and *Honorius.* Their pernitious hereſies may be eaſily knowne by the learned writings of *Auguſtine,* who directly impugneth the Pelagians, and by the Councels of Arauſio in France, and Milivetanum in Numidia, which damned the error of the Pelagians. They affirmed that men by nature were able to fulfill the whole lawe of God, howbeit more eaſily and better, if they were ſupported by the grace of God. They denyed moreover, that there was originall ſinne, and ſayd, the poſterity of *Adam* were ſinners by imitation of *Adams* ſinne, but had not received ſinne by carnall propagation. They ſaid moreover, that children had not need to be baptized for remiſſion of ſinnes, and that godly fathers in Scripture, when they confeſſed their ſinnes, they did it rather for example of humility, then for neceſſity and guiltineſſe of ſin. This peſtilent hereſie was ſpread abroad in many places, but chiefly in the Iſle of Brittaine, becauſe *Pelagius* being driven from Rome, came to the Iſle aforeſaid, and infected it with his error, but by the diligent travels of *Germanus Altiſidorenſis,* and *Palladius,* ſent from *Cœleſtinus* Biſhop of Rome, both England and Scotland were freed from that error.

Neſtorius.

Neſtorius Biſhop of Conſtantinople, lived in the dayes of *Theodoſius* the ſecond. Hee was an eloquent man, but his head wanted braines, when hee ſpake againſt the perſonall vnion, of the divine and humane nature of Chriſt. He denyed that the Virgin *Marie* could bee called Θεοτόκος,

Evag. l. 1. c. 7.

or

or *Deipara*, that is, the mother of God, but only χριστοτόκος, that is the mother of Christ. Hee was condemned as an Heretique in the Councell of Ephesus, and banished by the Emperour *Theodosius*, to the wildernesse of Thebaida, and was plagued by God with extraordinary iudgements, as other Heretiques had beene before: for his blasphemous tongue was consumed with wormes, and rotted in his mouth, and so hee ended his wretched life most miserablie. *Note.*

Eutyches was an Abbot in Constantinople: hee fell into an errour farre different from the heresie of *Nestorius*: for *Nestorius* would not grant the personall vnion of two natures in Christ, but *Eutyches* confounded the natures, and would haue the humane nature so swallowed vp by the immensitie of the divine nature in Christ, that there was nor two natures in Christ, but one onely, to wit, the divine nature. He was condemned in the Councell of Chalcedon, as will bee declared hereafter (God willing). This heresie much perturbed and troubled the Church, in respect of the fautors, and favourers thereof, both in Policie and Church. *Chrysaphius*, a principall ruler in the Court of *Theodosius* the second: *Basiliscus* and *Anastatius* Emperours, were favourers of this heresie, and of Bishops not a few; such as *Dioscorus* Bishop of Alexandria: *Timotheus Æluru*s, who entred into the chaire of Alexandria like vnto a Wolfe, with sheading the blood of *Proterius* the true shepheard, and *Petrus Moggus* Bishoppe of Alexandria, and *Petrus Gnapheus* Bishoppe of Antiochia: all these maintained the heresie of *Eutiches* a long time. And now appeareth the fruit of humane wisedome, who chose Patriarches to suppresse heresies, and yet they are the principall maintainers of it. Likewise a multitude of wicked men, specially Monkes cryed out against the decrees of the Councell of Chalcedon (which were assembled by the authority of the Emperor *Martianus*) these were called ἀκέφαλοι, because they had no principall head, vpon whom they depended: *Eutychiani.* *Euag. l. 1. c. 9.* *Note.*

all

all theſe countenanced the hereſie of *Eutiches*, whereby it became the more pernicious to the Church.

It is to be vnderſtood that old hereſies, ſuch as the hereſie of the Manicheans, and the hereſie of the Donatiſts ſprung vp of later time, were in vigour and ſtrength as yet, whereby it came to paſſe, that *Auguſtine* is compelled to write in his time againſt many Manicheans, ſuch as *Fauſtus*, *Fortunatus*, *Felix*, *Secundinus*; and againſt Donatiſts, ſuch as *Gaudentius*, *Parmenianus*, *Emeritus*, *Ticonius*: ſo that it is evident, that the Church in this Centurie, and in the former, was chiefly perturbed with the multitude and diverſitie of hereſies.

CEN-

CENTVRIE VI.

IN this and the next Centurie, I finde, that the error of *Eutyches* is like vnto a roote of bitternesse, which budding out with new branches not seene before, but fostered with the venomous sappe of the old roote, that seemed to bee abolished, did mightily perturbe the Church. The error of the Monothelites was but a branch of the error of *Eutyches*, of which hereafter. *Simile.*

In this Centurie a great number of people, especially of Monkes, favouring the heresie of *Eutyches*, spake against the Councell of Chalcedon: These were called ἀκέφαλοι, because they had no principall head, vpon whom they depended, and they were anterior to *Anthimus*, or *Anthimius* Bishop of Constantinople, and to *Theodosius* Bishop of Alexandria, and *Severus* Bishop of Antiochia: therefore they were not called Anthimians, Theodosians, or Severites, but indeed, they might haue beene called Eutychians, but the vulgar name given vnto them, was ἀκέφαλοι. *Acephali.*

Another branch which sprang vp from the root of *Eutyches* heresie, was the errour of those who supposed that the flesh of Christ was voyd of all kinde of humane infirmitie, expresly contradicting holy Scriptures, which attributeth vnto the body of Christ, hunger, and wearinesse, and other infirmities, which hee voluntarily accepted for our sakes. And where it is sayd, that the Lord Iesus did eat and drink: to this they answered, that hee seemed to eate and drinke, as hee did after his resurrection; but hee had no necessity of eating and drinking. But the verity of his death, stoppeth the mouth of all these Heretiques: for Christ was content *Aφθαρτοδόκητοι.* *Mat. 4. Iohn 4.*

to

Heb. 5. 2. to taſte of all our infirmities (death it ſelfe not excepted) that we might know hee will be a mercifull high Prieſt, becauſe hee hath taſted of our infirmities, and can haue compaſſion on thoſe who are in trouble. In this opinion was the Emperour *Iuſtinian* in his old dayes, whoſe vices did almoſt equall his vertues, eſpecially, in comporting ſo much with *Theodora* the Empreſſe, to the great advancement of the error of *Eutyches*, and hinderance of the Goſpell.

Originiſtæ. In this Centurie, the defenders of the bookes of *Origen*, were *Theodorus Aſcidas*, Biſhop of Cæſarea Cappadocia, and the Monkes of *Nona Laura*, whom *Euſtochius* Biſhop of Ieruſalem, eiected out of their Monaſteries, as ſhall bee declared hereafter.

Agnoitæ. Finally, there were ſome Heretiques, who durſt derogate perfection of knowledge to the ſonne of God in his divine nature: Theſe were called Agnoitæ, whom I leaue as buried in the duſt, & according to their name, never worthy to haue beene knowne in the world.

Note.

CEN-

CENTVRIE VII.

IN this age, partly through the malice of Satan, and partly through the power of the wrath of God, punishing the contempt of his truth, heresies did mightily abound: for the heresie of *Arrius* began to reviue againe, and many of the Kings of Lombardis were addicted vnto it: in speciall, *Rhotaris*, the sonne of *Arioaldus*, who appointed, that in every towne of Lombardie there should be two Bishops, having equall authority, the one a Catholick Bishop, the other an Arrian. In England and Scotland, the heresie of *Pelagius* was renewed, as *Beda* testifieth. The Monkes of Syria propagated the heresie of *Nestorius*, as *Platina* recorderh in the life of *Donus* the first. The heresies of Severitæ, Apartodotitæ, Momphysitæ, Acephali, Theopascitæ, Iacobitæ, Armenij; all were Eutichian Heretiques, differing one from another in some ceremonies, in absurditie of speeches, in authors whom they principally admitted and followed, in places where the heresie chiefly increased, and in their carriage. Likewise Staurolatræ were Eutychian Heretiques: but the worshipping of the Crosse, was a note distinguishing them from other Heretiques, of their owne opinion. Priscillianistæ were Heretiques, who borrowed absurd opinions from *Samosatenus*, and *Photinus*, from *Cerdon*, and *Marcion*, and from the Manicheans: but all these ancient errours, were sufficiently refuted in ancient times.

Platin. in vit. Ioan. 4.

The heresie of the Monothelites, was a branch of the heresie of *Eutyches*, by a secret and crafty conuoy, insinuating it selfe into credite againe, after it was condemned in the Coun-

Monothelitæ.

Councell of Chalcedon. The authors of this hereſie, were *Sergius*, *Pyrrhus*, and *Paulus*, Patriarches of Conſtantinople; and *Macarius* Patriarch of Antiochia; *Cyrus* Patriarch of Alexandria; *Petrus* Biſhop of Nicomedia, with many others. They denyed not directly the two natures of Chriſt perſonally vnited: but onely affirmed, that after the vnion of the natures, there was onely one will, and one operation in Chriſt: whereas the holy Scriptures attribute vnto Chriſt, as hee is man, the action of ſleeping: and to Chriſt in reſpect of his divine nature, the action of compeſcing and calming the rage and ſtormy tempeſt of blowing windes, and ſwelling Seas. This hereſie was damned in the ſixt generall Councell, as wee ſhall heare (God willing) in its owne place.

CEN-

CENTVRIE VIII.

MAny were accounted heretikes in this age, becauſe they worſhipped God ſincerely according to the rule of his owne bleſſed word, and would not giue conſent to the fond errours of the Roman Church. But ſome were counted heretikes iuſtly, and without all controuerſie, as namelie they who call Chriſt in his human nature the adoptiue ſon of God. This wicked hereſie repungeth vnto the celeſtiall Oracle, which the three Apoſtles heard in the holy mountaine, *This is my wellbeloued ſonne in whom I am well pleaſed*, we are adopted in Chriſt to be the ſons of God. But Chriſt, euen in his manly nature is the ſon of God by the excellent prerogatiue of perſonall vnion with the diuine nature. *Felicians.*

It is not certainlie knowne, whether *Elipandus* Biſhop of Hiſpalis, or another named *Fœlix*, with whom ſome affirme that *Elipandus* conſulted about this damnable opinion, was the author of this damnable hereſie.

CENTVRY IX.

Iconolatra.

THey who of old were accuſtomed to condemne Hereſies, now they are become the chiefe patrons and maintainers of adoration of Images, a notable hereſie: whoſe Puſillanimitie argueth, the weakeneſſe of their cauſe: For vnder the raigne of *Lodouicus Pius*, *Claudius Taurinenſis* wrote bookes againſt the adoration of Images: and the Emperour by a publike edict commaunded them who were diſpoſed to anſwere to his bookes, to anſwere whilſt *Claudius* was aliue. But *Ionas* Biſhop of Orleans concealed and obſcured his bookes, during *Claudius* lifetime, but after his death with impotencie of railing words, rather then with power of ſolide arguments hee indeuored to refute *Claudius Taurinenſis*.

Let the iudicious reader without partialitie, peruſe the bookes of *Ionas* Biſhop of *Orleans*, and the verie ſtinking breath of the aduerſarie of the truth, ſhall giue great allowance to the truth of God.

Godeſcalcus.

Godeſcalcus, a man of the low Countries, is reckoned in the number of Heretikes of this age, about the yeere of our Lord, 849. Becauſe hee ſpake of Predeſtination perilouſlie, to witt that theſe who were Predeſtinated to life by the decree of Gods Predeſtination, were forced to doe well: and thoſe who were Predeſtinated to condemnation, were forced by the decree of God to doe euill. Concerning old extinguiſhed hereſies,

sies, as the Manicheans, Arrians, Donatists, and such like, who preased to build vp the walls of Iericho, which God had destroyed, there is no necessitie to speake; because these were vaine attempts wiihout any successe.

CENTVRIE X.

IN this age darkenes had gotten ſuch vpper hand that the eye it ſelfe was darkened as our Lord ſpeaketh. The Spirit of errour ſo poſſeſſed the verie teachers, that the moſt part of them worſhipped Images, yea the verie elements in the holy Sacraments of the Supper. Churches were repleniſhed with the bones of dead men, whereunto the people kneeled, worſhipping dead bones in place of the liuing God. And the ſmall ſparke of knowledge which remained not extinguſhed ſeemeth to be in the people, rather then in the Paſtours: for the people ſaw that the Preachers entered not at the right doore, but rather like vnto thiefes & robbers they entered by bribes and gifts into ſpirituall offices, and therefore the Hiſtorie recordeth that *Henricus Auceps* when hee did fight againſt the Hungarians made his vowe to God, that if the Lord would giue him victorie againſt his enemies, hee would purge his countrie from Simonie, which was an euident token, that the vilde hereſie of *Simon Magus* in buying and ſelling ſpirituall things did at this time mightily abound.

Moſt part of this age Idolaters.

Ioh. 10.

Note.

The hereſie of *Simon Magus* renued.

CEN-

CENTVRIE XI.

IN this Centurie the Pope had such vpperhand both ouer Princes and Pastors: that they accounted euery thing that displeased them to be heresie. The inuestment of Bishops by secular men, was called Simonie; and marriage of Priests was called the Heresie of the Nicolaitans: Likewise betweene the Latine and Greeke Church fell out such contention for a matter of small importance, that they accounted one another to be heretikes. *Note.*

The Greeke Church called the Latines *Azymitæ*, because they celebrated the Lords supper with vnleauened bread, and the Latine Church on the other part called the Greeke Church *Fermentarij*, because they vsed leauened breade, yea and the Roman Church in this age so obstinately maintained the errour of Transubstantiation, that they accounted all them heretikes who dissented from their opinion. *Azymitæ.* *Fermentarij.*

CENTVRIE XII.

Petrus Abelardus.

IN this Centurie is found a French man, *Petrus Abelardus* an accurat Philoſopher, who vttered vncouth things concerning the bleſſed Trinitie. That the holie ſpirit was the ſoule of the world, and that hee was not of the ſubſtãce of the father, whoſe opinions were dãned by the Theolgues of Paris, & by *Bernard* of Clarauall, in the Councells of Seiſon and Senon; as alſo by Pope *Innocentius* the ſecond: after he had receiued this foyle, hee entered into the Monaſterie of Cluniacke, where he concluded his life.

CEN-

CENTVRYE XIII.

AMongst Heretikes in this age were reckoned *Albigenſes*, ſo called from the name of the part in France where they dwelt. They were fauoured and aſſiſted in many parts of France, but namelie in Toloſa, not only by the inferiour ſort, but alſo by the Count himſelf. It is to be lamẽted that the heads of their doctrine are not acuratly ſet downe by the writers of this age. For it is verie likely that they haue taught otherwiſe then their aduerſaries doe report of them, who attribute vnto them the errours of the Manicheãs, who ſuppoſed that there were two Gods, the one authour and creator of good things, and the other of euill things. Alwaies it is certaine that they counted the Clergie of the Romane Church a corrupt rable. And for this cauſe *Innocentius* the third ſent vnto France twelue Abbots of the Chriſtian order with *Didatus* Biſhop of Oxfurd, and *Dominicus* who was afterward the author of a new ſect of Dominike Friers. All thoſe came to France for cõfutation of *Albigenſes*. But when the Pope perceiued that they yeelded not to his foreſaid Ambaſſadours, he purſued them with cruel warres, and ſent out an armie againſt them vnder the conduct of *Leopold* Duke of Auſtria, and *Simon* Count of Montfort; who vſed great crueltie againſt the townes of Bitera, Carcaſſus, Vaurus, Careum, Apiſtaginum, Galliacum, Cauſacum, Funum Marcelli, Fanim Antonij, Modacum, and diuers others, wherein Albigenſes had their reſidence. In the towne called Caſtra Mineruæ an hundreth and twentie were burnt quicke.

Albigenſes.

The Pope purſueth the *Albigenſes.*

Note.

In Paris about the ſame time 14. Prieſts were accuſed as guiltie of this ſect, and ten of them were burnt with fire, one at London. At Penuenſe, Agenois Caſtrum which was long beſieged

beſieged,74. Souldiers were hanged,the reſt who would not recant their opinions were burnt with fire. Yet after this the French armie being troubled with other warres, the Albigenſes increaſed of new againe,and were ſupported by *Raymond* Count of Tuloſſe,and *Peter* king of Arragon, againſt whom *Simon* of Montfort leading out his armie ſlew of their hoſt twentie thouſand men.

In Avinion *Lewis* the eight,for ſuppreſſing of their ſect dimoliſhed the walls of the towne, & razed from the groūd 300 houſes in Avinion, and was minded to haue vſed greater rigour, if hee had not bin preuented by death.

Almaricanus. *Almaricus* a man of Carnotum a towne in France, vttered ſtrange opinions cōcerning God, whom hee affirmed to be the eſſence of all creatures, & the ſoule of heauen,& that all creatures ſhould be conuerted into the ſubſtance of God againe,with many other fooliſh things, who was refuted by the Schoole of Paris,and after that he had appealed to the B. of Rome,was ſent backe againe to recant his errour, which thing alſo he did,rather with his mouth then with his heart.

Patereni. Gazari. Likewiſe about Tullouſe ſprang vp certaine heretikes called *Patereni* and *Gazari* from the authors of this ſect, who affirmed that married men were not in the ſtate of grace,& could not be ſaued. This opinion was damned in the Councell of Lateran.

Fratricelli. In this age alſo ſprang vp *Begardi*, *Beginæ*, and *Bizochi*, who are all reckoned to be of the ſect of *Fratricelli*,who imagined that a man might attaine in this world to the eſtate of ſuch perfection that he might be altogether voide of ſin. And that he who had attained thereto, was neither vnder ſubiection to ciuill nor ſpirituall gouernours,but was freed from all ſubiection to mortall men, and that they had no neede of prayer and faſting, and ſuch other exerciſes whereby increaſe of grace is obtained.

CEN-

CENTVRIE XIV.

POpe *Iohn* the 23. of that name, taught that soules so soone as they were dispoyled of the bodie, should not see God before the last iudgement. Against whom *Thomas Wallafe* a Iacobin, an English-man, opposed himselfe, but was thrust in prison. Afterward Pope *Benet* who succeeded Pope *Iohn*, made a decretall, wherein hee confuted, and condemned as hereticall, the doctrine which his predecessor *Iohn* had publiquely preached, touching the happy soules; and it was determined and declared, that the soules which had nothing to purge, incontinent as they are departed from the bodie doe see the face of God.

An heresie of Pope *Iohn* the 23.

CEN-

CENTVRIE XV.

An hereſie of the Councell of Baſill.

THE Councell of Baſill confirmed that the Virgin *Marie* was conceived without originall ſinne.

CENTVRIE XVI.

The hereſie of the Anabaptiſts.

WHen the Goſpel began to ſpring vp in Germany, thorow the malice of Satan ſprang vp alſo a Sect of peſtilent Heretiques, called Anabaptiſts: ſo called by reaſon they thinke that Infants ſhould not bee baptized vntill they come to perfect age, and can giue a confeſſion of their owne faith.

The Anabaptiſts opinion.

They maintaine wicked opinions concerning Chriſt himſelfe, his Word, his Church, his Magiſtrates. Concerning Chriſt, that hee tooke not fleſh and blood of the Virgin, but brought it from heaven: concerning the Word, that God not onely reuealeth his will, by the written Word, but alſo by viſions and dreames, whereunto the Anabaptiſts do leane more then to the Word: concerning the Church, that it is not a true Church wherein there is any ſpot or wrinckle: concerning Magiſtrates, that their office vnder the New Teſtament, is not a calling approued of God. Some other wicked opinions they maintaine, but theſe are the chiefe. And it was no wonder, that men who had layd ſuch grounds

grounds of seditious doctrine, were also found in their liues to be authors of very seditious commotions, and insurrections against Princes. Like as *Thomas Muntzerus*, one of the first Fathers of this sect, gathered a great number of common people, who made insurrection against their superiours; and albeit this first attempt of the Anabaptists succeded very vnprosperously (for the Princes of Germany overcame in battell those seditious people, and tocke *Thomas Muntzerus* himselfe, and beheaded him, whose memorie was so perturbed with beastly feare, that hee could not recite the beliefe (but the Duke of Brunswicke was constrained to recite it before him, and hee followed after him for lacke of memorie) yet others would not take warning by him to abstaine from the like seditious attempts.

Tho. Muntzerus an Anabaptist maketh insurrection, is overcome and beheaded.

For in the yeere of our Lord, 1533. *Iohannes Leidensis* a Taylor of Holland, came to a towne of Westphalia, called Munster, and hee had seduced many, and increased the number of his faction, hee expelled and banished the Citizens of Munster, and vsurped to himselfe a kingly authority, being assisted with the support of *Cniperdolingus*, a vaine man, and a false Prophet, who affirmed that it was revealed to him by God, that *Iohannes Leidensis* should haue the dominion of the whole world, and that he should raise vp a mightie army, and destroy the Princes of the world, and should onely spare the simple multitude, so many of them as would forsake impiety, and imbrace righteousnes. Likewise hee affirmed that it was the will of God, that *Iohannes Leidensis* should send throughout the whole world eight and twentie Apostles, to exhort the world to repentance, and to receiue the doctrine of the Anabaptists, which thing *Leidensis* was willing and readie to performe.

Ioh. Leidensis an Anabaptist, vsurpeth a kingly authority, banisheth the Citizens of Munster.

Cniperdolingus a false Prophet

Leidensis sendeth 28. seditious Apostles, who were all destroyed one excepted.

But the Princes of Germany, and the Princes of other Countries, tooke those seditious Apostles, and gaue vnto them the reward which seditious Preachers iustly deserved; so that of all the number of his Apostles onely one (who by fleeing conveyed himself away) escaped the punishment of

of Death. Thus *Iohannes Leidenſis*, was called King of new Ieruſalem, and tooke vnto himſelfe many wiues, of whom alſo hee beheaded one in the open market-place, becauſe ſhe had compaſſion of the poore beſieged people of Munſter, of whom many died through famine. For the Biſhop of Munſter aſſiſted with the Princes of Germany, beſieged the town very ſtrictly, and in the end prevailed, and tooke this new made King, *Cnipercolingus*, his falſe Prophet aliue, and adiudged them not onely to be hanged in chaines of iron, but before their hanging, to haue their fleſh ſeared with hot iron pincers. Thus came the authors of this moſt vnhappy ſect, vnto a moſt miſerable and ſhamefull deſtruction.

Iob. Leidenſis and his falſe Prophet taken and condemned to death.

Of this Sect of Anabaptiſts, ſprang vp in Holland an impudent fellow *David Georgius*, who affirmed that hee was Chriſt, the Meſſias and Saviour of the world, yet for feare of puniſhment hee fled out of the Low Countries, and came to Baſile, where he remained vntill the day of his death; all which time, hee not only obſcured his blaſphemous errors, but alſo behaved himſelfe in outward ſhow ſo humbly, and modeſtly, that hee was in good account, and became wealthy alſo. Yet after his death, it was knowne that he had ſeduced many, with his blaſphemous errours. Therefore the Councell of Baſile commanded, that his body ſhould bee raiſed out of the graue, and burnt with fire, in token of their deteſtation of his abhominable errors.

David Georgius an Anabaptiſt, affirmed himſelfe to be Chriſt, flieth to Baſill, and there ſeduceth many, whoſe bodie was raiſed out of the graue and burnt.

About the ſame time alſo, ſprang vp *Michael Servetus*, a Spaniard, who renewed the blaſphemous doctrine of *Arrius*; affirming that God the Father, is onely the true God, and that neither the Sonne nor the holy Spirit is eternall God: but that the Sonne is a creature, and had the beginning of exiſtence when God created the world. He was taken in the towne of Geneva & caſt in priſon; but he would not be reclaimed from his blaſphemous errors. Therefore the Councell of the towne thought meet with flames of fire to ſtoppe the breath of this blaſphemous man, who durſt ſet his mouth againſt the heauen to blaſpheme the Sonne of God. After his death, many were found who maintained his

Servetus a Spaniard, renueth the doctrine of *Arrius*

The Councell of Geneva cõdemned him to be burnt.

his errors, as namely, *Valentinus Gentilis*, *Gregorius Blandrata* a Physitian in Italy, *Matheus Gribaldus* a Lawyer, and *Paulus Alciatus*, with many others. Amongst whom *Valentinus Gentilis* was bold to put in print his blasphemies, and he called the summe of faith set forth by *Athanasius*, *Symbolum Satanasi*, calling *Athanasius* himselfe *Satanasius*; but after hee had blasphemed the Sonne of God a while, both by word and writ, in the end hee was taken in the towne of Berne, where hee suffered the iust deserved punishment of death.

Vallent. Gentilis a maintainer of the doctine of *Servetus*, condemned to death at Berne

Many other sprang vp in this age, who were teachers of falsе and hereticall doctrine; but becausе they had few followers, so that the errour died with the author thereof, wee haue no great need to enroll their names and errors in this booke at large, but shortly to poynt them out.

Gasper Suenkefeldius, a man borne in Silesia, maintained this errour, that the outward ministerie of the Word and Sacraments was not necessarie to eternall life, becausе that by the illumination of Gods holy spirit, without the ministerie of the Word, men might be saved.

Gasper Suenkfeldius.

Andreas Osiander thought that Christ was our Mediatour onely in respect of his divine nature: and on the other part *Stantcarus* (refuting *Osiander*) fell into the contrarie extremitie, that Christ was Mediatour onely in respect of his humane nature.

Andreas Osiander.

Stancarus.

Flaccius Illiricus, supposed originall sin was a substance.

Flaccius Illyricus.

Huberus beleeved that all men were elected vnto eternall life: and *Franciscus Puccius*, defended this opinion, that all men of whatsoever religion they were, should bee saved, if they led not a very impious life, and evill conversation.

Huberus.

Fanciſ. Puccius.

Finally, in this age was cleerly discovered that hee who sate in the chaire of Christ, as Christs Vicar, was the very Antichrist; and they who depend vpon the Pope, as generall Bishop of all Christs sheepe, were notable Heretiques, giving the glorie of Christ to Antichrist: denying the sufficiencie of the written Word, bowing and kneeling to Images, praying to creatures, and accounting them mediators

Antichrist and his adherents Heretiques.

of

of their interceſſion, ſacrilegiouſly imitating the holy Sacrament of the Supper, and taking from the people the vſe of the Cup, offering dayly a new propitiatorie ſacrifice for ſinne, as though Chriſts ſacrifice once offered vp vpon the Altar of the Croſſe, were imperfect; damning marriage in ſome perſons, and forbidding meates, which God hath allowed to bee eaten with thankſgiving: with many other errors which the Lord hath cleerly detected to haue beene a long time by-paſt in the Romane Church.

Here endeth the third Booke.

THE FOVRTH BOOK OF THE HISTORY of the Church, containing a ſhort *Compend of all the Councels, together with their ſeverall Canons, ſince Chriſts dayes to this preſent.*

CENTVRIE IV.

COuncels may bee divided in Generall, Nationall or Provinciall, and Particular Councels. Generall, were called Oecomenicke Councels (οἰκουμένη in the greek language ſignifieth the world) becauſe from all quarters of the world wherein Chriſt was preached, Commiſſioners were ſent to theſe Councels, and they were gathered by the authoritie of the Emperour. Nationall or Provinciall Councels were ſuch as were gathered by the autho-

Of the Apoſtles & Elders convention, reade Acts 15.6.

authoritie of the Emperor in one Nation, with the assistance of other neere approaching Nations, for suppressing of heresies, deciding of questions, pacifying of schismes, and appointing Canons and Constitutions, for decent order to be kept in the Church. The third sort of Councels were particular Councels, by *Bullenger* called τοπικαὶ or μερικαὶ σύνοδοι. Such as the Councels of Gangra, Neocæsaria, and many others, gathered vsually by Patriarchs, and Bishops, in a corner of a Countrie, but for the like causes that nationall Councels were assembled. Let no man expect a recitall of particular Councels, except at such times as some matter of great moment enforceth me to speake of them.

The Councell of Ancyra *Tom. 1. Concil.*

ANcyra is a towne of Galatia: in this towne were assembled Bishops of diverse Provinces, about the yeere of of our Lord, 308. as is supposed. The principall cause of their meeting, was to constitute a forme of Ecclesiasticall discipline, according to which, they who either willingly or vnwillingly, had sacrificed to Idols in time of persecution, should bee received into the bosome of the Church againe, when they were found penitent. There were many rancks of persons, who had defiled themselues with Heathenicke Idolatrie: such as Libellatici, Thurificati, Sacrificati, and Proditores. The Councell of Ancyra took order chiefly with those, who were called Thurificati, and Sacrificati, that is, with them, who either had cast vp incense vpon idolatrous Altars, or else had eaten of meates sacrificed to Idols: to whom it was inioyned to testifie their repentance, a long time before they were received to the communion of Gods people, some one yeere, some two yeeres, others three or foure yeeres, some fiue or six yeeres, and aboue, according to the heauinesse of their transgression. In this Councell it was ordained, that Deacons, who in time of their ordination did protest, that they had not the gift of continency, but were disposed to marrie, if they married, they should remaine in their Ministerie: but they who in time of imposition of hands by their silence had professed continencie,

if

if afterward they married, they should bee remoued from their Ministrie. Also it was ordained, that *Chorepiscopi* (these were Countrie Bishops, in the Latine language called *Vicarii-Episcoporum*) These, I say, were commanded to abstaine from ordination of Elders and Deacons, and from vsurping of dōinion ouer the preaching Elders, who were in Cities. Canon. 13. Likewise it was ordained, that whosoeuer did abstaine from eating of flesh, as from a creature in it selfe vncleane, he should be depriued of his dignity. Canon. 14. This Councell was subscribed by 18. Bishops. *Tom. 1. Concil.*

IN the yeere of our Lord 330. and in the 20. yeere of the raigne of *Constantine*, as *Eusebius* reckoneth (others referre it to the 333. yeere of our Lord, for there is great diuersitie in this counting) The Councell of Nice in Bithynia was gathered not by *Siluester*, nor by *Iulius*, but by the authority of the Emperour. The name of the towne answered to the successe of the Councell, for νίκη in the Greeke language signifieth victorie: and when the veritie encountered with the lie in this Councell, the veritie preuailed and got the victorie. The matter entreated in the Councell, was concerning the opinion of *Arrius* a presbyter in Alexandria, who denied that the Sonne of God was consubstantiall with the Father, but affirmed there was a time wherein the sonne was not, and that he was created of things not existent. This opinion was so vnquoth and abominable to the Fathers conueened in the Councell of Nice, that they vtterly damned and anathematized the opinion of *Arrius*. Onely 17 Bishops adhered to his blasphemous opinion. The Emperour liked well the determination of the Conncell, and threatned to punish them with banishment, who did refuse to subscribe the determination of the Councell: for they had concluded, that the sonne of God was ὁμοούσιος, that is consubstantiall with the Faith. Of the number of seuenteene, who were fauourers of *Arrius*, only two, to wit, *Secundus* a B. of Ptolemaida in Ægypt, and *Thomas* Bishop of *Marmarica*, adhered to *Arrius* vntill the end of the Councell, with a few

The generall Councell of Nice.

Euseb. de vita Constant. lib. 3.

Note.

Ruffin. lib. 1. cap. 5.

Sozom. lib. 2. cap. 16.

Theod.l.1.c.7. a few moe, whom the Fathers conuened at Nice, deliuered vnto Sathan, and the Emperour banished them: the rest for
Socrat.l.1.c.14. feare of punishment subscribed to the deposition of *Arrius* with their handes, but not with their hearts: such as *Eusebius* Bishop of Nicomedia, *Theogonius* of Nice, *Menophantus* of Ephesus, *Patrophilus* of Scythopolis, *Narcissus* of Neronias, otherwise called Irenopolis of Cilicia: these (I say) and some others, subscribed the summe of Faith set downe by the Nicene Councell, and the deposition of *Arrius*.

Exod. 12. verse, 2. Ruffin.l.1.c.6. About the controuersie of keeping the festiuitie of Easter day, a conclusion was taken, that it should be kept vpon the Lords day, and not vpon the fourteene day of the first month of the Iewes called Nisan. And this was done for keeping of vnitie and peace in the Church: for it was expedient, that that thing which was vniuersally done, should also bee vniformely done, for auoiding of schismes in the Church. Neuertheless *Socrates* granteth, that it is but an ancient custome, not authorized by any Apostolike commandement.

Socrat.l.5.c.22 About Marriage many were in the opinion, that Bishops, Elders, and Deacons, who were married before their ordination, should in time to come abstaine from the companie of their wiues. But *Paphnutius* a Bishop in a towne of The-
Socrat.l.1.c.11 baida, a chaste man who neuer companied with a woman, entreated the Councell, that they should abstaine from making such an ordinance, because Marriage is honorable, and the cohabitation of a man with his married wife, is chastity. Likewise it was a difficult matter to be performed, and it opened a doore to vnchast liuing. Yet *Paphnutius* inclined too much to this opinion, That Bishops, Elders, and Dea-
Sozom.l.1.c.12. cons, who were vnmarried, should abstaine from marriage. The Councel would make no constitution about such matters, but remitted marriage as a thing indifferent to euery mans free arbitriment.

The Canons of the Nicene Councell pertaining to matters of discipline, in number 22. (reade them in the history of
Ruffin.l.1.c.6. *Ruffin.*) The appointing of three Partiarches, one in Rome, an-

another in Alexandria, the third in Antiochia, with power to conuocate within their owne boundes particular Councels, for timous suppressing of heretikes: It was like vnto a faire morning presenting vnto the world the countenance of a faire day, but at Euen, the face of the Heauen is couered with blacke cloudes, troubling the earth with the tempest of changed weather. Euen so, these Patriarches, for the most part, became in the end chiefe propagators of notable heresies, as the historie following God willing shall declare.

THe Nationall Councell of Tyrus was gathered by the commandement of the Emperour *Constantine*, in the thirtieth yeere of his raigne. *Eusebius* by ouer-passing with silence a due commemoration of the malice and falsehood of the Arrians against *Athanasius*, giueth occasion to *Socrates* to suspect, that *Eusebius Pamphili* was not a sound follower of the Nicene Councell. To this Nationall Councel conueened threescore Bishops, from Ægypt, Lybia, Asia, & Europe. The most part of them were Arrians, who had solde themselues to iniquity. of purpose, with false accusations to oppresse the innocent seruant of Christ, *Athanasius*. The crimes laide vnto his charge, were fornication, the slaughter of *Arsenius*, and cutting off of his hand, the ouerthrowing of the holy Table, the breaking of the holy Cup and burning of the holy volumes. No assembly was so full of partialitie, confusion, clamour, and vnrighteous dealing, as this assembly at Tyrus: in so much, that *Paphnutius* a Bishop in Thebaida, arose, and left the Councell of vngodly men, and drew with him *Maximus* Bishop of Ierusalem, fearing lest his simplicitie should haue beene circumueened by the subtiltie of deceitfull Arrians.

The Councel of Tyrus.

Euseb. lib. 4. de vita Constan.

Socrat lib. 1. cap. 23.

Socrat. l. 1. c. 27

Theodor. lib. 1: cap. 29.

How *Athanasius* fled to the Emp. and declared the vnrighteous proceedings of the Councell of Tyrus, it hath bin declared already. In this assembly *Potãion* Bishop of Heraclea, a man full of spirituall libertie, finding *Eusebius Pamphili* sitting as a Iudge, & *Athanasius* standing, outbraided *Eusebius*

Hist. Magd. Centur. 4. cap. 19

as a man who in the perſecution of *Dioclesian* was encloſed in that ſame priſon with himſelfe: but *Euſebius* eſcaped out of priſon without the markes of the rebuke of Chriſt, which *Potamion* and other faithfull Confeſſors could not get done. In like manner, *Athanaſius* refuſed to compeare in Cæſarea Paleſtinæ, where *Euſebius* was Biſhop, as a place ſuſpect for fauour carried to Arrians. All theſe things brought the name of *Euſeb. Pamphili* in ſome diſliking. The iſſue of the Councell of Tyrus was this: the Arrians in his abſence depoſed him, and amongſt the reſt *Arſenius* was one of them, who ſubſcribed the depoſition of *Athanaſius* with that ſame hand that the Arrians had alleadged was cut off by *Athanaſius*: ſo effronted are Heretikes, defenders of falſe and lying doctrine. The Emperour *Conſtantine* commanded the biſhops aſſembled at Tyrus, to addreſſe to Conſtantinople: but when they came thither, they durſt make no mention of the fornication of *Athanaſius*, of the hand of *Arſenius*, of the Table, Cuppe and bookes aboue mentioned: but they forged new accuſations againſt him, whereunto the Emp. gaue too haſtie credit, and baniſhed *Athanaſius* to Triere. Immediatly after the Councell of Tyrus many Biſhops were aſſembled at Ieruſalem, for the dedication of the Temple, which the Emperour *Conſtantine* had builded at the place of the Lords ſepulchre.

Theod. lib. 1. cap. 27.

Socrat. l. 1. c. 32.

Theod lib. 1. cap. 30.

Theod. lib. 1. cap. 35.

Euſeb. lib. 4. de vita Conſtant.

Concerning the Councell of Antiochia, wherein the Arrians depoſed *Euſtatius*, and the Councell of Arles, wherein *Cecilianus* was abſolued from the accuſation of the Donatiſts, no further diſcourſe is needful then is contained in the hiſtory of the liues of theſe two Biſhops.

The Councel of Gangra.

GAngra is a towne of Paphlagonia. In this towne were aſſembled certaine Fathers, to the number of 16. about the yeere of our Lord 324. The occaſiō of their meeting was the heretike *Euſtatius*, who admiring the Monaſticke life, or (as others affirme) fauouring the hereſie of *Encratita*, and the Manicheās, he ſpake againſt Marriage, againſt eating of fleſh; and hee damned the publicke Congregations of Gods people

people in Temples: and ſaid, a man could not be ſaued, except he forſooke all his poſſeſſions, and renounced the world after the forme of monkiſh doing. Theſe opinions were dãned in the Councell of *Gangra*. The ſubſcriptions of the fathers of this Councell after their Canons, are worthie to be remarked. Theſe things (ſay they) haue wee ſubſcribed, not vituperating them, who according to Scripture chooſeth vnto themſelues an holy purpoſe of a continent life: but them onely, who abuſeth the purpoſe of their minds to pride, extolling themſelues againſt the ſimpler ſort: Yea, and damne and cut off all thoſe, who contrary to Scripture & Eccleſiaſticall rules, bring in new commandements. But wee admire humble Virginity, and we approue continencie that is vnder taken with chaſtity and Religion: And we embrace the renounciation of ſecular buſineſſe, with humilitie: And wee honour the chaſt bõd of Marriage: And we deſpiſe not riches joined with righteouſneſſe, & good workes: And we cõmend a ſimple & courſe apparrel, vſed for couering the body without Hypocriſie. Likewiſe we reject looſe and diſſolute garments: And we honour the houſes of God, & aſſemblies, that are in them, as holy and profitable, not debarring men from exerciſes of pietie in their owne priuate houſes. But places builded in the name of the Lord, we honour, and Congregations aſſembled in the places for the common vtilitie wee approue: And good workes, which are done to poore brethren, euen aboue mens abilitie, according to the Eccleſiaſticall traditions, we bleſſe them: And we wiſh all things to be celebrated in the Church, according to holy Scriptures, and the ordinances of the Apoſtles. *Tom. 1. Concil.*

IN the time of the raigne of *Conſtantine* in Eliberis, a towne of Spaine, were aſſembled nineteene Biſhops, & of Preſbyters, thirty ſix. The end of their meeting was to reforme horrible abuſes, both in Religion & manners, which in time of the ten Perſecutions had preuailed in Spaine: And now in The Councell of Eliberis.

time of peace such enormities and festered manners could hardly be amended. Many Ecclesiasticall Canons were made in this Synode to the number of 81. Whereof wee shall rehearse but a few, and such as clearely pointeth out the principall end of their meeting.

Canon 4. They ordained, the Heathnicke sacrificing Priests (called of old, *Flamines*) if they were content to abstaine from sacrificing to Idols, and to learne the groundes of Christian Religion, after three yeeres repentance, they should be admitted to baptisme.

Canon 15. Likewise they ordained, that Christian Virgins should not be giuen in marriage to Pagans, lest in the floure of their youth they should be entangled with spiritual whoredome.

Canon 28. In like maner, that Bishops should receiue no reward from men that did not communicate with the Church.

Canon 36. They ordained, that nothing that is worshipped, should be pictured on the wall.

Canon 41. And that in priuate houses no Idols should be found: And in case the masters of houses were afraid of the violence of their seruants, at least, they should keepe themselues pure and cleane: which if they did not, they should be counted strangers from the fellowship of the Church.

Canon 60. And that if any man happen to be slayne, in the action of breaking downe images, his name shall bee enrolled in the catalogue of Martyrs, because it is not written in the history of the Gospell, that the Apostles vsed any such forme of reformation: whereby they signifie, that by wholsome doctrine images should be cast out of the hearts of men, rather than broken with popular violence, and with the tumultuary attempts of priuate men. Any iudicious man may perceiue by these Canons both the time when, and the cause wherefore this Councell was assembled.

The first Councell of Carthage. THey who count the first Councell of Carthage, to be that Councell whereinto *Cyprian*, with aduise of many other bishops of Numidia, Lybia, and other partes of Africa, ordained

ordained men who were baptized by Heretikes, to be rebaptised againe: they commit a great ouer-sight, to reckon the first Councell of Carthage to be holden vnder the raigne of *Constantine*, whereas it is certainely knowne, that *Cyprian* was martyred, in the dayes of *Valerian* the eight persecuting Emperour. But the first Councell of Carthage, that was kept in *Constantines* dayes, was that Councell whereinto the Donatistes cõdemned *Caecilianus*, Bishop of Carthage, whose innocencie afterward was tryed by many Iudges. In it there was no matter of great importance concluded, and therefore I ouer-passe it with few wordes, as an assemblie of little account. All these Councells aboue mentioned were assembled in the dayes of *Constantine* the Great: Now followeth Councells gathered in the dayes of his sonnes.

Tom. 1. Councell.

Hist. Magd. Cent. 4. cap. 9.

The first Councell of Antiochia holden by Arrians vnder the raigne of *Constantius*.

The cause pretended for the gathering of the Councell of Antiochia, in the dayes of *Constantius* the sonne of *Constantine*, was the dedication of the Church of Antiochia: which albeit *Constantine* had builded, yet fiue yeeres after his death, and in the seuenteenth yeere after the foundation of the Temple was laide, *Constantius* his sonne finished, and perfected the worke. And vnder pretence of dedication of this Temple (as said is) this Assemblie of Antiochia was gathered. *Anno*, 344. but indeed of purpose to supplant the true Faith. To this Assemblie resorted many Bishops, to the number of 90. But *Maximus* Bishop of Ierusalem, and *Iulius* Bishop of Rome, neither came they to the Councell, neither sent they any messenger in their name, fearing as the truth was, that they were gathered for euill, and not for good. At this time *Placitus*, the successour of *Euphronius*, gouerned Antiochia. Now when they were met together, many accusations were heaped vp against *Athanasius*: First, that hee had accepted his place againe, without aduise of other Bishops: Secondlie, because at the time of his returning backe againe to Alexandria, there fell out great commotion amongst the peo-

Socrat. l. 2. c. 8. Sozom. l. 3. c. 5. Hist. Magd. Centur. 4. cap. 9.

ple, and ſome were ſlaine, others were contumelioufſlie beaten, and violently drawne befor juſtice ſeates. Mention alſo was made of the decrete of the Councell of Tyrus, againſt *Athanaſius*. It was an eaſie matter for the Arrians to imprint into the vlcerate mind of *Conſtantius*, an hatred againſt *Athanaſius*. In this Councell they ſet downe diuers ſummes of Faith: firſt ſecretly couering the venome of their hereſie, but afterward, as it were repenting, they manifeſted themſelues more clearly in their owne colours. After this Councell followed terrible earth-quakes in the Eaſt, wherewith many townes were ſhakē, eſpecially the towne of Antiochia, with continuall earth-quakes was ſhaken for the ſpace of a whole yeere. The principall deſigne of the Councell was to eject *Athanaſius*, out of his chaire, & to alter the ſum of Faith ſet downe in the Nicene Councell: as euidently appeared, by ſending of *Syrianus* to deſtroy *Athanaſius*, and to place *Gregorius* in his roome: but *Athanaſius* eſcaped the danger by the great prouidence of God, and fled to *Iulius* Biſhop of Rome: and the Arrians diſplaced againe *Gregorius*, and appointed *Georgius* a man of Cappadocia, and more fit for their purpoſe, to be biſhop of Alexandria.

Sozom. l. 3. c. 5.

Hiſt. Mag. Cent. 4. cap. 9.

Other two Councels holden in Antiochia by the Arrians.

THe fauour that *Iulius* Biſhop of Rome ſhewed to *Athanaſius* Biſhop of Alexandria, *Paulus* Biſhop of Conſtantinople, *Aſclepas* Biſhop of Gaza, and *Lacius* Biſhop of Adrionopolis, was the cauſe mouing the Arrians to haue ſo frequent meetings in Antiochia: Very ſharpe letters paſſed betwixt *Iulius* and the Orientall Biſhops: *Iulius* blamed them, becauſe they had both raſhly and vnrighteouſly depoſed the fore-named biſhops. They on the other part expoſtulated with *Iulius*, becauſe he had receiued to his fellowſhip men depoſed by thē, whereas none of the Eaſt Church had admitted *Novatus* to their communion, whom the Biſhop of Rome had excommunicated.

Socrat. l. 2. c. 15

After the iſſue of three yeere, another Councell was conueened in Antiochia, about the yeere of our Lord 348. wherein the Arrians ſet foorth a newe ſumme of their

Socrat. l. 2 c. 19 Hiſt. Magd.

Faith

Faith in very ample and prolix manner, and different from all other formes set downe before: the copie whereof they sent to the Bishops of Italy, by *Eudoxius* Bishop of Germanicia, and *Martyrius*, and *Macedonius*: but the Bishops of Italy would not receiue it, contenting themselues with the summe of Faith set downe in the Nicene Councell.

The Councell of Sardica.

IN the yeere of our Lord, 351. by the commandement of *Constantius*, and his brother *Constans*, a great nationall Councell was gathered in Sardica, a towne of Illyricum, of Dacia. Many Bishops of the West, to the number of three hundred, resorted to this assembly, but from the East only seventy six. They who came from the Easterne parts, would not vouchsafe to be present in the Councell, except *Protogenes* Bishop of Sardica, and *Osius* Bishop of Corduba, had separated from their fellowship *Paulus* Bishop of Constantinople, and *Athanasius* Bishoppe of Alexandria. But the cause of their absenting themselues from the Councell, indeed, was this (as *Theodoretus* prudently recordeth) because the forgers of false accusations against the men of God, whose cause was appointed to be iudged in this Councell, durst not abide the tryall of honest Iudges, and men of vnsuspected credit. The Councell finding that the Arrians couvicted in conscience, durst not compeare to accuse *Paulus*, aud *Athanasius* (whom notwithstanding they had deposed in the Councels of Tyrus and Antiochia) proceeded to the tryall of their cause: and findeth all the accusations of the Arrians against *Paulus*, *Athanasius*, *Asclepas*, and the rest, to bee but a masse of forged calumnies and lyes: *Arsenius* was found to be aliue, whom, the Arrians had alledged, *Athanasius* had slaine: As concerning the overthrowing of the holy Table, and breaking of the holy Cup, by *Macarius* (whom *Athanasius* had imployed, and therefore the blame was layd vpon him) it was found to be a notable lye: because when *Macarius* entred into the Church of Mareota (where this fact was alledged to bee done) κατηχούμενοι were present in the Church. And such kinde of

Soc. l. 2. c. 20.

Theod. l. 2. c. 8.

per-

persons were not permitted to be present at the celebration of divine mysteries. *Isyras* also, who was the principall forger of all the afore-mentioned calumnies, was found to haue beene tyed to the bed by infirmity, at that time, when *Macarius* was alledged to haue done all these things. And finally, it was found, that *Isyras* had received a Bishopricke, as the wages of iniquity from the Arrians, before hee had beene admitted Presbyter in any Church. Also the supplicant bils of *Paulus*, *Asclepas*, *Marcellus*, &c. were read, tryed, and examined, and they were all found honest and vpright men, and they were all recommended by the letters of the Councell of Sardica, to their owne flocks.

On the other part, the Bishops, whom the Arrians had intruded in the places of the fore-mentioned brethren, they deposed them, and abhorred their memorie: such as *Gregorius* in Alexandria, *Basilius* in Ancyra, and *Quintianus* in Gaza: of whom they discerned, that they were not worthy the name of common Christians, much lesse to bee called Bishops: commanding all people to forsake their fellowshippe, and neither to send letters to them, nor to receiue letters from them. The like sentence they pronounced against *Theodorus* of Heraclea, *Narcissus* of Neronias, *Acacius* of Cæsarea Palestinæ, *Stephanus* of Antiochia, *Ursatius* of Sigidun in Mysia, *Valens* of Myrsa in Panonia, *Menophantus* of Ephesus, and *Georgius* of Laodicea, principall patrons of the Arrian heresie.

Theod. ibid.

The Arrians on the other part assembled themselues in Philippopolis, a towne of Thracia, and there they damned of new againe, *Paulus* and *Athanasius*. Likewise they damned *Iulius* Bishop of Rome, *Osius* Bishop of Corduba, *Protogenes* Bishop of Sardica, *Maximinus* Bishop of Triere, and many others, whom they cursed also, because they had admitted to their fellowship those Bishops, whom they had deposed.

Sozom. l. 3. c. 11 & 12.

Sozomenus is in that opinion, that the Councell of Philippolis succeeded the Councell of Sardica. From 35. Provinces did Bishoppes resort vnto the Councell of Sardica.

from

From this time forward, there was added diversitie of affection, vnto diversity of opinion: and those who dwelt in the East, did not communicate with them who dwelt in the West. Some Arrian Bishoppes dwelt in the West, such as *Auxentius* Bishop of Millan, and *Ursatius*, and *Valens*: But by the vigilant travels of the Bishoppe of Rome, and other godly Bishops of the West, it came to passe, that these Seminaries of errors did not prevaile much in the Westerne parts. This is that Councell, wherein *Iulius* Bishop of Rome, for his good carriage, and good deservings, was appointed to be Iudge of Appellations, when the like case fell out, that righteous men were oppressed with the vnrighteous dealing of Heretiques. But remember, that this is a constitution of the Councell of Sardica, and not of the Nicene Councel: And this was a priviledge both personall and temporall, for extraordinary causes, conferred to *Iulius*: but not to bee extended to all his successours, nor yet to continue at all times.

Athanas. epist. ad solitar. vit. argentes.

Theod. l. 2. c. 8.

Canon 4.

IN the yeere of our Lord, 356. and fiue yeeres after the Councell of Sardica, by the commandement of the Emperour *Constantius*, a Councell was gathered in Sirmium, a towne of Illyria (*Bullenger* calleth it a towne of Pannonia) *Photinus* Bishop of Sirmium, had renued the heresies of *Sabellius*, and *Samosatenus*. A disputation was instituted betwixt *Basilius* Bishop of Ancyra, an Arrian Heretique, and *Photinus* a Sabellian Heretique: in which disputation *Photinus* was thought to be overcome, and was damned by the Councell as an Heretique, and banished by the Emperour. In this Councell they set downe summes of Faith, one in Greeke, and two in Latine; wherein, albeit they abstained from the word ὁμοούσιος: nevertheless they gave great glorie to the Sonne of God. But in the end they repented, and by the Emperours authority, would haue recalled backe againe the copies of the summes of Faith, set forth at Sirmium: but the mandates of the Emperour commanding, in most rigorous forme, to deliver backe againe the copies that were

The Councell of Sirmium.

Bullen. de Conciliis.

Soc. l. 2 c. 29.

Soc. l. 2. c. 30.

were paſt abroad, could not bring to paſſe, that, that thing which was once divulgated, ſhould be againe ſuppreſſed. The weakneſſe of *Oſius* Biſhop of Corduba kythed in this Councell, hath been touched in the hiſtory of his life.

The Councell of Millan.

AFter that the Emperour *Conſtans*, was ſlaine by *Magnentius*, the whole Soveraignty both of the Eaſt and Weſt, was in the hands of *Conſtantius* alone. The Arrians moved him to aſſemble a Councell at Millan, partly for ratification of the ſentence pronounced againſt *Athanaſius* in Tyrus, amd partly for the ſubverſion of the Nicene Faith. The Occidentall Biſhops to the number of three hundreth, at the Emperors commandement aſſembled at Millan. But neither would they ratifie the depoſition of *Athanaſius*, nor yet alter the ſumme of faith. And ſome of them with libertie and freedome, accuſed the Emperour of vnrighteous dealing. For this cauſe many worthie Biſhops were baniſhed, ſuch as *Liberius*, Biſhop of Rome, *Paulinus* B. of Triere, *Dionyſius* B. of Alba, *Lucifer* B. of Calaris in Sardinia, *Euſebius* B. of Vercellis in Liguria. If in this Councell *Oſius* B. of Corduba, was baniſhed, as *Theodoretus* recordeth, it would appeare that the Councell of Millan preceded the Councell of Sirmium: becauſe that *Oſius* immediatly after he was reduced from baniſhment, was compelled to addreſſe to the Councell of Sirmium. But I haue followed the order of Eccleſiaſticall writers.

Theod. l. 2. c. 15.

Soc. l. 2. c. 36.

Sozom. l. 4. c. 9.

Ruff. l. 1. c. 20.

Sozom. l. 4. 6.

The Councell of Ariminum.

IN the yeere of our Lord, 363. and in the two and twentith yeere of the raigne of *Conſtantius*, the Arrians having a great vantage of the flexible minde of *Conſtantius* mooved him to appoint a place wherein a generall Councell ſhould be gathered, for confirmation of their Faith. Whether this place was the towne of Nicomedia, or Nice, alwaies it was ſhaken with earth-quake, and the God of heaven hindered the purpoſes of their mindes.

Soc. l. 2. c. 39.
Theod. l. 2. c. 26

The next courſe was, that two nationall Councels ſhould be convened, one at Ariminum in Italy, as a meet place for the

Soc. l. 2. c. 37.

for the Bishops of the West to convene at, and another in Seleucia, of Isauria, as a meet place for assembling of the Orientall Bishops. To the Councell of Ariminum, more then foure hundred Bishops did resort. In this nationall Councell compeared *Vrsatius* and *Valens*, with *Germanus*, *Auxentius*, and *Caius*, and *Demophilus*, desiring that the wordes οὐσία, and ὁμοούσιος, as words not found in Scripture, and grounds of vnsupportable contention in the Church, should bee cancelled, and razed out of the summe of Faith: and that the Sonne of God should be called ὁμοιούσιος, that is, of like substance with his Father. The Fathers convened at Ariminum, altogether disliked this proposition of *Vrsatius*, and *Valens*, and adhered for the most part of them closely to the Nicene Faith, and excluded from the fellowship of the Church, *Vrsatius*, and *Valens*, with their complices aboue men ioned, as the letter of the Councell written to the Emperour, cleerely beares. With the letter the Councell sent twenty Ambassadors, chosen and selected men, who should giue further instruction to the Emperor, concerning the matter of Faith. But *Vrsatius*, and *Valens* prevened the Ambassadours of the Councell, and by sinistrous informations, hindered them from accesse to the Emperour: onely their letter was read, whereunto the Emperour turned a differing answer, bearing, that for the present hee was busied with weighty affaires of the kingdome, but when hee should finde any breathing time, hee would harken vnto them. The Councell sent the second time to the Emperour, desiring they might haue libertie, before the winter season, to returne to their owne flocks: and herewithall they assured the Emperour, that in the matter of Faith, they would adhere to that which was comprehended in the former letter. To this second message no answer was returned: Therefore the Bishops wearied with long attendance, returned every man to his owne flock: the Emperor counted this dissolution of the Councell, without warrant of his anthority, to bee a contempt of his Soveraignty: Therefore he gaue charge to *Valens*, to publish the summe of

Sozom l 4.17.

Theod. l. 2. c. 19.

Sozom. l. 4. c. 18.

Soz. l 4. c. 19.

of the Arrian Faith read in Ariminum, albeit it was both disapproued and reiected: with power also to *Vrsatius* and *Valens*, to eiect those bishops out of their places, who would not subscribe to the *Arrian* Faith, and to ordaine others in their roome. *Vrsatius* and *Valens*, being strengthned with the Emperours commandement, not onely troubled the Churches of the West; but also went to Nica, a towne in Thracia, where they gathered a number of Bishops of their owne faction, and approved the summe of Faith read by Arrians (in Ariminum, being first translated into the Greeke language) and this they called the Nicene Faith, deceiving themselues with vaine hopes, as if men had beene so senseless, as to be altogether deceived by the similitude of words, Nica in Thracia, and Nice in Bithinia. Moreouer, *Athanasius* was as yet aliue, who could haue discovered both the blasphemie of the Arrians at Sirmium, and the falshood of the Arrians at Nica: for at Sirmium, in the first Session of the Councell, it was written by the Clerke of the Councell, *Presente Constantio sempiterno, & Magna Augusto, Consulibus Eusebio & Hypatio.* Loe, saith *Athanasius*, writing to his friends, the Arrians will not call the Sonne of God everlasting, but they say, there was a time, wherein hee was not: but they call the Emperor *Constantius*, being a mortall man, everlasting Emperour.

Soc. l. 2 c. 37.

Sozom. l. 4. c. 17

The Councell of Seleucia. Acts 13, 4: *Soz. l. 4 c. 22.*

SElucia is a towne of Isauria, or Cilicia, from whence *Paul* and *Barnabas* sayled to Cyprus. Isauria lyeth betwixt Lycaonia and Cilicia, and in an ample signification it comprehendeth Cilicia. In this towne convened 160. Bishops of the East, in the moneth of December, of that same yeere of our Lord, wherein the Councell of Ariminum, was assembled. *Leonas* one of the Princes of the Emperours court, and *Lucius*, otherwise called *Lauritius*, Captaine of the bands of souldiers in Isauria, were appointed to attend the peace of the assembly, and that all things should bee done decently, and in order. The Emperour gaue commandement, that the matter of faith should bee first intreated:

but

but afterward hee gaue commandement, that the liues of them who were to bee accused, should first bee examined: Whereupon arose contention in the assemblie: some vrging the matter of Faith to be first entreated: others craving that the liues of such as were accused or deposed, should be first examined: and both parties grounded themselues vpon the warrant of the Emperours letters. The principall ring leaders of the one faction, were *Acacius* Bishop of Cæsarea Palestinæ, *Georgius* Bishop of Alexandria, *Vranius* of Tyrus, *Eudoxius* of Antiochia, and their followers exceeded not the number of two and thirtie. On the other side were *Georgius* Bishoppe of Laodicea in Syria, *Sophronius* of Pompeiopolis in Paphlagonia, *Eleusius* of Cyzicus: and the greatest number of the Councell followed the opinion of these Bishops. So it came to passe, that the most part thought it expedient, that the matter of Faith should bee first entreated. Soc. l. 2. c. 39.

After this, the Councell was of new againe divided into three factions. *Acacius*, and his complices thought meete, that the forme of Faith should bee altered. The most part were in a contrary opinion, that the summe of the Nicene Faith should be kept, onely the word ὁμοούσιος, should bee left out. *Sylvanus* Bishoppe of Tarsus, was in the third opinion, that the summe of Faith compiled in Antiochia, at the dedication of the Temple, should be kept. Pluralitie of voyces prevayled, that the Sonne of God should neither be called ὁμοούσιος, nor yet ὁμοιούσιος, but rather ὅμοιος, that is, like vnto his Father, because in Scripture hee is called the image of the invisible God. And they consented to excommunicate all those, who called the Sonne of God ἀνόμοιος, that is, vnlike vnto the Father. Now *Acacius*, and his complices, who were indeede *Anomæi*, would haue seemed to accord with the rest of the Councell: but when it was demanded of them, in what sense they counted the Sonne alike vnto the Father? They answered, that hee was like in will, but not in substance. After that much disputation and little agreement had beene, *Leonas* a secret

favou-

favourer of *Acacius*, dissolved the assembly. Nevertheless, the Fathers of the Councell convened, to iudge the cause of *Cyrillus* Bishoppe of Hierusalem (whom the Acacians had deposed) and warned the Acacians to bee present, but they would not compeare. Therefore the Councell proceeded to the deposition of *Georgius* Bishop of Alexandria, *Acacius* Bishop of Cæsarea, *Vranius* Bishoppe of Tyrus, *Patrophylus* Bishope of Schythopolis, and *Eudoxius* Bishop of Antiochia, in whose place they substituted *Avianus*, a Presbyter in Antiochia, others call him *Adrianus*. The Acacians layd hands on *Avianus*, and delivered him into the hands of *Leonas* and *Lauritius*, and they banished him. The Councell protested against *Leonas* and *Lauritius*, and the Acacians, that they violated the Decree of the Councell: and without further delay, they addresse to Constantinople, to giue information to the Emperour. But the Acacians prevented the rest, and misinformed the Emperour, and accused the Councell, and perswaded him to reiect the summe of Faith agreed vpon in Seleucia.

Soz. l. 4. c. 22.

The Councell of the Acatians at Constantinople.

THe wrath of the Emperour against the Fathers of the Councell of Seleucia, made the rest to bee dispersed: only the Acacians remained stil in Constantinople, and they gathered together fifty Bishops, out of Bithynia, and other neere adiacent places. In this Synode they confirmed the summe of Faith read by *Vrsatius*, and *Valens*, in Ariminum. It is iudiciously observed by *Socrates*, that after the Councell of Nice, the Arrians in the multiplyed conceits of their wauering minds, set forth nine divers summes of faith, to wit, in the dedication of the Church of Antiochia, two formes. The third by those who adhered to *Narcissus*, was exhibited to Constance in France. The fourth was sent by *Eudoxius* to Italy. In Sirmium three formes were indited: whereof one was read in Ariminum, with noting the names of the Consuls, in whose time it was written. The eight was the summe of Faith set forth in the Councell of

Soc. l. 2. c. 41.

of Seleucia. The ninth was the sum of faith, set downe in Cõstantinople, with this addition, that the words οὐσία & ὑπόστασις should be silenced when Preachers spake of God. Thus we see, that there is no end of wandering, when men haue once forsaken the narrow path of the truth of God.

THe Emp. *Constantius*, & the rest of the Arrians, were like vnto a troubled sea, that cãnot take rest: yet another coũcel must be gathered in Antiochia, for abjuring both the word ὁμοούσιος & the word ἑτερούσιος, so that in time to come no man shall call the Son of God consubstantiall with the Father, nor yet of a different substance frõ the Father. The bishops conueened thought expedient, before they intreated concerning the Faith, that the chaire of Antiochia, vacant at that time without a B. should first be prouided: choise was made of *Meletius*, some-time B. of Sebastia, in Armenia. Hee receiued ordination by Arrians, who subscribed also to his admission, & their hand-writs were deliuered into the custody of *Eusebius Samosatenus*. But when *Meletius* disappointed the expectatiõ of the Arrians, they procured his banishment, & that *Euzoius* should be placed in his stead. Likewise *Eusebius Samosatẽus* for no minasslings & threatnings of the Emp. would deliuer backe againe the subscriptions of the Arrians: so that the Emp. both commended & admired the magnanimous courage of *Eusebius*. This Coũcel was holden in the 25 yeere of the raigne of *Constantius*. In it the Arrians could not perfect their intended purpose to inuent a new sum of faith, which would haue made not the tenth forme of faith indited by thẽ, becausse *Constãtius* got knowledge of the seditious attempts of *Iulian*, & he left the Councel to preueene the enterprises of *Iulian*, but he fell sicke by the way, and died at Cilicia.

The fourth Councel of Antiochia, gathered by *Constantius*.

Theod. lib. 2. cap. 31.

Theod lib. 2. cap. 32.

Vnder the raigne of *Iulian* & *Iouinian* some particular councels were assembled: such as a Councel in Alexandria, gathered by *Athanasius* & *Eusebius Vercellensis*, for dãning old heresies, and confirming the Faith. Another in *Palestina*, for ordaining a B. in Maiuma. Another in Antiochia by the Aca-

Hist. Magd.

Sozom. lib. 5. cap. 3.

cians, vnder the raigne of *Iouinian*. These wandering stars, accustomed to accommodate themselues to times, places, and persons, to gaine fauour at the Emperours hands, they subscribe the Nicene Faith. But I set forward to the rest.

Socrat lib. 3. cap. 25.

The Councel of Laodicea. Apocal. 3.

LAodicea is the Metrapolitane towne of Phrygia, and one of the seuen Churches of Asia, to whom the Apostle *Iohn*, when hee was banished in Pathmos for the word of God, did write his Epistles. This description I haue premitted, to distinguish Laodicea of Syria, a citie neere approaching to Antiochia, and whereof frequent mention is made in the Ecclesiasticall Historie, from *Laodicea* of Asia. In this towne, Laodicea of Asia, a Synode was gathered, after the death of *Iouinian*, about the yeere of our Lord 368. Nothing was determined in this Councell concerning matters of Faith: but onely constitutions concerning Ecclesiasticall policie were made in number 59. In this assembly the worshipping of Angels is damned, as horrible idolatry, and a forsaking of Christ. And the bookes of holy Canonicke Scripture which are to be read in time of holy Conuocations of people, are particularly reckoned out, both of olde & new Testament. And in this Catalogue of canonicke bookes, no mention is made of the bookes of the Machabees, of Ecclesiasticus, and other Apocreeph bookes.

Hist. Magd. Gratian. distinct. 16.

Canon 35.

Canon 59.

A Councell in Illyricum.

VNder the raigne of the Emperours, *Valentinian* and *Valens*, and about the yeere of our Lord 370. With aduice of both the Emperours a Councell was gathered in Illyricum, wherein the Nicene Faith had confirmation and allowance. The Emperour *Valens* was not as yet infected with the poison of the Arrian heresie.

Sozom. lib. 4. cap. 8. 9.

The Councell of Lampsacum

LAmpsacum is a towne situated about the narrow passages of Hellespontus. The Macedoniã heretikes sought liberty from the Emp. *Valens*, to meete in this towne, who granted their petition the more willingly, because he supposed that they had accorded in opinion with *Acacius* & *Eudoxius*: but they

they ratified the Coūcel set foorth at Selecucia & damned the Councel holden at Constantinople by the Acacians. The Emp. *Valens* being deceiued of his expectation, commanded them to be banished, and their Churches to be giuen to the fauourers of the opinion of *Eudoxius*. This dash constrained the Macedonians to take a new course, and to aggree with *Liberius* Bishop of Rome. But these Camelions when they had changed many colours, they could neuer be white, that is, sincere and vpright in Religion.

Socrat. l. 4. c. 6. Sozom. lib. 6. cap. 7.

Socrat. lib. 4. cap. 11. & 12.

VNder the Emperour *Valentinian* in the West, *Damasus* bishop of Rome gathered a Councel in Rome, wherein he confirmed the Nicene Faith, and damned *Auxentius* Bishop of Millan, with *Vrsatius*, *Valens*, and *Caius*. Likewise hee damned *Apollinaris*, and his disciple *Timotheus*.

The Counced of Rome. *Theod. lib. 2. cap. 22. Sozom. lib. 6. cap. 23.*

IN the yeere of our Lord 383. or as *Bullinger* reckoneth, 385 in the third yeere of the raigne of *Theodosius*, a Generall Councell was gathered at Constantinople, consisting of 150. Bishops, of whom 36. were entangled with the heresie of Macedonius, who called the Holy Spirit a creature, a minister, & seruant, but not consubstantiall with the Father and the Son. In this Councel the Macedoniā heretikes were louingly admonished to forsake their errour, & to embrace the true faith and that so much the more, because they had once already sent messengers to *Liberius*, and professed the true Faith. But they continued obstinately in their errour, & departed from the Councell. The heresie of Macedonius was dāned, the Nicen faith confirmed, with amplification of that part of the Symbole which concerned the holy Spirit, in this manner: *I beleeue in the holy Spirit our Lord, giuer of life, who proceedeth from the Father, & with the Father, and the Son, is to be worshipped, & glorified.* They ordained *Nectarius* B. of Cōstantinople; & that Constātinople shuld haue the prerogatiue of honour next to Rome. Great care was had of Prouinces, that they should not of new againe be infected with Heresies. For this cause the name of Patriarches in the Councell of Nice appropriated to a few, in this Generall Councell is communicated

The second Generall Councel.

Theod. lib. 5. cap. 8.

Theod. ibid.

Theod. ibid. municated to manie. To *Nectarius Megapolis* and *Thracia* was allotted: *Pontus* to *Hellodius*, *Cappadocia* to *Gregorius Nyssenus*, *Meletina* and *Armenia* to *Otreius*. *Amphilochius* attended vpon *Iconium* and *Lycaonia*, *Optimus* vpon *Antiochia* and *Pisidia*, *Timotheus* vpon the Churches of Ægypt. Laodicea was recommended to *Pelagius*, Tarsus to *Diodorus*, and Antiochia to *Meletius*, who was present at the Councell, and ended his life in Constantinople. To other Bishops a care and sollicitude of their owne boundes was committed, with this caueat, that no man should inuade the bounds belonging to another, but if necessitie so required, Synods should be assembled, and euery one being desired, should mutuallie assist his neighbour.

Sozom. lib. 7. cap. 7. 8. 9.

Another Councell at Constantinople. Theod. lib. 5. cap. 9.

THe great affaires of the Church, & the care of their brethren in the West, compelled them to meete againe in Constantinople, where they wrote a Synodicke letter to *Damasus* B. of Rome, to *Ambrose*, *Britto*, *Valerianus*, *Acholius*, *Anemius*, *Basilius*, & to the rest of the Bishops cõuened at Rome, Wherin they declare the mãifold troubles they had sustained by heretikes: & now albeit in the mercie of God they were ejected out of the sheepe-folds, yet like vnto rauening wolues they were lurking in woods, seeking oportũity to deuour the sheepe of Christ. They excuse their absence, because the infirmitie of their Churches newly recouered from the hands of heretikes, could not permit many of their number to journey to Rome. Alwayes they sent their beloued brethren *Cyriacus*, *Eusebius*, & *Priscianus*, to countenance the assembly at Rome. In matters of Discipline they recommended vnto them the Canons of the Councell of Nice: namely, that Ecclesiasticall honours should be conferred to persons worthy, & that with the speciall aduice and consent of the Bishops of that same Prouince, with assistance of their confining neighbours, if neede required. After this manner was *Nectarius* B. of Constantinople, *Flauianus* B. of Antiochia, & *Cyrillus* B. of Ierusalem, ordained. Heere marke, that the consent of the Bishop of Rome was not necessarie to the ordination of the Bishops

Theod. ibid.

of

of the East. And the vsurped authoritie of the Bishop of Rome smelleth of Noueltie, and not of Antiquitie. This Synodicke letter sent from Constantinople, would seeme to import, that the Councell which *Damasus* gathered at Rome, was assembled in the dayes of *Theodosius*, or els that hee had gathered two assemblies in Rome at diuers times, and yet for owne purpose.

The third Councell holden at Constantinople, vnder the raigne of *Theodosius*.

GOdly Emperours and Kings, such as *Constantine*, *Theodosius*, and *Dauid*, were very carefull of the vnitie of the Church, that it might be like vnto a compact Citie, as Ierusalem was when the tower of *Iebus* was conquised, then the people worshipped one God, were obedient to one Law, and subject onely to one Soueraigne. *Theodosius* in the fifth yeere of his raigne, caring for the peace of the Church, conueened a great Nationall Councell at Constantinople, not onely of Homousians, but also of Arrians, Eunomians, and Macedonians, hoping that by mutuall conference possibly they might in end accord. The good Emperour consulted with *Nectarius* Bishop of Constantinople, *Nectarius* with *Agelius* a Bishop of the Novatians, *Agelius* with *Sisinius*, an eloquent man, and a mightie Teacher, and a Reader in his Church. This man considering, that by contentious disputations, Schismes were increased, but not quenched, gaue this aduice to *Nectarius*, that hee should counsell the Emperour to demande of Heretikes, in what account they had the holy Fathers, who preceeded their time. The Heretikes at the first spake reuerently of the Fathers: but when they were demaunded, if in matters of Faith they would giue credit to the testimonie of the Fathers, the Heretikes were diuided amongst themselues: Therefore the Emperour rent in pieces the summes of the Arrian, Eunomian, and Macedonian, faith: and ordained the Homousian Faith onely to haue place.

2 Sam. 5.
Psalm. 122.
Socrat. l. 5. c. 10.
Sozom. lib. 7. cap. 12.

The second Councell of Carthage.

THe second Councell of Carthage was assẽbled vnder the raigne of *Theodosius*, neere vnto the time of the Generall Coun-

Councell holden in Constantinople. In it, first the summe of the Nicene Faith is confirmed. The continencie of
Tom. 1. Concil. Bishops, Elders, and Deacons, is recommended, with abstinence euen from matrimoniall societie: so earlie began men to bee wiser then God: But in the twelfth Canon of the third Councell of Carthage, it may bee perceiued, that this constitution (as disagreeable from Gods word) was not regarded, because Bishops in Africa married, and had sonnes and daughters: and these are inhibite to marrie with Infidels and Heretikes in the Canons a fore-saide. The making of Chrisme, and consecrating of holie Virgins, is ordained onely to belong to Bishops. The Canons of this Councell, for the most part, tend to this, to aduance the authoritie of their Bishops, fore-smelling (as appeares) the vsurpation of preheminence in the Bishops beyond sea.

The third Councell of Carthage.

THe third Councell of Carthage was assembled in the yeere of the Lord 399. *Aurelius* Bishop of Carthage seemeth to haue bin Moderatour of the Councell: *Augustine* Bishop of Hippo was present. Many good constitutions were
Canon 6. accorded vpon in this Councell: as namely, that the Sacramentes should not bee ministred to the dead.

Canon 12. That the sonnes and daughters of Bishops, and others in spirituall offices, should not be giuen in marriage to Pagans, Heretikes, or Schismatikes.

Canon 15. The men in spirituall offices should not be intangled with secular businesse, according to the precept of the Apostle, 2. *Tim.* 2. *verse*, 4.

Canon 16. That men of the Cleargy should practise no kind of vsury.

Canon 18. That no man shall be ordained Bishop, Elder, or Deacon, before hee haue brought all persons of his owne familie to the profession of Christian Religion.

Canon 19. That Readers, who are come to perfect yeeres shall either marrie, or els professe continencie.

Canon 24. That in the ministration of the Sacrament, or Sacrifice, (to wit, Eucharistike) nothing should bee offered, except bread

and

and wine mixed with water, of the fruites of the Cornes and Grapes.

That the Bishop of Rome should bee called the Bishop of the first seate, but not the high Priest, nor the Prince of Priestes. Canon 40.

That nothing, except holy Canonicke Scripture, should be read in the Churches, vnder the name of holy bookes. Canon 47.

ABout the yeere of our Lord 401. vnder the raigne of *Honorius*, was assembled againe a great nationall Councell in Carthage, of 214. Bishops. *Augustine* Bishop of Hippo was also present at this Councell. Manie Canons were set downe in this Councell, almost equall with the number of conuecned Bishops. The fourth Councell of Carthage.

That persons married, for reuerence of the blessing pronounced to the marriage, should not companie together the first night after their marriage. Canon 13.

That the Bishop should haue his dwelling place neere vnto the Church, his house-holde-stuffe should be vncostly, his fare should be course, and vndelicate, and that hee should conquiese authoritie vnto himselfe by fidelitie and vprightnesse of an holy conuersation. Canon 14 and 15.

That a Bishop should not spend time in reading the bookes of Pagans: the bookes of Heretikes, if necessitie required, he might reade. Canon 16.

That a Bishop entangle not himselfe deepely with houshold businesse, to the end hee may attend vpon reading, Prayer, and Preaching. Canon 20.

That a Bishop admit no man vnto a spirituall office, without aduice of the Clergie, and consent of the people. Canon 22.

That a Bishop without aduice of his Cleargie, pronounce no sentence, els it shall haue no force, except they confirme it. Canon 23.

That a Bishop sitting, shall not suffer a presbyter to stand. Canon 34.

That an assembly of Heretikes conueened together, shall not be called Concilium, but Conciliabulum. Canon 71.

That hee who communicateth with an Heretike, shall be excommunicate, whether he be of the number of the Laikes, or of the Cleargie. Canon 73.

Canon.95. That such as refuse to giue vnto the Church, the oblations of defunct persons, shall bee excommunicate, as murtherers of the poore. Heere marke what is meaned by *Oblationes Defunctorum*, not soulmasses, said for the defunct, but the charitie which they haue in testamentall legacy to the poore,

Canon.100. That no woman shal presume to baptize.

CENTVRIE V.

OCerning Councels gathered in the daies of *Arcadius* and *Honorius*, by *Epiphanius* in Cyprus, and *Theophilus* in Alexandria, vnder pretence of damning the bookes of *Origen*; and in Constantinople, first and last, by the malice of *Eudoxia*, the Emperour *Arcadius* wife: to the deposition of *Iohn Chrysostome* Bishop of Constantinople: I hope I haue not need to make a new declaration of things, which are amply declared in the preceding history.

Councels at Constantinople against *Ioh. Chrysostome.*

ABout the yeere of our Lord, 419. a great number of Bishops were assembled in the Towne of Carthage, whose names are particularly expressed in their Synodicke letters, sent to *Innocentius* the first, Bishop of Rome. In this assemblie, they damned the opinions of *Pelagius*, and *Cœlestius* (which hath been aboue rehearsed) as hereticall. The answer that *Innocentius* returned to the Councell, is intermixed with words of swelling pride, as if no Decree could be firme, vntill it had allowance of the Romane chaire: yet the fift Councell of Carthage had pronounced *Anathema* against the opinions of *Pelagius*, and *Cœlestius*, before they sent their letter to *Innocentius*.

The fift Coūcell of Carthage.

Aug. Epist. 90. & 91.

Amongst the canons of this Councell, the two last are to be remarked: namely, the fourteenth, and fifteenth canon. The one declareth, that no Church was consecrated without the reliques of the Martyrs: the other declareth, that adoration of reliques at this time, was the custome of Ethnickes: supplication is appointed to be made to the Emperors, that reliques which are found in Images, groues,

Canon 14.
Canon 15.

or

or trees, or ſuch other places, ſhould bee aboliſhed.

The firſt Councell of Toledo.

THe firſt Councell of Toledo in Spaine, was aſſembled vnder the raignes of *Arcadius* and *Honorius*. The yeere of our Lord wherein this Councell was gathered, is much contraverted: therefore I overpaſſe it, contenting my ſelfe with ſome notice of the time of the Emperour, in whoſe time the Councell was gathered. It ſeemeth to haue beene aſſembled for confirmation of the Nicene Councell, and refutation of ſome errours. The canons concerning prohibition of marriage to ſome perſons, are fooliſh, and the admitting of a man to the communion, who wanteth a wife, and contenteth himſelfe with one concubine onely, is fooliſher: ſo perilous a thing it is, in a iot to depart from the certaine rule of the written Word of God.

Canon 17.

The Councell called Mileuitanum,

MIlevitum is a towne of Numidia: in it many Biſhops were aſſembled vnder the raigne of *Arcadius*, whoſe names are particularly expreſſed in the letter ſent from the Councell to *Innocentius* Biſhop of Rome, which letter is inſerted in the Epiſtles of *Auguſtine*, together with the anſwer of *Innocentius* the firſt. Two principall cauſes mooved them to aſſemble together. Firſt, to finiſh the work they had begun, in the fift Councell of Carthage, in condemning the hereſies of *Pelagius*, and *Cœleſtius*, by whom, as yet, many were deceiued, and perverted from the true faith. *Auguſtine* Biſhop of Hippo, was not onely preſent, but alſo Preſident. The opinions of *Pelagius* and *Cœleſtius*, concerning the power of mans nature, not ſupported by the grace of God, and free-will of man to doe good of it ſelfe, is ſo ſolidly refuted, and that by arguments taken out of holy Scripture onely; that it is to be wiſhed, that other Councels had followed the example of this Councell, wherein *Auguſtine* was Preſident.

Epiſt. 92. & 93

The other cauſe of the meeting of this Councell, was to conſtitute canons concerning Eccleſiaſticall diſcipline, ſpecially, that no man ſhould make appellation from his owne

Biſhop

Biſhop to Biſhops beyond Sea, but in caſe his owne Biſhop did him wrong, then hee ſhould appeale vnto an aſſembly of African Biſhops, but hee who would needes appeare to Biſhoppes beyond Sea (meaning chiefly of the Biſhop of Rome) let him be ſecluded from the communion of all African Biſhops. The cauſe of *Apiarius*, and his Biſhop *Urbanus Siccenſis* ſeemed already to bee wakened, and the Fathers of this Councell fore-ſmelled that he was to appeale to the Biſhop of Rome; like as he did indeed, to *Zoſymus* the ſucceſſor of *Innocentius*: and therefore, like wiſe men in due time, they made this conſtitution. *Innocentius* received the Councels letter from a brother named *Iulius*, and approoved the condemnatory ſentence, pronunced againſt *Pelagius* and *Cœleſtius*: but marke the words of *Innocentius* letter, *Frater, & Coepiſcopus noſter Iulius dilectionis veſtræ literas, quas ex Milevitano cura fidei propenſiore miſiſtis, mihi inopinanter ſuggeſſit*: that is to ſay, Our brother and fellowſhip *Iulius*, brought vnto mee vnawares your brotherly letters, which ye ſent vnto me from the Councell Milevitanũ, with a care very bent for the Faith. The word *inopinanter*, declareth, that hee receiued their letter before hee knew that any ſuch Councell was gathered, for the Biſhops of Rome as yet tooke not vpon them that authority, to bee the onely appointers of generall and nationall Councels. *Pelagius* after this Councell, compeared before a Councell in Paleſtina, and ſeemed to renounce his errors, but hee ſpake deceitfully, as Heretiques are accuſtomed to doe: but hee ſet forth nothing in writing to deſtroy the errour hee had builded, and to procure the ſafety of them whom hee had intangled with the ſnares of deceitfull errours, as the Epiſtle of *Aurelius, Alipius, Auguſtinus, Evodius*, and *Poſſidius*, written to *Innocentius*, doth declare. Obſcure Councels I haue not ouerpaſſed with ſilence, and do minde, God willing, to keep the like order in time to come.

Canon 22.

Aug. Epiſt. 93.

IN the yeere of our Lord, 402. and vnder the raignes of *Honorius*, and *Theodoſius*, the ſecond, a great nationall Coun-

The firſt Councell of Carthage.

Councell was assembled in Carthage: two hundred and seventeene bishops were present at this Councell, and it continued for the space of six yeeres. *Aurelius* Bishop of Carthage, was Moderator. Three Bishops of Rome, to wit, *Zosymus*, *Bonifacius* the first, and *Cœlestinus*, endevoured with all their might to perswade the African Bishops, that they were vnder the soueraignty and iurisdiction of the Bishops of Rome: but all in vaine, as the issue of this Councell will proue. The ground of the great controversie betwixt the Bishops of Rome, and the sixt Councell of Carthage, was *Apiarius Presbyter Siccencis*, a wicked man, and iustly excommunicate, not onely by his owne Bishoppe *Vrbanus*, but also by a Synode of other neere approaching Bishops. Hee appealed to *Zosymus* Bishop of Rome, a Citie of refuge to all villanous men, as appeared by the insolent forme of his cariage, toward his brethren in Africke: for before hee had heard the causes wherefore they had excommunicated this wicked man *Apiarius*, hee absolued him, and admitted him to his communion. Moreover, vnderstanding that a Councell was to be convened in Carthage, hee sent thither Ambassadours to plead the cause of *Apiarius*, to procure the excommunication of *Vrbanus*; and in case this succeeded not, to desire that this question might be remitted to the determination of the Romane Bishop, as vndoubted Iudge of appellations, according to an act of the Councell of Nice. The Fathers of the Councell of Carthage answered with great modesty that they knew no such act, to haue beene made in the Councell of Nice. Alwayes time is granted to the Bishop of Rome, to prooue that such right belongeth to him by an act, of the Councell of Nice. *Zosymus* the first alleadger of this false act, continued short time in office: for hee ended his course within the space of one yeere, and few moneths. *Bonifacius* the successor of *Zosymus*, seriously vrging the same prerogatiue, to be iudges in all causes of appellation, according to the act of the Councell of Nice. When all the acts were read, both in the Latine and Greeke exemplars, and no such act was found, the Ambassadors of

Hist. Magd. cent 5 cap. 9.

Soc. l. 7. c. 11.

of *Bonifacius* returned to him with this answer, that the principall Registers ought to bee searched, which were to bee found in Constantinople, Alexandria, and Antiochia: and in the meane time no man should bee challenged for appealing to the Bishoppe of Rome, vntill this question had an end, by viewing of the authentique Registers. *Cyrillus* Bishop of Alexandria, and *Atticus* Bishop of Constantinople, sent to the Councell of Carthage, the iust copies of the acts of the Councell of Nice: but no such act was found, as was alledged by *Zosymus* and *Bonifacius*: and by this time *Bonifacius* also ended his life: for hee sate not aboue three yeeres. *Soc. l. 7. 11.*

The Epistle sent from the sixt Councell of Carthage, declaring that they found the act aforesayd, alledged by the ambassadours of the Bishop of Rome, to bee supposititious and false, this Epistle (I say) was directed to *Bonifacius*: but seeing hee had ended his life, it came into the hands of *Cœlestinus*, the successor of *Bonifacius*, who insisted by the same ambassadours, who were employed before, to wit, *Faustinus* a Bishop, and *Philippus* and *Asellus*, two Presbyters, to haue *Apiarius* received into fauour, and the *African* Bishops to bee subiect to the Bishop of Rome: but their travels were bestowed in vaine. The last period of this controversie was this, that *Apiarius* despairing of helpe from the Bishops of Rome, confessed his faults, and humbly submitted himselfe to the Councell of Carthage. And the Ambassadours of *Cœlestinus* returned with this answer, that the Bishop of Rome had no authoritie over the Bishops of Africa: but hee who thought himselfe to bee wronged, let him complaine to a nationall Councell, and if the nationall Councel also did him wrong, then let him complaine to the generall Councell, but no appellation to be made in time to come from Africa to the Bishop of Rome. *Hist. Magd. cent. 5. cap. 9.*

The Councell called Bagiense

VNder the raignes of *Arcadius* and *Honorius*, and about the yeere of our Lord, 433. The Donatists assembled themselues in a towne of Africa called Bagaia, in frequent num-

number: for they are counted 310. who were present at this Councell. The principall purpose of their meeting, was for deposition of *Maximianus* Bishop of Bagaia, who fell from their societie, and drew many others from their heresie: him they deposed and accursed. I haue made mention of this vnhappy Councell for two causes: First, to declare the vncessant diligence of Heretiques, in advancing a doctrine of lies, for it was a strange thing, that for the deposition of one man, so many should assemble themselues in one towne: seldome were so many present at Oecumenicke Councels, as were at this convention. Secondly, to declare the effromed peartnesse of Heretiques, when they are met together, all that they doe is ascribed to the holy Spirit: for in their definitiue sentence against *Maximianus*, they borrow the words of the holy Apostles, *Placuit Spiritui sancto qui in nobis est*: that is, It hath pleased the holy Spirit, who is in vs. Yet were they guided by Satan, and not by the holy Spirit, in all the actions of this Councell.

Acts 15.

The first Councell of Ephesus generall.

IN the eight yeere of the raigne of *Theodosius* the second, was a generall Councel assembled in Ephesus, against the Heretique *Nestorius* Bishop of Constantinople, of whom *Socrates* writeth, that the first ground of his heresie was the speeches of a Presbyter in his Church called *Anastatius*, whom hee had in reverent account. This *Anastatius* vpon a time teaching in the Church, sayd, let no man call the Virgin *Marie* the mother of God, whereupon ensued great trouble in the Church, for they were allured of the diuinitie of Christ. And *Nestorius* not willing that the man should bee disesteemed, whom he so much regarded: he chopped oft in his Sermons, vpon the word Θεοτόκος, not willing to giue vnto the blessed Virgin so great an honour. When the Councell of Ephesus was assembled, consisting of the number of two hundreth Bishops and aboue, and *Cyrillus* Bishop of Alexandria, was appointed Moderator, by the ordinance of the Emperours, who commanded the Councell to bee gathered; *Cirillus* began to embarke, and to agitate the

Soc. l. 7. c. 32.

the question, before *Iohn* Patriarch of Antiochia, and his companie could be present at the Councell. At the first meeting, *Nestorius* being present, in the towne of Ephesus, vtterly spoyled his cause, and added to his former opinion borrowed from *Anastatius*, that they thought it an indignity done to the onely begotten Sonne of God, to speake of γαλακτροφία and γέννησις ἐκ παρθένου, and the words δίμηνᾶιος, τρίμηνᾶιος, were all reproachfull words to be spoken of the Sonne of God, that is, that hee was nourished vpon milke, that he was borne of a maide, that hee was two moneths or three moneths old, all these words hee counted to bee reproachfull words to be spoken of the Sonne of God. The Fathers of the Councell were all highly offended at these wordes, and warned him to bee personally present at the Councell, but hee refused to appeare, vntill the time that *Iohn* Patriarch of Antiochia, should be present at the Councell. *Cirillus* Bishop of Alexandria, was a man prompt, and forward in all causes, both good and bad, and hee would not linger vntill the comming of *Iohn* Patriarch of Antiochia, and his company, but forthwith hee caused his books and writings to be examined, wherein it was cleerly found, that hee sayd the Sonne of the Virgin *Mary* was not God, but onely that God was with him: so hee denyed the personall vnion of the divine and humane Nature. The Fathers of the Councell vpon this ground damned *Nestorius* as an Heretique, and *Nestorius* on the other part gathered the Bishops of his owne faction, and damned *Cirillus* Bishoppe of Alexandria, and *Memnon* Bishop of Ephesus.

Acta Synodi Ephesinæ.

Soc. l. 7. 32.

After this, *Iohn* Patriarch of Antiochia came to Ephesus, whose comming rather increased, then diminished the schisme: for hee was so angry against the precipitation and hastinesse of *Cirillus*, that hee would not adioyne himselfe to the Councell: hereupon followed mutuall excommunications: *Iohn* Patriarch of Antiochia, excommunicated *Cyrillus* and *Memnon*; and they, on the other part excommunicated him, and his retinue who came not to the Councell: yet in the mercy of God, this schisme that fell out last a-

amongst good men was cured, and they were reconciled, and the Heretique *Nestorius* was banished to Oasis.

The first Councell of Ephesus.

BEfore *Theodosius* the second had ended his life, *Flavianus* Bishop of Constantinople, had gathered a particular Councell, and damned *Eutyches* an Abbot of Constantinople, because hee affirmed, that in Christ, after the vnion of the divine and humane natures, there was no longer two natures. This absurd opinion *Flavianus* damned as hereticall. Notwithstanding, *Chrysaphius*, the chiefe Governour of the Emperours Palace, was a friend to *Eutyches*, and a favourer of his heresie. And hee procured at the Emperours hands, that *Eutyches* cause should bee iudged in a more frequent assembly, to bee gathered at Ephesus, and wherein *Dioscorus* Bishop of Alexandria should be Moderator. In this assembly *Dioscorus* dealt imperiously, like vnto an head-strong Heretique. Hee called vpon *Eutyches*, and required a confession of his faith, which when hee had given, not expecting the votes of others, who were present, with clamour and out-crying, hee gaue allowance vnto it, as if no more were requisite in a Councell, except onely the suffrage and vote of the Moderator. Likewise hee suffered not the letters of *Leo* Bishop of Rome, sent to the Councell, to be read. Thirdly, he absolued *Eutyches*, and 300 Monks, all intangled with this heresie, whom *Flavianus* had iustly excommunicated: and last of all, he excommunicated *Flavianus*, and caused him by the tumult of his factioners, to be so rudely and discourteously entreated, that he was trod vnder foot, and was so wounded, that within three dayes after hee ended his life: for this cause, this Councell was called a Councell of brigandrie.

Evag. l. 2. c. 9. 10

Hist. Magd. cent. 5. c. 9.

The Councell of Berytus.

THe Councel of Berytus in Phœnicia, wherein the cause of *Ibas* Bishop of Edessa (whom *Dioscorus* had deposed) was wakened, and he was iustified and absolued, I purposely passe by, because the controversie against *Ibas*, will be discussed in a greater assembly.

And

And the Councell called Agathense in France, wherein albeit there be a great number of Constitutions, yet nothing is more remarkable in it than this; that they grant they had libertie to meete together by cõmandement of *Alaricus* king of Gothes, who at that time had soueraignetie in that part of France called Gallia Narbonensis where the Councell was gathered: so that in al countries, Councels, both generall and nationall, were conuened by the authoritie of Princes.

The Councell called. Agathense.

IN the yeere of our Lord 454. and in the third yeere of the raigne of the Emperour *Martianus*: a generall Councell was assembled at Chalcedon a towne of Bythinia, lying directly ouer against Constantinople. *Martianus* the Emperour was in person present at the Councell, and of Bishops, and reuerend Fathers, from all partes of the world sixe hundreth and thirtie. The like whereof hapned not in any generall Councell preceeding this time. The Patriarches were all present at this Councell, either in proper person, or by their Ambassadours. *Anatolius* Bishop of Constantinople, *Dioscorus* Bishop of Alexandria, *Maximus* Bishop of Antiochia, *Iuvenalis* Bishop of Ierusalem: and in stead of *Leo* Bishop of Rome, his Ambassadours *Pascasianus* a Bishop, *Lucentius*, *Bonifacius*, and *Basilius* Presbyters, with a Christian brother *Iulianus*.

The generall Councell of Chalcedon. *Funck. chron.*

Euagr. lib. 2. cap. 4.

Martianus entreated all the Fathers of the Councell to thinke that he gaue his presence to the conuention, not for ostentation of his power or vertue, but onely for desire that the true faith should be confirmed and established, and that by his authority all tumults of men disobedient to the Councell, might be represſed. Aboue all crauing of them, or rather charging & commanding them, that they should decerne nothing repugnãt to the actes of the Councel of Nice.

The Ambassadours of *Leo* Bishop of Rome craued that *Dioscorus* Bishop of Alexandria should not sit in the Councell as a iudge, but that he should stand, and answere to things that were to be obiected vnto him. Which petition being granted, *Eusebius* B. of Dorileum stood vp, and accused him

Euagr. lib. 2. cap. 4.

of three things. First, that he had beene an aduersarie to the true faith, in absoluing *Eutyches* a notable heretike in the second Councell of *Ephesus*: Secondly that he was a murderer of *Flavianus* Bishop of Constantinople a constant defender of the true faith: and thirdly that hee had done himselfe wrong in deposing him without a cause, and therewith hee desired his letter to be read. The Councell not onely read his letter accusatorie, but also read all the acts of the second Councell of Ephesus, and heard the reports of Bishops, who were present at the Councell of Brigandrie, and consented against their hearts to the deposition of *Flavianus*, because *Dioscorus* had bands of souldiers sent by *Chrysaphius* in the name of the Emperour *Theodosius* 2. to compell simple men to obey all his desires. All this beeing considered, together with his vnmanerly rudenesse, who would not suffer the letter of *Leo* Bishop of Rome to be read in the Councell aforesaid, and finally that hee had most vniustly and vnaduisedly excommunicated *Leo* Bishop of Rome.

The Councell of Chalcedon cited *Dioscorus*, the ground of this controuersie, but he appeared not: therefore hee was condemned as an heretike, together with *Eutyches* and *Iuvenalis* Bishops of Ierusalem, and it was ordained that men should beleeue that the natures of Christ, albeit they were vnited, yet were they not confounded, as *Eutyches* heretically had affirmed. Likewise all the actes of the second Councell of Ephesus were abrogated & rescinded, except the deposition of *Damnus* Bishop of Antiochia, and substitution of *Maximus* in his place. Moreouer *Theodoretus* Bishop of Cyns and *Ibas* Bishop of Edessa, who had beene vniustly deposed in the second Councell of Ephesus, were both restored to their places, after they had clearely damned the heresies of *Nestorius*, and *Eutyches*. In the cause of *Bassianus* and *Stephanus*, who contended both for the Bishopricke of Ephesus, it was ordained that both of them should be remooued from that dignitie, as men who by vnlawfull meanes had aspired to ecclesiasticke offices, and a third person should haue the office. Finally, it was appointed and ordained in this Councell,

Evagr. ibid.

cell, that *Anatolius* Bishop of Constantinople, and his successours should haue the chiefe dignitie next vnto the chaire of Rome. It is to be marked that *Proterius* Bishop of Alexandria, to whom the place of old belonged, albeit hee was present in the Councel, yet he made none obstacle vnto this ordinance; but the Ambassadours of *Leo* Bishop of Rome spake against it, fearing lest the increasing magnificence of such an Emperiall towne, should in ende bring Constantinople to the preheminence of the first seat. Supremacie was long agoe the apple of their eye, and they could not abide that afarre off a diminution of this should be once pointed at. Neuertheless this ordinance had allowance of the Councel, notwithstanding of the contradiction of the Romane Ambassadours. *In codice Romano*, saith learned *Morneus*, all this action is left out. *Mysterium iniquitatis.*

In the sixt Session of this Councell the Emperour *Martianus* with *Pulcheria* the Empresse, were both present, and craued of the Councell, that ordinances should be made for restraining the filthie lucre, and ambition of Monks and Clergie, who intangled themselues with secular businesse for desire of gaine and riches: wherevpon followed this constitution, that men who addicted themselues either to the Monastickelife, or the Clergie men, they should not be promoted to other dignities, meaning, mere ciuill offices, because that that is a distraction of them from their calling. Canon 6.

CENTVRIE VI.

The Councel of Rauenna.

THE schisme that fell out in the election of *Symmachus* was the cause of the gathering of the Councell of *Rauenna*, *Laurentius*, was his competitour. In this Councell it was found that *Symmachus* was first ordained, and that the most part both of Clergie and people adhered to him: therefore hee was declared to bee Bishop of Rome, and *Laurentius* was ordained Bishop of Nuceria.

Sixe Councels holden at Rome in *Symmachus* time.

The multiplied number of Councels in *Symmachus* time, al conueened by the authoritie of *Theodoricus* king of Gothes, who raigned in Italie. Al this number of Councels (I say) was assembled for matter of litle importance, except the fourth & fifth Councell, wherein a libel of accusations was giuen in against *Symmachus*, but he compeared not before the Councell to answere; yet was he absolued by the most part of the Councell (being his own fauourers) chiefly for this reason; because they thought that the high Priest should be iudged by no man, but his doings should be examined only before the Tribũal of God. Marke how this matter goeth: the B. of *Rome* are lying vnder the feete of the Gothes, neither haue they liberty to assemble themselues together, except that licence be sought, & obtained frõ *Theodoricus* king of Gothes. Notwithstãding supremacie that great Idol, whereat they aimed continually, runneth so high in their heads, that the flatterers of the B. of Rome would absolue him, as a man whose actions came not vnder the indicature of mortall men. His accusers protested in write, that if the successours of *Peter* should bee

Hist. Magd. cent. 6 cap. 9.

iudged

proteſted in writing that if the ſucceſſors of *Peter* ſhould be iudged by no man, then with the reſt of the priuiledges of their chaire, they had alſo a priuiledge to ſinne, and to doe what they pleaſe.

The Councels in Spaine called Ilerdenſe and Valentinum.

THe Councels of Spaine called Ilerdenſe, and Valentinum aſſembled in Valentia, are very obſcure Councels. In the one eight Biſhops were preſent: in the other ſixe Biſhoppes. Many new and needeleſſe Canons were made in theſe aſſemblies, and farther I ſee nothing. In the firſt called Ilerdenſe, a prohibition of marriage in time of Lent, and three weekes before the feſtiuitie of *Iohn* the *Baptiſt*, and betwixt the dayes of the Aduent of our Lord, and the dayes called *Epiphania*. In the other Councell it was appointed, that in the ordinarie ſeruice the Goſpell ſhould be read after the Epiſtle, partly in reſpect that all the people of God haue entreſſe to heare the wholeſome precepts of their Sauiour, and partly, in reſpect that by ſuch hearing, ſome were found to be conuerted to the faith, whereof it may be perceiued, that the Goſpell was read vnto the people in a known and intelligible language, elſ it could not worke faith in the heartes of the hearers.

The Councell of Sidon.

IN the 20. yeeere of the Emp. *Anaſtatius* a nationall Councell was aſſembled at Sidon of eightie Biſhops, by the procurement of *Xenaas* B. of Hierapolis, for vndoing the Councell of Chalcedon. The Emperour had alreadie baniſhed *Euphemius*, and *Macedonius* Biſhops of Conſtantinople, Yet hee found that *Flavianus* B. of Antiochia, and *Helias* B. of Ieruſalem altogether diſliked & reprooued his proceedings, neither could they admit the law of obliuion, called in the Greeke language ἀμνησια, which the Emperour would haue brought in, to pacifie controuerſies in the Church, as ciuil controuerſies, at ſometimes haue bin pacified: for this cauſe the Emperour *Anaſtatius* ſet himſelfe directly againſt the truth of God, and gathered this Councell, to vndoe the authoritie of the Councel of Chalcedon. *Flavianus*, and

Helias would not bee present at this vngodly Councell, wherein they damned the Councell of Chalcedon, yet they abstained from damning *Flavianus* and *Helias*, for a time. Neuertheleſſe by continuall accuſations of theſe two Biſhops, as if they had beene mockers of all the Emperours doings, they procured their baniſhment, as hath beene declared in the preceding hiſtorie.

The first Councell of Aurelia.

IN the 22. yeere of the raigne of *Anaſtatius*, and vnder the raigne of *Clodoueus* King of France, conueened 32. Biſhops in the towne of Aurelia, of purpoſe to ſettle ſome order in Eccleſiaſticall diſcipline, which through iniurie of time, and irruption of barbarous people into the countrie of France, had beene brought to great diſſolution and miſorder. The Canons of this Councel are coincidēt for the moſt part, with the Canons of all other Councels.

The Councell of Gerunda and Cæſarauguſta.

THe two former Councels aſſembled in Spaine, namely *Ilerdenſe*, and *Valentinum*, were vnder the raigne of *Theodoricus*. Now theſe two *Gerundenſe* and *Cæſaraugustanum* are celebrated vnder the ſame King, to wit, *Theodoricus* of the nation of the Gothes raigning in Spaine. In Gerunda ſeuen Biſhops conueened, made Eccleſiaſticall conſtitutions, chiefly about Baptiſme, that *Catechumeni* ſhould bee baptized on Eaſter day, and at Pentecoſt, when moſt

Canon 4. ſolemne conuentions of people were gathered. They who were vnder infirmitie and ſickneſſe, might bee baptized at

Canon 5. any time, and the infant, which was likely to die, might be baptized the ſame day wherein it was borne. In Cæſarauguſta

Canon 2. eleuen Biſhops ſeemed to haue beene conueened. They forbid faſting vpon the Lords day, for ſuperſtition, or for reſpect of times, or for perſwaſion. It would appeare that this Councell had a deſire to aboliſh the rites and cuſtomes of the Manichean heretikes, who were accuſtomed to faſt vpon the Lords day.

The Councell of Rome.

IN the dayes of *Hormiſda* by the mandat of *Theodoricus* King of Gothes raigning in Italie, a Councell was aſſembled

bled at Rome vpon this occasion. It was thought meet by the Emperour *Anastatius*, *Theodoricus* King of Italie and many others, that a Councel shuld be assembled at Heraclea for deciding coutrouersies in religion. Many Bishops resorted to Heraclea about the number of 200. but *Anastatius* suffered no Councell to be holden, thereby incurring the great blame of inconstancie, and careleſſeneſſe in seeking out the truth: for this cause *Theodoricus* willed *Hormisda* Bishop of Rome to gather a Councell at Rome, wherein the errour of *Eutyches* is damned of new againe, & Ambassadours are ordained to be sent to *Anastatius* the Emperour, and to the Bishop of Constantinople, to diuert thē, if it were possible from the errour of *Eutyches*, but how inhumanely the Ambassadours were intreated, it hath beene declared in the description of the life of *Hormisda*.

VNder the raigne of the Emperour *Iustinus* a Synode was gathered in Constantinople by *Ioannes Cappadox*. Many grieuons accusations were giuen in against *Severus* Bishop of Antiochia, such as sacrilegious spoyling of Temples, vnder pretence of eschewing causes of Idolatrie, hee tooke away the golden doues that hung aboue the fontes, and the altars, and hee vttered many blasphemous speeches against the Councell of Chalcedon. *Ioannes Cappadox*, albeit hee was of a bad religion himselfe, yet the authoritie of the Emperour, and consent of the Councell procured that *Severus* should be damned of heresie, whom the Emperour also banished, and (as some affirme) punished him also by commanding that his blasphemous tongue should bee cut out. In like manner the Monks of Apamea in a Councell conueened in *Syria secunda*, accused *Severus* of bloody cruelty, and oppression, in besieging of Monasteries, slaying the Monks, and spoyling their goods. The like accusation was giuen in against *Peter* Bishop of Apamea, which accusations beeing sufficiently proued by vnsuspect witnesses: this Councell damned *Severus*, and *Petrus* Bishop of Apamea.

The Councel of Constantinople. *Hist. Magd. cent.6.cap.9.*

The Synode Syria secunda.

The second Councell of Toledo.

IN the fifth yeere of King *Abnaricus* was the second Councell of Toledo conueened, partly for renuing the ancient constitutions of the Church, and partly for making new constitutions belonging to Ecclesiasticall discipline. It was ordained that children whom their parents had dedicated to the Church, they should not be admitted to the office of a Subdeacon, vntill they were eighteene yeeres of age, neither to the office of a Deacon, before they were twentie fiue yeeres old, and at the beginning of their admission to the office of a Subdeacon, namely, when they were full eighteene yeeres old (and not before that time) they should bee presented before the Clergie, and people to make an open declaration, whether they were of purpose to leade a continent life, or to marrie, and these who protested they had not the gift of continency, are tolerated by the first Canon of the second Councell of Toledo to marrie.

Canon 1.

The fift generall Councell holden at Constantinople.

IN the yeere of our Lord 551. and in the 94. yeere of the raigne of the Emperour *Iustinian*, was a generall Councell assembled at Constantinople. The principall causes of this meeting are expresly set downe by *Euagrius* lib. 4. cap. 38. First in respect of the controuersie betwixt *Eustochius* B. of Ierusalem, and *Theodorus Ascidas* B. of Cæsarea Cappadocia: *Eustochius* cast out the Monkes of Nova Laura, who obstinately defended the errours of *Origen*. *Theodorus Ascidas* assisted them, and said, that *Eustochius* Bishop of Ierusalem had dealt cruelly, and inhumanely with his brethren; to pacifie this controuersie was this Councell conueened: Also great disputation was in the Church about the bookes of *Origen*, of *Theodorus* Bishop of Mopsuesta, and some writings of *Theodoritus* Bishop of Cyrus, and *Ibas* Bishop of Edessa: this was the second cause of this great contention to put an ende vnto these contentious disputations. At this time *Menas* was Bishop of Constantinople, but he ended his life in the very time of the generall Councel. The first question mooued in the Councel was this: Whether or no, men who were dead, and had ended their course, might lawfully be cursed and excommunicated.

excommunicated. To this *Eutychius* (a man before this time of no great account) anſwered: That like as *Ioſias* not onely puniſhed Idolatrous Prieſtes who were aliue, but alſo opened the graues of them who were dead, to diſhonour them after their death, who had diſhonoured God in their life-time: euen ſo the memorialls of men might be accurſed after their death, who had harmed Chriſtes Church in their life-time. This was thought by the Fathers of the Councell to be pertinently ſpoken, and when his anſwer came to the eares of the Emperour *Iuſtinian*, hee appointed that hee ſhould be ordained Biſhop of Conſtantinople, for *Menas* died ſuddenly in time of the Councell. *Vigilius* Biſhop of Rome was in Conſtantinople in time of this Councell, but would not be preſent at the Councel, leſt the dignitie of the Romane chaire ſhould bee impaired, if the Patriarch of Conſtantinople had beene equalled with him in honour, for *Eutychius*, after *Menas*, was moderator of the Councell. The generall conuention tooke this effect, That the writings of *Theodorus* Biſhop of Mopſueſta were vtterly condemned, and the replyes of *Theodoretus* to the 12. heades of *Cyrillus*, with the letter of *Ibas* written to *Maris* a Perſiã were damned. Finally the errours of *Origen* were damned, & *Theodorus Aſcidas*, together with the Monks of Nova Laura, who defended the errours of *Origen*, all were excommunicated, and the 4. preceeding generall Councels were confirmed with full allowance. The Councell of Mopſueſta immediatly following, tended onely to this, to know when the name of *Theodorus* ſometime B. of Mopſueſta a towne of Cilicia, was razed out of the roll called *ſacra diptycha*. And the ancients both of Clergie and people, aſſured the Emperour *Iuſtinian* that the name of *Theodorus* was razed out of the rol of holy Biſhops before their time.

2. Reg. 23. verſ. 16.

Euag. lib. 4. cap. 38.

VNder the raigne of *Childebertus* king of France, were frequent meetings of Biſhops in Aurelia a town of France commonly called Orleans. Many ſuperſtitious conſtitutions were hatched amongſt them, eſpecially about prohibition of marriage,

The ſecond, third, fourth and fifth Councels of Aurelia,

marriage, for this doctrine of deuils had now gotten the vpper hand in the West. The verse of *Homer* may be written in the frontispice of these Councels Αἰσχρόν γὰρ μίνειν, κενεόντα νέεσθαι: that is, It is a shame to tarie long, and to returne emptie. If they meet so oft, some fruites worthy of their meeting should haue beene brought out to the world, but it is a wearisome thing to trauell a long time in the wildernesse of Arabia, albeit in it there bee large fieldes, yet it is a barren ground, and the paine of wearisome trauelling is not recompensed with the delight of any refreshment that can be had there. This I write, not to hinder any man from the reading of these Councels also: for some good things are to bee found in them, but to wish that the short time wee haue to liue in this world should not be vnfruitfully spent.

Canon 4. In the second Councel Simonie is damned, and the receiuing of money for admitting a man to a spirituall office is vtterly detested.

Canon 8. In the third Councell Periurie is abhorred in a man hauing a spirituall calling, but softly punished by 2. yeeres excluding of him from the communion.

Canon 4. In the fourth Councell, it is ordained that in the offering of the holy Calice, nothing shall be presented, except wine onely, vnmixed with water, because it is a sacrilegious thing to transgresse the holy mandate and institution of our Sauiour Christ.

Canon 10. In the fifth Councell it is condescended, that no man shall be ordained Bishop, without consent of King, Clergie and people, according to the ancient constitutions of the Church, and that no spirituall office shall be bought by money.

The heape of constitutions about the keeping of Pasche day and Lent, about the prohibition of marriage betwixt Christians and vnconuerted Iewes, about seruants not to bee admitted to Ecclesiasticall orders, about assemblies to be at the least yeerely conuocated by Bishops, about Ecclesiasticall rents not to be dilapidated. The nature of

a short Compend cannot permit mee to insist in such things.

VNder the raigne of *Theodobertus* king of France, the Fathers who were present at the Councels of Aurelia, conueened also in the Councell of Overnie, and ordained that no man should presume to the office of a Bishop, by the fauour of men in credit, but by the merites of an honest and vnreprouable life. The Councel of Overnie. Canon 2.

That the dead body of a Bishop in time of his funerall should be couered with the pall, otherwise called *Opertorium Dominici corporis* which couered the Altar, lest the honour done to the body, should be a polluting of the Altar, with many other constitutions, which of purpose I ouerpasse with silence. Canon 4.

VNder the raigne of *Aribertus* king of France, a Councell was assembled at Tours. In this Councell it was ordained, that the Clergie and people in euery Congregation should prouide support for their owne poore, and not permit them to wander to vncouth places: for indeed this custome of wandering hath brought in Atheisme amongst the poore, when they leaue their owne Congregation, they leaue also their owne Pastor, who attended vpon their conuersation, and they fall into the snare of the deuil. The Councell of Tours. Canon 5.

It was also statute and ordained that a Bishop should count his wife as his sister, and that he should no manner of way companie with her: and for this cause hee should haue Presbyters, and Deacons so familiarly conuersant with him, that they might beare testimonie of his honest behauiour, to wit, that he neuer companied with his wife. The Romanists who count the prohibition of marriage to be the soule of their religion, could not ouerpasse this Canon without a censure. Now let vs heare what *Censura* saith. *Intellige hunc Canonem iuxta vsum Orientalis Ecclesiæ, in qua coniugatus promouebatur ad sacerdotium*: that is, Vnderstand this Canon according to the custome of the Orientall Church, wherein a married Canon 13.

man

man was promoted to the Priesthood: well excused. The B. of Rowen, Burges, Tours, &c. are conueened in the towne of Tours, to prescribe rules to the Orientall Church, or at least rules vnto their own bishops to liue after the forme of the Orientall Church, which neuer came in their minde to doe, as may evidently be knowne by the sixt generall Councell.

Canon 15. Moreouer, it was ordained, that no Priest, or Monke should receiue in bed with him another Priest or Monke, to the end they might be, so vnreproouable, that they would abstaine from all appearance of euill.

Canon 25. In this Councell was set downe very strict prohibitions, that no man should oppresse the Church, and conuert vnto his owne vse any thing duely belonging to them, lest hee incurre the malediction of *Iudas* who was a thiefe, and kept the bag, and conuerted to his owne vse a part of that mony which belonged to the poore.

The Councell of Paris. IN the Councell holden at Paris, order was taken concerning admitting of Bishops to their offices, that no man should be admitted Bishop, without the full consent of Clergie and people, and that no man should presume by fauour of Princes onely, without the consents aforesaid, to become Bishop in any place.

The third Councell of Toledo. RE*caredus* king of Spaine, & of the discent of the Gothes, who were miserably infected with the Arrian heresie, assembled a Councell of 62. Bishops at Toledo, where he renounced the Arrian heresie, and embraced the true faith, & the whole nation of the West Gothes in Spaine did the like, about the yeere of our Lord 585.

Hist. Magd. cent. 6. cap. 9. A Councell at Constantinople. VNder the raigne of *Mauritius* a Councel was assembled at Constantinople, for trying of the cause of *Gregorius* Bishop of Antiochia, whom *Asterius* Deputie in the East had accused of incest: but *Gregorius* was declared to be innocent, & his accuser was scourged with roddes, and was banished. In this Councell the name of *Oecumenick* Bishop, was attributed to *Iohn* Patriarch of Constantinople. The

THe firſt Councel of Matiſcon was aſſembled about the time of *Pelagius* 2, as the ſecond Tome of Coũcels recordeth. In it commandement was giuen, that no man of the Clergie ſhould cite another man hauing a ſpirituall office, before a ſecular iudge. Three Councels at Matiſcon. Canon 8.

And that a Biſhop or Presbyter ſhould not intangle himſelfe with carnall luſt, after hee is promoted to ſo high dignitie, but the woman who before was his wife, now let her be his ſiſter, and let the husband be changed into a brother. Marke how ſubtilly Sathan vnder pretence of lothing matrimoniall chaſtitie, is bringing in, all kinde of vncleanneſſe into the Church. Canon 11.

THe ſecond Councell of Matiſcon was conueened in the twentie foure yeere of the raigne of *Gunthramus* king of France. In it complaint was made, that Baptiſme was miniſtred vſually vpon euery holy day, inſomuch, that vpon Eaſter day, ſcarce were two or three found to be preſented to Baptiſme. This they ordained to be amended, and that no man (except vpon occaſion of infirmitie) preſume to preſent his child to Baptiſme, but to attend vpon the feſtiuall dayes preſcribed of olde, that is, *Eaſter* and *Whitſonday*. Canon 3.

Alſo it was appointed and ordained, that the Sacrament of the altar ſhould be miniſtred before any communicant perſon had taſted of meat or drinke. Canon 6.

That no perſon who fleeth to the Church as to a citie of refuge, be drawne backe againe by violence, from the boſom of the Church, or be harmed in that holy place. Canon 8.

That a biſhop muſt not be attached before a ſecular iudge. Canon 9.

That the houſes of Biſhops ſhall be kept holy with exerciſes of prayers and ſinging of Pſalmes; and ſhall not be defiled with the barking of dogges, and muting of haukes. Canon 10.

That ſecular men ſhall doe reuerence to thoſe who are of the Clergie, euen vnto the loweſt degree of thē; in ſuch ſort that if the ſecular man doe meete any of the Clergie walking on foot, he ſhall honour him by vncouering his head: but if the ſecular man be riding on horſebacke, and the Clergie man Canon 12.

man on foote, then the ſecular man ſhall light downe from his horſe, and ſhall doe reuerence to the Church-man: this age ſmelleth of Antichriſtian pride.

In the third Councell at *Matiſcon* there is nothing to be read but a contentious diſputation betwixt two Biſhops, *Palladius* and *Bertramus*, & fooliſh queſtions ſcarſe worthy to be diſputed in Grammer ſchooles. Whether or no a woman may be called *Homo*.

A Councell at Rome.

IN the yeere of our Lord 595. and in the thirteene yeere of the raigne of the Emperour *Mauritius*: *Gregorius* firſt Biſhop of Rome aſſembled a Councell at Rome of twentie foure biſhops, thirty foure Presbyters, wherein firſt of all he confirmed the firſt foure generall Councels.

He ordained that at the celebration of the Sacrament there ſhould be leſſe ſinging and more reading of Pſalmes and Goſpel: becauſe weake people tranſported with the delight of a ſweet and delicate voyce, marked not how men of a lewd life drew neere vnto the Altar of God.

He ordained alſo that laicke boyes ſhould not be cubiculars to the biſhops of Rome: but that Presbyters, Deacons, or Monkes ſhould be witneſſes of the honeſtie of their conuerſation.

And that the Beare wherein the body of the Biſhop of Rome is brought forth to be buried; ſhall not be ouerſpred with any couering aboue the Beare.

That for ordination of men in ſpirituall offices, no reward ſhall be craued. For like as the Biſhop ſhould not ſell the impoſition of his hands, euen ſo the miniſter or notare ſhould not ſell his voyce and pen. If hee who is ordained, voluntarily giueth any thing as a teſtimonie ō his thankfulneſſe, this is not forbidden to be receiued.

Gregorius ſtanding before the place where the body of Saint *Peter* is buried, pronounced many Anathems, wherevnto the reſt of the aſſemblie with vniforme conſent, ſaid Amen. Amongſt the reſt, the Presbyter or Deacon, who marrieth a wife is deliuered to the deuill, and a man who marrieth

marrieth his owne spirituall sister (whom in our language, we call his gossope) hee is likewise deliuered to an euill Heard to be kept. Albeit *Gregorius* be not counted the worst amongst the bishops of Rome, yet when hee followeth not the certaine rule of the written word of God, hee is wandering in the mist as boldly as others did before him.

THe Councels which I haue ouerpassed with silence, such as Gradense, Braccarense, Lateranense, Lugdunense, Pictavience, Metense: lest I should ouercharge a litle booke with an vnnecessarie burthen, or trouble the reader of superstitious rites, damning of old heresies, and of euery contentious disputation, more duely belonging to ciuill iudges than to spirituall conuentions, I referre mine excuse in this to the wisdome of the iudicious Reader.

CEN-

CENTVRIE VII.

A Councell at Rome by *Bonifacius* the third. *Platin. in vit. Bonif. 3.*

IN the yeere of our Lord 607. and vnder the raigne of the Emperour *Phocas*, a Councell was assembled at Rome of 72. Bishops, 30. Presbiters, and 3. Deacons. In this councell the priuiledge of supremacie giuen by *Phocas* to the Roman Church, was published. Likewise it was ordained vnder paine of cursing, that during the life-time of a Bishop, no man should talke of the election of another: That no man by largition of money should purchase vnto himselfe a spirituall office, and that no man should consult concerning the election of another Bishop or Pope before three dayes were expired, after the death of the defunct: and that the Bishop should be elected by the Clergie & people, and their electiõ should be ratified by the Magistrate of the Citie and the Pope: by these words, *Volumus et iubemus*, that is we will and we command, otherwise the election shall be voyde, aud of none effect.

Another assemblie holden at Rome by *Bonifacius* the fourth.

Bonifacius the fourth gathered another assemblie in the eight (that is in the last) yeere of the raigne of *Phocas*: wherein he gaue power to Monkes to preach, to minister the Sacraments, to heare Confessions, to bind and loose, and associated them in equall authoritie with the Clergie.

Note.

The first Councell of Bracara counted the second by *Caranza.*

BRacara or Bræcara, vulgarly called Braga, is a towne in Portugall. In the yeere of our Lord 610. and vnder the raigne of *Gundemarus*, king of Gothes, raigning at that time in the countrey of Spaine, assembled some Bishops of Gallicia, Lusitania, and of the Prouince called Lucensis of olde. It was ordained, That euerie Bishop should visit the Churches

of

of his dioſie, and ſee that baptiſme was duly miniſtred, and that *Catechumeni* twenty dayes before their baptiſme ſhould reſort to the purifications of Exorciſmes, and ſhould bee inſtructed in the knowledge of the Apoſtolick Symbol, and that the people ſhould bee exhorted to beware of Idolatry, adultery, murther, periury, and all other deadly ſins. Canon 1. Canon 2.

That Biſhops ſhould not lift vp the third part of the oblations of the people, but that it ſhould remaine in the pariſh Church, for furniſhing light, and for repairing the fabrick of the Church: and that the Biſhop ſhould compell none of the Clergy to attend vpon him in ſervile workes.

That Biſhops, for ordination of the Clergy, ſhould receiue no rewards. Canon 3.

That neither a little balme, nor yet the price thereof ſhould be exacted from the people for their baptiſme, in any time to come: leſt they ſhould ſeeme (with *Simon Magus*) to ſell the gift of God for money. Canon 4.

That Biſhops, before the dedication of Churches, ſhall ſee a charter, containing a ſufficient maintenance for them, who ſhall ſerue in the Church, and for a ſubſtantiall furniture of lights thereunto. Canon 5.

A Church builded for gaine, and contribution of the people, redounding to the vantage of the builder, ſhall not be conſecrated. Canon 6.

Parents, who are poore, and preſent their children to baptiſme, if they offer any thing voluntarily, it ſhal be accepted: but they ſhall not be compelled to pay any thing, neither ſhall a pledge be required from them, leſt poore people fearing this, with-hold their children from baptiſme. Canon 7.

If any of the Clergie bee accuſed of fornication, let the accuſer proue his accuſation, by two or three witneſſes, according to the precept of the Apoſtle, elſe let the accuſer be excommunicate. Canon 8.

That Metrapolitane Biſhops, ſhall ſignifie to others of the Clergie, the time of the obſervation of Eaſter, or Paſch day: and the Clergie, after the reading of the Goſpell, in like manner intimate the day vnto the people. Canon 9.

Canon 10. That whosoever tasteth meat or drink, before he consecrate the oblation of the Altar, shall be deposed from his office.

The Councell of Altissidorū. IN the yeere of our Lord, 613. assembled in a towne of France, called Altissidorum, otherwise Antissidorum, vulgarly Auxerre, a number of Abbots and Presbyters, with one Bishop, and three Deacons. In this Councell they damned Sorcerie, and the seeking of consultation at Sorcerers, in the first, third, fourth, and fift Canons: wherby it appeareth, that Sorcery hath been in frequent vse in France. Many superstitious constitutions were set down in this Synod, concerning the number of Masses, prohibition of tasting meate before Masse, concerning buriall, prohibition of Baptisme before the festivity of Easter-day, except vpon necessity, and feare of approaching death, prohibition of Matrimoniall copulation with their owne wiues, to Presbyters and Deacons, after their blessing and consecration; with prohibition of marriage also, to the widowes of the defunct Presbyters, Deacons, or Sub-deacons: this was a yoke of Antichristian

Canon 31. subiection indeed. Brothers and sisters children are forbidden to marrie.

Canon 34. It is not lawfull for a Presbyter to sit in iudgement, when any man is condemned to death.

Canon 35. It is not lawfull for a Clergie-man to cite another of the Clergie before a secular Iudge.

Canon 36. It is not lawfull for a woman with a naked hand, to touch the holy Eucharist.

Canon 38. It is not lawfull to take refreshment of meate, with an excommunicate person.

Canon 39. If any of the Clergie receiue an excōmunicate man, without the knowledge of him who did excommunicate him, he shall receiue the like sentence, that is, he shall likewise be excommunicated.

Canon 40. It is not lawfull for a Presbyter in banqueting time, to sing or dance.

Many Canons, to the number of 45. were concluded in this Councell: but I haue determined not to over-lade a little

little booke, with commemoration of an heape of vnprofitable, vnnecessary, and superstitious Canons.

IN the yeere of our Lord, 364. and in the 24. yeere of the raigne of the Emp. *Heraclius*, a Councel was gathered in Hispalis a towne of Spaine, vulgarly called Civill la grand. It was gathered by *Isidorus* Bishop of Hispalis, at the command of King *Sisebutus*, who was both present & President, in this Councell. For two principall causes was this Synod convened: namely, for suppressing the heresie of ἀκεφαλοι, which was a branch of the heresie of *Eutyches*: secondly, for decision of questions, which arose amongst Bishops, concerning the marches & bounds of their dioceses, with some other Ecclesiasticall causes. They had 13. Sessions, or meetings, as is declared, 2. *Tom. Council.* The Councell of Hispalis, vnder *Sisebutus*.

In the first action *Theodulphus* Bishop of Malaca, complained, that by iniury of warres an ancient parish Church was separated from his towne, and possessed by others. It was concluded, that he should be repossessed againe into his ancient priviledges, and that prescription of time should haue no place, if it were knowne, that hostility and war-fare had hurt a man in his rights. 1

In the 2. Session, the controversie betwixt *Fulgentius* B. of Astigita, and *Honorius* B. of Corduba, concerning the marches of their dioceses, was debated: and men were chosen to visite the bounds, and to decide the controuersie. 2

In the 3. Session compeared *Cambra* B. of Italica, a towne of the province of Spain, of old called Bætica: he cõplained against one of his Clergie, named *Passandus*, that hee being brought vp frõ his infancy in the Church of Italica, yet had fled without any iust cause to Corduba. It was ordained, that whosoever fled from his owne Church vnto another, should be sent back againe, and be put into a Monastery, & should be devested of his honor for a time, to the end, that the sharpnesse of discipline might correct the licentious liberty of vagring and wandering. 3

In the 4. Session, it was complained, that some were consecrated to bee Levites in the Church of Astigita, who had 4

maried widowes: This ordination was annulled; and it was ordained, that none of these Leuites should be promoted to the honor of a Deacon.

5 In the 5. Session, a Deacon of the Church of Agabra complained of the ordination of three persons in that Church: one was ordained to bee Presbyter, and two to bee Levites. The Bishop being blind, laid his hands vpon them, but one of the Presbyters pronounced the blessing: Now the Presbyter who had pronounced the blessing, was dead before the Councell of Hispalis, therefore they remitted him to his owne Iudge: but the three persons afore-said admitted to Church-offices, they deposed them from their offices, as persons vnlawfully admitted.

6 In the 6. Session, it was found, that *Fragitanus*, a Presbyter of the Church of Corduba, was most vniustly both deposed and banished, by his Bishop. For remedy, that the like mis-order should haue no place in time to come, it was statuted & ordained, that a Bishop, without advice of his Synode, should not presume to depose a Presbyter.

7 In the 7. Session, Chore-episcopi, & Presbyters are debarred frō the high priviledges of the Episcopal office: namely, from the consecration of Presbyters, of holy Virgins, Churches, & Altars, from laying hand vpon men converted from heresie, & conferring vnto them the holy Spirit, frō making of Chrisme, & signating with it the fore-heads of them who are baptized, from absolving publickly in time of Masse, any penitent person, and sending testimonials to forraine parts, called *Formatæ epistolæ*: and finally, from baptizing, consecrating the Sacrament, blessing the people, and teaching them, receiving penitents, when the Bishop was present.

8 The 8. Session intreated concerning *Heliseus*, a servant, whom the Bishop of Agabra had set at liberty, and hee on the other part abused his liberty, so farre, that he presumed by Magicall Art to cut off the Bshoppe who had beene so beneficiall vnto him: he was ordained to be reduced againe to his former servile estate, that hee might learne obedience to his superiours, by the heavie yoke of servile subiection.

In

In the ninth Session, it is forbidden, that Bishops should haue Leke-men to be masters of their house, but onely some of their owne Clergie, should be dispensators of their houshold affaires, because it is written, *Thou shalt not plow with an Oxe and an Asse together.* By the way marke, that nothing was so miserably abused at this time, as testimonies of holy Scripture. 9 Deut. 22. 10.

In the tenth Session, the Monasteries lately builded in the Bætike Province, were allowed, and confirmed. 10

In the eleventh Session, the Monasteries of Virgins are recommended to the over-sight of the Abbot governing the Monastery of Monkes, with caveats, that all appearance of evill should be providently eschewed. 11

In the twelfth Session, one professing the heresie of *Acephali* compeared, who denyed the distinction of two natures in Christ, and affirmed, that the divinity of Christ did suffer vpon the Crosse: but he was seriously dealt withall, and convicted by testimonies of holy Scripture, and Fathers: so that hee renounced his hereticall opinion, and embraced the true faith; and the whole Councell gaue thankes and praise vnto God, for conuersion. 12

In the thirteenth Session, there is a prolix refutation of the opinion of those who supposed, that the two natures of Christ were confounded, and that the divinity suffered. *Isidorus* seemeth to be the compiler of this Treatise, against *Acephali*, given into the Councell of Hispalis: and many do thinke, that hee collected into one volume the Councels that preceded his time: for he was a man more learned than his fellowes, in his dayes. 13 *Hist. Magd. cent. 7. cap. 10.*

IN the yeere of our Lord, 639. and vnder the raigne of *Sisenandus*, King of Spaine, by the Kings commandement, moe then 70. Bishops and Presbyters were convened in the towne of Toledo, vpon occasion of diversity of ceremonies and discipline, in the countrey of Spaine. The 4. Councel of Toledo.

First, they set downe a short confession of the true Faith, which they ordayned to be embraced and kept. Canon 1.

Canon 2. Secondly, that there ſhould be an vniforme order of praying, ſinging of Pſalmes, ſolemnities of Maſſes, Euen-ſong, ſeruice, throughout al Spaine & Gallicia, like as they all profeſſed one faith, & dwelt in one kingdome, leſt diuerſitie of ceremonies & rites ſhould offend ignorant people, & make them to thinke that there was a ſchiſme in the Church.

Canon 3. It was ſtatuted and ordained, That at leaſt once in the yeere prouinciall Councels ſhould be aſſembled: and in caſe any controuerſie ſhould fall out in matters of Faith, a generall Councell of al the prouinces of Spaine ſhould be aſſembled. Here let the judicious Reader marke, that in proceſſe of time almoſt all thinges are ſubject to alteration; and Councels, of old called Nationall, now abuſiuely begin to be called Generall. The order of incomming of Biſhops to the Councell, ſitting in the firſt place, and of the Presbyters after them, and ſitting in a place behinde the Biſhops: and of Deacons, who ſhould ſtand in preſence of Biſhops and Presbyters, is deſcribed at length in the third Canon.

Canon 4. That the Feſtiuitie of Eaſter, or Paſhe day, ſhould be kept vpon the day of Chriſtes reſurrection.

Canon 5. Concerning the diuerſitie of rites vſed in Baptiſme, ſome vſing the ceremonie of thriſe dipping in water, others one dipping only, It was thought moſt expedient to be content with one dipping, becauſe the Trinitie is ſo viuely repreſented in the name of the Father, Sonne, and holy Ghoſt, that there is no neceſſitie by three dippinges in water to repreſent the Trinitie: and for eſchewing all appearance of ſchiſme, and leſt Chriſtians ſhould ſeeme to aſſent vnto heretikes who diuide the Trinitie: For all theſe cauſes it was expedient to keepe vniformitie in the ceremonies of Baptiſme.

Canon 6. It was ſtatuted and ordained, That vpon Fryday immediately preceeding Eaſter day, the doctrine of the ſuffering of Chriſt, of repentance, and remiſſion of ſinnes, ſhould be clearely taught vnto the people, to the end, that they being purged by the remiſſion of ſins, might the more worthily celebrate the feaſt of the Lords reſurrection, and receiue the holie Sacrament of the Lords bodie and blood.

The

The custome of putting an ende vnto the fasting of Lent vpon fryday at nine a clocke, as damned, because in the day of the Lords suffering, the Sunne was couered with darkenesse and the elementes were troubled: and for honour of the Lords suffering that day should be spent in fasting, mourning, and abstinence: and he who spendeth any part of that day in banqueting, let him be debarred from the Sacrament of Christs bodie and blood on Pashe day. Canon 7.

That the Tapers and Torches, which shined in the church in the night preceeding the day of the resurrection should be solemnly blessed, to the end, that the mystery of the holy resurrection might be expected with consecrated lights. Such voluntary seruice inuented by the braine of man, had great sway at this time. Canon 8.

That in the daylie Church-seruice the Lords prayer (vulgarly called *Pater noster*) should be rehearsed, because it is vsually called *Oratio quotidiana*, that is, a daylie prayer. Canon 9.

That Alleluiah be not sung in time of Lent, because it is a time of mourning, and humiliation, vntill the dayes of resurrection be celebrated, which is a time of ioy and gladnesse. Canon 10.

That after the Epistle a part of the Gospell should bee read. Canon 11.

That Hymnes and spirituall songes, not contained in holy Scripture, may be sung in the Church. Canon 12.

The song of the three Children shall be sung in all Churches of Spaine and Gallicia. Canon 13.

In the end of Spirituall songes it shall not be simply saide, Glorie to the Father, and to the Son, &c. but, Glorie and honour to the Father, and to the Son, and to the Holy Spirit, to the end, that hymmes sung in earth, may be correspondent to the song of the Elders in Heauen, ἄξιος εἶ κύριε λαβεῖν τὴν δόξαν, καὶ τὴν τιμὴν, καὶ τὴν δύναμιν: *Apocal.* 4. 11. Canon 14.

In Responsories, if it be a matter of gladnesse, the ende shall be, Gloria, &c. and if it bee a matter of sadnesse, the end shall be, Principium, &c. Canon 15.

The booke of the *Apocalyps* of Saint *Iohn*, is declared Canon 16.

to be a booke of Canonicke Scripture, and to be preached in open audience of the Church, betwixt Easter and Whitsonday.

Canon 17. It is forbidden, that the holy Communion should be celebrated immediatly after the saying of the Lords Prayer: but let the blessing bee first giuen, and then let the Priestes and Leuites communicate before the Altar, the Clergie within the Quire, and the people without the Quire.

Canon 18. No man shall be promoted to the honour of Priesthood, who is infamous, who hath beene baptized in heresie, who hath gelded himselfe, who hath married the second wife, or a widow, who hath had concubines, who is in a servile condition, who is vnknowne, Neophycus, who is given to war-fare, or an attender in Court, who is vnlearned, or hath not attained to the age of thirtie yeares, who hath not proceeded to honour by ascending degrees, who by ambition, or bribes, hath presumed to honour, who hath been elected by his predecessor, who hath not beene elected by the Clergie and people of his owne citie: He who is approved, shall be consecrated on the Lords day, by all the comprovinciall Bishops, at least by three of them.

Canon 19. Let Levites be of the age of 25. yeeres before their admission, and Presbyters of 30.

Canon 20. Let Bishops be vnreproveable, according to thè precept of the Apostle, 1 *Tim.* 3.

Canon 21. Let Bishops not onely haue the testimony of a Good conscience in the sight of God, but also the testimony of an vnreproueable conversation amongst men.

Canon 22. Presbyters & Levites, whom infirmity of old age permits not to abide in their secret chambers: yet let them haue witnesses of their honest conversation and remaining places.

Canon 23. Youth-hood is prone and bent to evill: therefore let them that are young, be all brought vp in one conclaue, vnder the instruction and government of some well approved Senior. But they who shall be found lascivious and incorrigible, let them bee thrust into a Monastery, to the end, that stricter discipline may correct the proud minds of insolent youths.

Seeing

Seeing that ignorance is the mother of all errours, it becommeth Presbyters, who haue vndertaken the office of teaching, continually to meditate vpon holy Scripture, according to the words of the Apoſtle, *Take heed to reading, exhortation, and doctrine*, 1 *Tim.* 4. for by meditation of holy Scripture, and the Canons of the Church, men are made able to inſtruct others in knowledge, and in precepts of good manners. Canon 24.

Presbyters ſhal receiue from their owne Biſhops an officiall booke, to the end, that through ignorance they doe nothing amiſſe, neither in celebration of the Sacraments, nor in their Letanies, nor in their forme of comming to Councels. Canon 25.

When Presbyters and Deacons are admitted to their offices, they muſt vow chaſtitie, and binde themſelues to their Biſhops, to lead a continent life: and after ſuch profeſſion, let them retaine the diſcipline of an holy life. Canon 26.

A Biſhop, Presbyter, or Deacon, who ſhall happen to be vniuſtly depoſed, if they bee found innocent by the tryall of the Synode, let them be reſtored to their former dignities before the Altar, by the hands of Biſhops, in this manner. If hee bee a Biſhop, let him be reſtored to his Orarium, with Staffe and Ring: If hee be a Presbyter, to his Orarium and Planeta: If he be a Deacon, to his orarium and Alba: If he be a Sub-deacon, to his Plate and Chalice: and other orders, let them receiue in their reſtitution, that which was giuen vnto them in their ordination. Canon 27.

If any of the Clergy be found to haue cõſulted with diuiners & ſorcerers, let him be depoſed from his dignity, & put into a Monaſtery, to make cõtinual penance for his ſacrilege. Canon 28.

Church-men who dwell in borders, confining to a Nation that is vnder hoſtility with their owne countrey, let them neither receiue from the enemies of the countrey, nor direct any ſecret meſſage vnto the enemies.

If any Church-man ſit in iudgement, or be iudge in a ſentence of blood, let him bee depriued of his dignity in the Church. Canon 29.

Let Biſhoppes haue a care of ſuch as are oppreſſed, to reproue Canon 30.

Canon 31. prooue the mightie men who oppresse them: and if the word of wholesome reproofe profite nothing, let them complaine to the king, to the ende, that by regall authoritie impietie may be subdued.

Canon 32. Seeing auarice is the roote of all euill, let Bishops so gouerne their dioceses, that they spoyle thē not of their rightes: but according to the determination of anteriour Councels, let them haue the third part of Oblations, Tithes, Tributes, & Cornes: the rest let it remaine vnto the Paroches free, and vntouched.

Canon 33. That thing which one Bishop possesseth, without interpellation, for the space of thirtie yeeres, let no man in that same Prouince be heard in an action of repetition: But as concerning them who dwell in diuerse Prouinces, the case standeth otherwise, lest while Dioceses are defended, the boundes of Prouinces be confounded.

Canon 34. A Church newly builded, shall appertaine vnto that Bishop, in whose diosie it is knowne that spiritual conuentions haue beene kept.

Canon 35. A Bishop shall visit yeerelie all the paroches of his diosie: and in case he be hindered by infirmitie, or by weightie businesse, he shall appoint faithfull Presbyters and Deacons, to take inspection of the fabricke of the Churches, and of their rentes.

Canon 36. Whatsoeuer reward a Prelate promiseth to a man who vndertaketh any worke tending to the vtilitie of the Church, let him faithfully performe his promise.

Canon 37. Seeing that a part of Church-rentes is bestowed vpon sustentation of strangers, and of poore and indigent people, if it shall happen at any time, those persons, or their children, to be indigent, who haue rendered any rent to the Church, let them render a just deserued retribution to their bene-factors, in sustaining them, to whose beneuolence they are addoted.

Canon 38. The Deacons are decerned to be inferiour to Presbyters.

Canon 39. Let the Leuites be content to be cloathed with their *Orarium* onely vpon the left shoulder, and not vpon their right shoulder

shoulders: and let it neither be beautified with colours, nor with gold: *Platina* in the life of *Zosimus*, calleth it *Linostima*.

Let Clergie-men haue the vpper-most part of their heads bare and shauen, and the lower part rounded, not following the example of the Readers of Gallicia, who did shaue onelie a little of the vpper-most part of the haire of their head: conforming themselues, in so doing, to the custome of some Heretikes; which dishonour is to bee remoued from the Churches of Spaine. Canon 40. *Note.*

No strange women shall cohabite with Church-men, only their mother, or sister, or her daughter, or fathers sister, may dwell with them, amongst which persons the bandes of nature permitteth not to suspect any sinne, according to the constitutions of auncient Fathers. Canon 41.

Some of the Clergie, who are not married, are intangled with the forbidden lust of strange women, let the Bishop separate them, sell the women, and redact the men infected with their lust, for a space, vnto penance. Canon 42.

If a man of the Clergy marrie a wife, or a widow, or a deuorced woman, or an harlot, without aduise of his Bishop, let the Bishop separate them againe. Canon 43.

Clergie-men, who haue cloathed themselues with armour voluntarilie, and haue gone to warre-fare, let them be deposed from their office, and bee thrust into a Monasterie, there to remaine all the dayes of their life. Canon 44.

Church-men, who are found spoyling the sepulchers of persons departed, let them be deposed, and be subject vnto three yeeres penance. Canon 45.

By the commandement of king *Sisenandus*, Churchmen are exempted from all publike indictions and labours, to the end with great libertie they may attend vpon spirituall seruice. Canon 46.

Let Bishops haue some of their owne Clergie to be rulers of their house-holde-affaires, according as the Councell of Chalcedon hath ordained. Canon 47.

A man is made a monke either by his parents deuotion, or by his own profession: but whether he be embarked into Canon 48. *Note.*

the

the Monasticke life, the one way or the other, there is no redresse againe vnto a secular estate.

Canon 49. Persons of the Clergie, who are desirous to enter into a Monasterie, and to leade a contemplatiue life, let not their Bishops hinder the purpose of their minde, because they haue intention to enter into a better trade of living.

Note.

Canon 50. Bishops haue power to constitute Abbots, to governe Monasteries, and to correct enormities, that shall happen to fall out amongst them: but not to redact them to servile offices, nor to convert the rents of the Abbie to their owne vse, as a possession duly belonging to themselues.

Canon 51. The Monks who leauing their Monastery, returne againe to a secular life, and marrie wiues; let them be brought back againe to their owne Monasterie, there to doe penance, and to lament for their by past sins.

Canon 52. Religious men, who wander vp and downe in a Nation, and are neither members of the Clergie, nor Monkes of any Monasterie; let the Bishops restraine their licentious libertie, and appoint them either to serue in the Clergie, or in a Monasterie, except such as through infirmity, or age, haue gotten an exemption.

Canon 53. They who haue confessed the committing of any deadly sinne, cannot be promoted to Ecclesiasticall honors.

Canon 54. Secular men, who in receiving their penance, haue been content to be shaven, and to put on a religious habit, if they revolt againe, and will needs become Laickes, and be incorrigible, then let them be counted apostates, and excommunicate from the fellowship of the Church.

Canon 55. Widowes who haue put on a religious habit, and vowed chastitie, if they marrie, they haue damnation, according to the wordes of the Apostle, 1 *Tim.* 5.12.

Canon 56. Iewes are not to bee compelled to receiue the Christian faith: but these who already by constraint, haue received it in the dayes of the noble King *Sisebutus*, seeing they haue been already partakers of our Sacraments, let them be compelled to persevere, lest the Name of the Lord Iesus bee blasphemed, and the Faith, which they haue embraced, bee

bee counted vile and contemptible.

They who receiue the bribes and rewards from the Iewes, to cloake their vngodlinesse, and to foster them in their infidelity, let them be accursed, and counted strangers from the Church of Christ. Canon 57.

Iewes, after their conversion to the Christian faith, if they be found to haue circumcised their sonnes or servants: by the commandement of the most religious King *Sisenandus*, it is ordained, that the circumcised children of the Iewes, shall be separated from the fellowship of their parents, and the servants shall bee set at liberty, for the iniury done vnto their body, by circumcision. Canon 58. and 59.

Iewes, who are punished to death for any contempt done by them against Christ, after their baptisme, this punishment shall not preiudge their children from right to enioy their goods, if they be faithfull, because it is written, *The sonne shal not beare the iniquity of the father, Ezech.* 18.20. Canon 60.

Let not Iewes, after their conversion, haunt the company of other superstitious Iewes, as yet addicted to the abolished law of ceremonies; lest they be perverted: if they transgresse this ordinance, such of them as haue professed Christianity, shall be given in service to Christians, others shal be appointed to be publickly scourged. Canon 61.

Iewes, who haue married Christian women, if they will not embrace Christian religion, let them be separated from their wiues company, and let the children be brought vp in the faith of their Christian mothers. Canon 62.

Iewes, who haue once professed Christian Faith, and haue fliden backe againe from it, shall not bee admitted witnesses before a Iudge, albeit they professe themselues to be Christians, because like as their faith is suspected, so in like manner, their humane testimony is to be doubted of. Canon 63.

Let no Iew be preferred to any publique office. Canon 64.

Let no Iew presume to buy a Christian servant, which if hee doe, the servant shall be taken from him, and shall be set at liberty. Canon 65.

Bishops, who haue not benefited the Church, by any pro- Canon 66.

per

per donation of their owne goods, they ſhould not impoveriſh their Church, by ſetting at liberty Church-ſervants, which thing if hee preſume to doe, his ſucceſſour ſhall reduce thoſe ſervants againe to the poſſeſſion of the Church, whom iniquity without any iuſt right hath abſolved.

Canon 67. A Biſhop, who ſetteth a ſervant at liberty, having firſt by permutation ſet another of the like worth, and merit, in his place, ſhall deny liberty to the fore-ſaid ſervant, either to accuſe or to beare witneſſe againſt the Church, wherein hee was a ſeruant; elſe he ſhall forfeit his liberty, and bee reduced to his former ſervile condition, in that ſame Church, which he would haue harmed; and in the meane time, the permutation afore ſayd, ſhall ſtand firme and ſtable.

Canon 68. Hee who hath augmented Church-rents, either by conferring, or accquiring ſome augmentation vnto it, hath ſome liberty to ſet Church-ſervants at liberty, prouiding alwayes, they abide vnder the patrociny of the Church.

Canon 69. and 70. and 71. Becauſe the patronage of the Church never dieth, let thoſe ſervants, whom the Church hath ſet at liberty, and their poſterity, be obedient to the Church, & depend vpon their patrociny. If they be vnthankfull, let their liberty bee forfeit, and let the Church defend them, from all inſolency and wrong.

Canon 72. and 73. Servants, who are ſet at ſo full liberty, that their patrons haue kept no band of ſubiection over their heads, if they be vnſpotted, and vnreproueable, they may bee promoted to Eccleſiaſticall offices. But it is vnſeemly, that any man ſhal be received into a ſpirituall office, who is bound vnto the ſervile ſubiection of an earthly Maſter.

Canon 74. In the end, earneſt ſupplications are ordained to be made to God, for preſervation of King *Siſenandus*, and the Nation of the Gothes: and many *Anathems* are pronounced againſt them, who ſhall preſume to violate the oath of allegeance, made to the King. In the end, the Acts of this Councell are ſubſcribed, by *Iſidorus*, Biſhoppe of Hiſpalis, and ſeventie other Biſhops.

In

The 5. Councel of Toledo.

IN the first yeare of *Ghintilla*, King of the Gothes, and about the time of the raigne of the Emperour *Heracleon*, convened with *Eugenius* Bishoppe of Toledo, twenty other Bishops. In this Councell nothing was entreated, except a mandate was given, concerning the yeerely Letanies that should be made, three dayes immediatly following the Ides of December; and if the Lords day intervened these three dayes, Letanies should be deferred, vntill the beginning of the next weeke. In these three dayes, pardon for sins should be humbly begged at the hands of God, with teares. The rest of the ordinances of this Councell, appoint supplications to be made to God, for the preservation of the King and his children: and that they shall be accursed, who dare presume to secke the kingly authority, without the consent of the whole countrey of Spaine, and the Nobility of the nation of the Gothes: and that no man shal raile vpon the King, or lie in waite for his life.

The Councell of Rome in the dayes of Pope *Martin.*

IN the yeere of our Lord, 652. or as others reckon, 650. Pope *Martinus* gathered a Councell at Rome, of moe then an hundred Bishops. The errour of the Monothelites, obstinately defended by *Paulus* Bishop of Constantinople, was the occasion of this Councell, together with the impious edict of the Emperour *Constans*, set out in favour of the heresie of the Monothelites.

In this Councell, over and besides an ample confession of Faith, many decrees and constitutions were made; all tending to damne those who denyed the Trinity, or the divine vnity in the divine nature, or the manifestation of the second person of the Trinitie, and his suffering in the flesh, or the perpetuall virginity of the Lords mother, or the two nativities of Christ, one before all times, and another in time, by the operation of the holy spirit, or the distinction of the two natures after the ineffable vnity, or the distinction of wils, and operations in Christ. In like manner, all were damned who made opposition to the fiue preceding generall Councels. In particular, *Theodorus* of Pharatrita, *Cyrus*

of

of Alexandria, *Sergius Pyrrhus*, and *Paulus*, Bishops of Constantinople, were condemned, as patrons and obstinate defenders of the heresie of the Monothelites. There is more frequent mention of Fathers, than of Scriptures in this Councell; a perilous example to the posterity.

The 6. Councel of Toledo. IN the yeere of our Lord 653. and in the third yeere of *Chintilla*, King of the Gothes in Spaine, the sixt Councell of Toledo was assembled, of 52. Bishops, *Eugenius* Bishop of Toledo, being President. The occasion seemeth to haue beene the renovation of old heresies, and contradiction to preceding Councels. After a confession of the Faith, Le-

Canon 2. tanies are ordained to be said, as was appointed yeerly, for preservation of the King.

Canon 3. It was ordained, by the advice of the Councell, with consent of the King and his Nobles, that no man should be tolerated to dwell in the kingdome of Spaine, who did not professe the Catholike Faith, and that Kings in all time to come, before they were placed in their royall seate, should be bound by the obligation of a solemne oath, to interpose their authority, that this act might bee obeyed: Otherwise, let the King, refusing to put this act in execution, be counted accursed, and be a faggot of the flames of everlasting fire. What *Ferdinandus*, King of Spaine, did, in driving out of his dominions, the Iewes, and the Saracens; some alledge, that it was done vpon the ground of this act: but now it is not a fit time to examine that question.

Canon 4. No man shall presume, by Simony or largition of mony, to attaine to Ecclesiasticall offices.

Canon 5. If any of the Clergie obtaine a pension, out of the Church-rents, let him possesse it vnder the title of Præcaria, lest by long possession, the Church rents be diminished.

Canon 6. If any person be cloathed with a religious habite, which hee hath voluntarily accepted, if afterward hee forsake it, let him be excommunicated, if hee returne not againe vnto his order.

Canon 7. The seuenth Canon, is a renewing of the foure and fifty

Canon

Canon of the fourth Councell of Toledo. Canon 7.

A married man, who voweth chastitie in time of sickneſſe, if he recouer health, and haue not the gift of continencie, let him cohabite againe with his wife: but if shee die, he is debarred from the second marriage, which notwithstanding is permitted to the wife, if shee haue not vowed. This Canon is not set downe by precept and commandement, but permissiuely, through indulgence, and a consideratiou of humane infirmitie. Canon 8.

Seruants, whom the Church hath set at libertie, when one Prelate dieth, and another succeedeth, they are bound to renew the charters of their land which they possesse; else their charters shall be voyde, and of none effect, if they be not renewed within the space of a yeere next after the election of the new Prelate. Canon 9.

The children of them whom the Church hath set at liber- Canon 10.
tie, if their parents bring them vp in learning, they shall be brought vp in that same Church from which their libertie did arise, and shall serue the Bishop of that Church, alwayes without prejudice of their libertie.

Let no man, vpon occasion of an accusation, be punished, Canon 11.
vnlesse his accuser be presented: and in case he be a vile and infamous person, let no sentence be giuen out vpon the ground of such accusation, except in an action of treason against the life of the King.

He who hath committed hainous offences, and fearing Canon 12.
punishment, fleeth to the enemies of his countrey for refuge, let him be excommunicated.

Let young men honour them who are in great credite Canon 13.
and fauour with Princes: And let Seniors louingly cherish the younger sort, and present vnto them profitable examples of a good conuersation.

The 14. and 15. Canon intreate of the reward due to them Canon 14. and
who are found faithfull seruants to the King, in whatsoeuer 15.
estate, especially in the Church: and that rentes and landes bestowed vpon the Church, shall abide firmely in their possession without reuocation.

Canon 16. and 17.18. and 19.

In the 16.17.18. and 19. Canons, there is a commemoration of the bountiful kindnesse of king *Chintilla* toward the Church, a prouision, that no Church-men should be allured by no deceitfull perswasion, to take a course against the king: A protestation before God, his Angels, Prophets, Apostles, Martyrs, and whole Church. That no man should enterprise any attempt against the King & his Noble estate: And they who shall presume to doe to the contrarie, are appointed to eternall damnation. In the end, prayers are made to God to giue a good successe to their meeting: and thankes are giuen to the King, by whose authoritie they were assembled. So it is manifest, that by the authoritie of Princes, Nationall Assemblies were conueened at this time.

The seuenth Councell of Toledo.

IN the yeere of our Lord 662. as *Functius* reckoneth, and in the 6. yeere of *Chindasuvindus*, king of Spaine, the 7. Coūcel of Toledo was assembled, consisting of 4. Archbishops, 30. Bishops, and a great number of presbyters, and messengers from them who could not be present. The occasion of this meeting was *Theodisclus* Bishop of Hispalis, a Græciā borne: He had corrupted the bookes of *Isidorus*, and dispersed many errours in his Church: & he contended for supermacie with the Bishop of Toledo. In this Councell *Theodisclus* was remooued from his office. The prioritie of dignitie was conferred to the Bishop of Toledo.

Canon 1.

In the second Tome of Councels, six Canons are referred to this meeting: First Laickes, and men also in spirituall office, are forbidden to attempt any thing against the estate of their countrie, either by sedition or treason.

Canon 2.

Secondlie, it is appointed and ordained, That in case any man, ministring the Sacrament of the Lords holy Supper, be hindred by any superuenient sicknesse, that another shall bee readie to finish the worke which hee hath begunne.

Canon 3.

Thirdly, That the Presbyters, and the whole Clergie shal be present at the funerall of a bishop.

Canon 4.

Fourthly, It is forbidden, that Bishops in their visitation should

should extort or oppresse the Churches which they visite.

Fiftly, That men inclosed into a Monasterie, should first receiue instruction in their Monasteries, before they presume to teach others. Canon 5.

Sixtly, A commandement is giuen, That the Bishops in neare adjacent places, should bee obedient to the Bishop of Toledo, and at his commaundement they should appeare in the towne of Toledo. Canon 6.

The Councell of Cabillonum.

CAbillonum, vulgarlie called Chalon, is a towne in Burgunnie, not farre distant from Matiscone. In this towne, by the commandement of *Clodoueus* king of France conueened 44. Bishops. *Gandericus* Bishop of Lions was President, and *Landilenus* Bishop of Vienne. *Theodorus* Bishop of Arls, because hee refused to appeare before the Councell, was suspended from his office, vntill the next Councell.

In this Synode the Canons of the Councell of Nice had great allowance. It was forbidden, that two Bishops should be ordained in one towne: That no man should sel a Christian seruant to a Iew: And, that two Abbots should not be chosen to gouerne one Monasterie: That no labouring of the ground, or other secular worke, should be done on the Lords day: with many other Canons, coincident with the Canons of other Councels.

A Councel at Rome.

IN the dayes of the Emperour *Constantinus Pogonatus*, and vnder the Popedome of *Agatho*, a Councell was gathered at Rome, about the question of the willes and operations of Christ: wherein it was decerned, by the suffrages of 125. Bishops of Italy, France, Lombardy, of the nation of the Gothes, of Britanes, and Sclauonians, That two willes and two operations were to bee acknowledged in Christ: And the opinions of *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, and *Paulus*, defenders of the heresie of the Monothelites was damned. The vaunting words of the letter of *Agatho*, written to the sixt generall Councell, wherein he braggeth, that the Bishops of Rome neuer erred in matters of Faith, I

lay them aside at this time, for they are false, and vntrue, as I haue alreadie prooued, and shall prooue hereafter, if it please the Lord.

The eigth Councel of Toledo.

IN the yeere of our Lord 671. and in the fift yeere of *Recessuvindus* King of Gothes, the eight Councell of Toledo was conueened.

To this Assemblie resorted two and fiftie Bishops: Great disputation was in this Councell, concerning perjurie. In end it was resolued; That no necessitie bindeth a man to performe an vnlawfull oath: For *Herod* and *Iephthah* sinned, in making vnlawfull oathes, but they sinned more grieuouslie in performing vnlawfull oathes.

Canon 4.5.6. and 7.

Marriage is vtterlie forbidden to Bishops: and places of Scripture are miserablie abused to confirme this interdiction of marriage. *Be yee holy, as I am holy*, 1 *Pet.* 1. 16. And in another place, *Mortifie your members which are on the earth*, *Coloss.* 3. 5. Miserable ignorance in this age counteth marriage to bee ἀκαθαρσια, that is, vncleanenesse, a member of the bodie of sin, which the Apostle commandeth to mortifie. Yea, and the sub-deacons, who pleaded for retaining of their wiues, in regard that in their admission, no such condition was required of them, are in most seuere manner interdited from the companie of their wiues, or else to be thrust into a Monastery, to suffer penance vntill the last period of their liues.

Canon 8.

Vnlearned men are not to be admitted to the celebration of diuine misteries, especially such as are not well acquainted with the Psalter.

Canon 9.

Eating of flesh is forbidden in Lent, for three principall causes: First, Because the fourtie dayes of Lent are the tithes of all the dayes of the yeeres, and the tithes should be consecrated to God: Secondlie, because that Christ, by fasting fourtie dayes expiated the sinnes of mankinde: Thirdly, because it is conuenient, that a man, made of the 4. elementes, for breaking the ten precepts of the decalogue, should afflict his bodie foure times ten, dayes.

In

In the 10. *Canon*, the vertues wherewith the king shall be indewed, who shall be chosen to raigne in Spaine, are rehearsed. Canon 10.

In the last Canon, the ordinances of preceding Councels are to be obeyed: and the Iewes are to bee dealt with, according to the actes of the 4. Councell of Toledo. Can. 56. 57. 58. 59. and 60. &c. Canon 11. Canon 12.

IN the yeere of our Lord 673. and in the 7. yeere of the raigne of *Receswindus* king of Gothes, by the commandement of the King, 16. Bishops conuened in Toledo, and made these ordinances following: The ninth Councel of Toledo.

First, That founders of Churches, and bestowers of rentes vpon the Church, and their posteritie should haue a sollicitous care, that Church-rents be not abused with misorder; if it shall happen to fall out, let complaint be made to the Bishop, to the Metropolitane, or to the king of the countrey. Canon 1.

Founders of Churches, during their life-time, haue power to appoint men who shall attend vpon the fabricke of the Church or Monasterie which is builded, that it decay not. Canon 2.

If any Church-man bestow any part of Church-rent, vnder the colour of prestation, let the cause be clearely contained in an euidence, or else it shall be voide. Canon 3.

Let the goods of the defunct administrator of the Church-affaires, be equally diuided betwixt his heires and the Church. Canon 4.

If a Bishop build a Monasterie, let him not bestow aboue the fiftie part of the rent of his prelacie in the charges of building: and in case he build a paroch Church, for honour of his buriall place, let him not bestow aboue the hundreth part of his rent for charges of building. Canon 5.

To the Bishop belongeth the third part of rent of euery paroch Church in his diosie, and whether he leaue that third part to the Church it selfe, out of which it is raised, or to any other Church, his gift shall stand firme without reuocation. Canon 6.

Let no man, vnder pretence of propinquitie, and because Canon 7.

he is heire intromet with the goods of the defunct Bishop, without the fore-knowledge and consent of the Metropolitan, and in case the Metropolitan depart this life, let no intermeddling with his goods bee made, without the fore-knowledge of is successour, lest by fraud and deceit the Church be damnified.

Canon 8. If any man ministring in a Church-office, alienate a part of Church-rents, the supputation of time shall begin to bee reckoned from the houre of his death, and not from the time wherein the charter was subscribed: and so after his death, let the prescription run on.

Canon 9. The ninth Canon measureth the commodity which a Bishop shall receiue, who hath taken paines to burie another Bishop.

Canon 10. Children procreated by Bishops, Presbyters, Deacons, &c. shall not onely be deprived of the heritage some time belonging to their parents: but also they shall be mancipated to perpetuall service of those Churches, wherein their fathers served. Let the reader marke, that there is a greater businesse in Councels to procure obedience to one Antichristian precept, concerning prohibition of marriage; than to all the ten Commandements of Gods law.

Canon 11. Ler not a servant be accepted to serue in the Ministery of the Church, before he be first set at liberty.

Canon 22. When servants are set at liberty, let the supputation of time begin at the death of him, who set them at liberty, and not at the time when the charter was made.

Canon 13. 14. 15. & 16. Servants set at liberty, shall neither marry a woman of the Romane, nor of the Gothes blood: and they shall be subiect to the Church that set them at liberty: and if necessity compell them to sell lands, let the land be first offered for a competent price to one Minister in that Church, from which their liberty did arise.

Canon 17. Iewes, who are baptized, shall in time of solemne feastes attend vpon the Bishop of the parts where their dwelling is, to the end, that hee may beare testimony of the integrity of their faith. If this commandement be transgressed, the Bishop

shall

shall ordaine the Iew either to be scourged, or to be subiect to such abstinence, as he thinketh most fit.

In the end, thanks being rendered to God for their meeting, and for the vnitie of their iudgements: and supplications being made to God for the weale of the King *Recesuvindus*, in soule and body, the Councell was dissolved.

IN the eight yeere of the raigne of *Recesuvindus*, King of Gothes, assembled in Toledo one and twenty Bishops: They decerned concerning the Feasts of the nativity of our Lord, and of the Lords mother, at what times they should be kept. Punishments are appointed for men of the Clergy, and Monkes, who are not found dutifull to the King, and the Countrey: That men vnmeet for spirituall offices, should not bee intruded into the Church, neither for propinquity of blood, nor for hope of lucre and gaine: That widowes, professing a religious order, shall receiue an habit convenient for that order: And that women, who depart againe from their professed order, shall be punished: That Parents shall not render their chidren to religious orders, before they be eighteene yeeres of age. Finally, *Protasius* Bishop of Bracara, being convict of adultery, was removed from his office, and *Fructuosus* was placed in his roome. The 10. Councel of Toledo.

IN the seventh yeere of the raigne of *Bamba*, King of the Gothes, ninteene Bishops, and seven Abbots were assembled in Toledo, by the Kings Commandement, *Quiricus* Bishop of Toledo, being President. In the beginning, after a protestation of a decent order to be kept in their Assembly, that no tumult nor contentious disputation, nor indecent laughter should disturb the comely modesty of their Assembly: they set downe a prolixe confession of Faith, and Canons belonging to Ecclesiasticall discipline, in the forme following: The 11. Councel of Toledo.

1. That Bishops should bee well acquainted with Scriptures, and apt to teach. 2. That Metropolitan Bishoppes should try how the Pastors of their Dioces increase in

knowledge. 3. That the forme of singing, vsed in the Metropolitane Church, shal be likewise vsed in other inferiour Churches. 4. That persons who haue discorded, shall not stand at the Altar, vntill the time they bee reconciled againe. 5. That Church-men shall not judge in actions of blood. 6. That Bishops should not giue sentence before a sufficient triall of the cause. 7. Bishops, who commit adulterie or murther, shall be deposed, and excommunicated, beside the punishment to be inflicted by the secular Iudge. 8. No reward shall be taken for ministration of the Sacramentes. 9. Bishops, before their ordination, shall giue their oath that they haue not acquired that dignitie by rewards either giuen or to be giuen. 10. He who is to be preferred to any Ecclesiasticall office, let him first sweare that hee shall continue constantly in that true Catholicke faith, and that hee shall be obedient to Ecclesiasticall Canons. 11. Let no man refuse to receiue the Sacrament of the Supper when it is offered by him who hath a lawfull calling to ministrate it. 12. Absolution should bee pronounced when perill of death impendeth, albeit complet satisfaction be not made. 13. The holy Sacrifice shall not be ministered by persons possessed with deuils, or transported with the passions of madnesse. 14. He who ministreth at the Altar, shall haue other concurring with him, to the end, that if he be suddenly oppressed with any infirmitie, the other assistant brother may supply his place. 15. Councels are ordained yeerely to bee kept.

The second Councell of Brac.

IF order of time be not precisely kept in commemoration of the Councels of Bracara and Toledo, let no man maruell, some regard must be had to the memorie of the Reader: and it is not meete that the Councels of Toledo, being many in number, and so frequently conueened, following vpon the necke of another (except the eleuenth Councell conueened twelue yeeres after the 10) should be miserably disioyned: if such things be not comported with, by the fauorable Reader, it will bee hard to abridge this head of

Councels

Councels to the contentment of a learned Reader.

This Councell of Bracara, by *Caranza*, is called the first Councell of Bracara. In it many old opinions of the Priscillianists, and Manicheans, concerning prohibition of marriage, and meates, are condemned, together with the heresies of *Samosatenus*, *Photinus*, *Cerdon*, and *Marcion*. Canons set forth in this Councell, are so coincident with the Canons of other Councels, that there is no necessity to make rehearsall of them.

In the 30. Canon of this Councell, it is ordained; That no poesie shall be sung in the Church, except the Psalter of the old Testament.

IN the 4. yeere of *Bambas*, King of Gothes, eight Bishops were assembled in Braga. In the beginning of the Councell, for confession of their Faith, they made a new rehearsall of the summe of the Nicene Faith. After this, they set downe eight ordinances, in manner following: The 2. Councell of Brac.

1. That all superstitious opinions being reiected, bread and wine mixed with water, onely should be offered in the Sacrifice, and not the liquor of milke, nor pure vnmixed wine, nor bread dipped in wine. Here marke, that the giving of vnmixed wine to the people, in the Sacrament or Sacrifice, is called superstition: such bitter fruits do ensue vpon magnifying the traditions of men, that Christs owne institution, is called superstition.

2. That vessels dedicated to God, bee not abused, and imployed to secular and humane vses.

3. A Presbyter, when he sayeth masse, let him bee cloathed with his Orarium on both his shoulders, and be signed on his brest, with the signe of the Crosse.

4. Let no person of the Clergy cohabit with women, no not with their owne sisters, without witnesses of their conversation.

5. Vpon Festivall dayes, reliques enclosed in an Arke, shal be borne vpon the shoulders of the Levites, as the Arke of God in the old Testament was accustomed to bee borne,

1 *Chron.*

1 *Chron.* 15. 15. and not about the necke of a Bishop: and in case the Bishop will needs carry them himselfe, then shall he walke on foot with the rest of the people, and not be carryed in a coach by his Deacons. Here marke how mens traditions are equalled to the commandements of God.

6. Presbyters, Abbots, and Levites, for the dignity of their calling, shall not bee punished with stripes by the Bishoppe, lest in dispersoning the principall members of his owne body, hee bring himselfe into contempt of his subiectes.

7. Let no honour be sold for promise of rewards.

8. Let governours of Churches haue a greater regard to the weale of the Church, then to their owne particular affaires.

In the end, thankes is given to God, and the King, for their meeting: & they subscribe the fore named ordinances. Here marke, that in the country of Spain, the King still keepeth in his owne hand, power of convocating Councels.

The 6. Councell holden at Constantinople.

IN the yeere of our Lord, 681. and in the 12. yeare of the raigne of *Constantius Pogonatus*, a general Councell was assembled at Constantinople, by the authority of the Emperour, and not by the commandement of Pope *Donus*, nor *Agatho* his successor, nor of *Leo* the 2. the successor of *Agatho*, as the Divall letter of *Constantine*, directed to Pope *Donus* and received and obeyed by Pope *Agatho*, cleerly testifies. As for the number of Bishops convened, there is an infinite discrepance betwixt the authors, who make rehearsall of their number: the least number reckoned, is 150. The question discussed in this Assembly, was about the wils and actions of Christ. *Macarius* Patriarch of Antiochia, and *Stephanus* his disciple, pertinaciously defended the errour of the Monothelites: confirming also their opinion by the testimony of *Honorius*, sometime Bishop of Rome, whose letters written to *Sergius*, sometime Bishop of Constantinople, being read in the open audience of the Councell, made it cleerly knowne, that he also was infected with the erour of the

the Monothelites. For this cause *Honorius* Bishop of Rome, *Sergius*, *Pyrrhus*, and *Paulus* Bishops of Constantinople, *Cyrus* Bishop of Alexandria, and *Macarius* Bishop of Antiochia, were all excommunicated: likewise *Polychronius*, a ridiculous Monke, and his complices were excōmunicated, and with great shame and ignominy, reiected from the fellowship of the Church: For he offered to proue the opinion of the Monothelites to bee the truth of God, by writing the summe of that opinion in a paper, and ouer spreading it vpon a beere, wherein a dead man was laid, hee put the Councell in hope, that hee would raise the dead man to life againe: but after tryall, hee was found to be a lying and a deceitfull fellow, and he likewise was excommunicated.

This Councell made no Canons and Constitutions concerning Church-discipline, as other Councels had done before: For this cause *Iustinian* the 2. the son of *Pogonatus*, gathered these same Fathers, who had beene in the preceding Councel, to perfect the worke which they had begun.

They made many Constitutions, but two in special, which displeased the Romane Church: First, they annulled the doctrine of the Church of Rome, concerning prohibition of marriage to men in spirituall offices. Secondly, they ordained the Patriarch of Constantinople, to bee in equall authority with the Pope of Rome. These Constitutions and Canons, Pope *Sergius* refused to subscribe, albeit his ambassadors in his name had subscribed them in Constantinople.

The 12. Councel of Toledo.

BAmbas King of the Goths, resigned the title of his royall authority to *Euringius*, and he was content to be shaven, and enter into a Monastery In the first yeere of the raigne of *Euringius*, 33. Bishops, with some Abbots, and 13. Noblemen of the Court, convened at Toledo. The King, amongst many other things, protested, that he was content, that whatsoeuer thing in his lawes seemed repugnant to reason, it should be corrected by the prudent advice of this Councel.

The Fathers of this Councell, for confession of Faith, adhered vnto the Councell of Nice. After this, the hand-writings

tings and ſeales of *Bambas*, and the Nobles of his Court, and the teſtimony of *Iulianus*, ArchBiſhop of Toledo, are preſented: whereby it is knowne, that *Bambas*, had reſigned his government in favour of *Euringius*, willing them to chuſe him to be his ſucceſſor. So it came to paſſe, that *Euringius* was ſolemnly proclaimed to be King, and the people were aſſoyled from the oath of allegeance made to *Bambas*, and were aſtricted to the obedience of King *Euringius*.

In this Councell it was forbidden, that new Biſhoprickes ſhould be erected in villages: and the Biſhop of Emerita begged pardon for this, that he had ordayned a Biſhop in a certaine village, being compelled ſo to doe, by the commandement of King *Bambas*. They who ſtand at the Altar, and ſacrificeth, are commanded to eate of the ſacrifice, as often as they offer it. The acts, made in preceding Councels, againſt the Iewes, were renewed and amplified in this Councell: and thankes was given to God, and the King, for their meeting.

Other Councels of Toledo, vnder the raignes of *Euringius*, and *Egita*, ſeeing there is little written of them, worthy of Commemoration, I over-paſſe with ſilence.

CEN-

CENTVRIE VIII.

IN the yeere of our Lord, 712. a Councell was assembled at London, where *Bonifacius* was present, and *Brithuvaldus* the chiefe Prelate of England; and the Kings of Saxons ruling in England, were commanded vnder pain of cursing, to be present at this Councell. The purposes intreated in this Councell were two; to wit, concerning the adoration of Images, and prohibition of marriage to men in spirituall offices. About worshipping of Images no disputation was heard, whether that service did agree with the written word of God, or not. This was counted a sufficient wartant for bringing Images into places of adoration, and for worshipping them (especially the Image of the Virgin *Mary*) that *Eguvinus*, a superstitious Monke in England, of the order of Saint *Benet*, who afterwards was made a Bishoppe: affirmed that the Virgine *Marie* appeared vnto him in a dreame, and declared, that it was her will, that her Image should bee set vp in the Churches, and worshipped. These dreames once confirmed by the oath of *Eguvinus*, and approoved by *Constantine* Bishop of Rome, and obtruded by *Bonifacius* the Popes Legate, they were embraced in England, with little contradiction in such a corrupt time. A Councell at London.

The other purpose entreated in this Councell, was prohibition of marriage, to men in spirituall offices. This doctrine of the Romane Church, was not received without reluctation of the Clergie. Onely, a ground was laid, whereupon followed a building of the doctrine of Divels.

About

The Councell of Constantinople, vnder *Philippicus*.

ABout the same time, that is, about the yeere of our Lord 712. it is supposed, that the Emperour *Philippicus* gathered a Councell at Constantinople, for vndoing of the sixt generall Councell, in the which the errour of the Monothelites was condemned: and that hee did this according to a promise made to a Monke, named *Iohn*, who fore-told him that hee would bee made Emperour, and craved this promise of him, that when hee should bee advanced to the Imperiall dignity, he should vndoe the sixt generall Councell. But the writers of this History doe not make particular mention of the Fathers, who were present at this Councell. The rest of the History is cleere, that *Philippicus* razed the pictures of the Fathers, who had been present at this Councell, and were pictured in the Temple of Sophia: and that on the other part, Pope *Constantine* the first, not onely caused the same effigies to bee pictured in the porch of the Church of Saint *Peter* at Rome, but also procured that the Emperours name should be razed out of charters, and that his effigie should not bee ingraved in any kinde of coyned mettall. Also it is cleere, that *Philippicus* remooued *Cyrus* from his office, and placed in his roome *Iohn*, who fore-told him that he should be Emperour.

A Councell at Rome, assembled by *Gregorie* 2.

IN the yeere of our Lord, 714. Pope *Gregorie* the second, assembled a Councell, in the which two Bishops of Brittaine, to wit, *Sedulius*, and *Fergustus*, were present. It was ordained, that masses should bee celebrated publiquely in Temples, which custome was not in vse before. In the second Tome of Councels, this Synod is referred to *Gregorie* the third. A great number of the Canons of this Councell doe concerne marriage, That no man should take in marriage a woman, who was a relict of a Presbyter or Deacon, or a Nunne, or his spirituall sister, or his brothers wife, or his neece, or his mother in law, or daughter in law, or his neare cousens, or a woman whom by theft or ravishing hee hath led away. And that no man should consult with Inchanters and Sorcerers. And that no man should violate

Sigebert. in. Chron.

the

the mandates of the Apostolicke Chaire: no, not in a matter of an haire.

A Councell at Rome, assembled by *Gregorie* the third.

Gregorie the third, after he had received a mandate from the Emperour *Leo*, concerning abolishing of Images, hee assembled a great Councell at Rome, of 903. Bishops: in the which the Emperour *Leo* was excommunicated, and deprived of his Imperiall dignity. Here marke the tyranny and fiercenesse of Antichrist, Who gaue such authority to a Roman Preacher, to dismount the Monarches of the world from their royall thrones? Yet *Gregorie* the third attempted such high matters, because the Emperor *Leo* had disallowed the worshipping of Images. Likewise, by his instigation the whole countrey of Italy refused to pay tribute to the Emperour. Now is the banner of Antichrist displayed against the Emperour, and this is a fore-running token, of the hatefull enmity which is to ensue betwixt the Popes and the Emperours, which (God willing) shall bee declared in its owne time. Likewise, *Anastatius* Patriarch of Constantinople, was condemned and excommunicated in this Councell. To favour the Emperour, and to dislike the worshipping of Images, were two irremissable sinnes, and meriting the great *Anathems* of the Bishop of Rome.

A Councell holden in France, by *Boniface*, Archbishop of Mentz.

IN the yeere of our Lord, 742. and in time of the raigne of *Charles* the Great, and vnder the Popedome of *Zacharias* the first, *Bonifacius* Archbishop of Mentz, assembled a Councell, of the Bishops, Presbyters, and Clergy of France, for reformation of abuses in that countrey: or rather, as the truth is, to bring the countrey of France (as hee had already brought many parts of Germany) to a conformity with the superstitious rites of the Romane Church. It is to bee marked, that this nationall Councel was assembled by the mandate of King *Charles*, howsoeuer *Bonifacius* ordered the affaires of the Councell.

It was ordained, that Synodes should be kept yeerly, and that Clergie-men should not put on armour, and goe to warre- Canon 1.

warre-fare, except one or two Bishops, with their Presbyters & Chaplens, to prescribe penance to them who should happen to confesse their sinnes: And that hunting and hauking, and such idle pastimes, should not be vsed by the Clergie.

Canon 2. That every Presbyter shall be ready to giue account of his ministery to his owne Bishop, in time of Lent, especially concerning his ministration of Baptisme, the summe of his Catholicke Faith, the forme of his prayers, and the order of his saying of masses.

Canon 3. That no vncouth Bishop or Presbyter, be admitted without the tryall, and allowance of a Synode.

Canon 4. That Presbyters and Deacons be not cloathed as secular men, with short cloakes; but with the habit of men who are in spirituall offices: And that no woman cohabite in the house with them.

Canon 5. That every Bishop haue a care within his owne bounds, to abolish all heathenish superstitions.

The 7. general Councell assembled at Constantinople.

IN the yeere of our Lord, 755. and in the thirteenth yeere of the Empire of *Constantinus Copronymus*, a general Coūcell of 338. Bishops, was assembled at Constantinople, by the commandement of the Emperour. In this Councell the worshipping of Images was damned, and the placing of them in Oratories and Temples, where the divine Maiesty is worshipped, was forbidden, as a custome borrowed from Pagans, who had no hope of the resurrection, and therefore solaced thēselues with pictured similitudes of their friends, as if they had beene bodily present with them. Yea, for three principall causes they damned the worshipping of Images: First, because the worshipping of them is repugnant vnto holy Scripture. Secondly, because the divine and humane nature being vnseparably vnited in Christ, and the divine nature cannot be presented by an Image: therefore it is not meete to represent his humane nature by an Image, lest we should seeme to separate the two natures in Christ. And thirdly, because the writings of ancient Fa-

thers

thers doe vtterlie condemne the worshipping of Images, such as *Epiphanius*, *Eusebius*, *Gregorius Theologus*, *Athanasius*, *Amphilochius*, *Chrysostomus*, and *Theodorus* Bishop of Ancyra. It were a prolixt thing to make a rehearsall of the sentences of all the forenamed Fathers: therefore, for breuities cause, I will heere onely make choise of one place, which is this: *Eusebius Pamphili*, writing to *Constantia* the Empresse, who was desirous that the image of Christ should be sent her, hee returneth vnto hir this answere: *Because yee haue written vnto mee to send vnto you the Image of Christ, I would gladly vnderstand what image of Christ yee are inquiring for: whether it bee that true and vnchangeable nature, bearing the character and ingrauen similitude of the person of the Father? or if it bee the image of the shape of a seruant, which Christ tooke vpon him for our sakes? As concerning His diuine nature, I hope yee are not sollicitous to seeke the image thereof, beeing sufficientlie instructed, that no man knoweth the Father, except the Sonne, and on the other part, no man knoweth the Sonne, except the Father. But if yee desire the similitude of mans nature, wherewith He clad Himselfe for our sakes, vnderstand, that the splendor and shining brightnesse of his glorie cannot be represented with dead coloures, and shaddowed pictures: For euen his Disciples in the mountaine were not able to abide the brightnesse of His shining face* (Mat. Chap. 17. vers. 1. Mark. Chap. 9. vers. 2. Luk. Chap. 9. vers. 28.) *how much lesse are we now able to abide the celestiall splendor of his glorified bodie?* *Hist. Magd. cent. 8. cap. 9.*

In this Councell *Germanus* Bishop of Constantinople, *Georgius Cyprius*, and *Damascene* a Monke, who were principall defenders of the worshipping of images, were excommunicated.

In the Canons of this Councel, which were 19. in number; inuocation of Saints hath allowance in the 15. & 17. Canon. So that in this Councell also is presented vnto vs a viue paterne of the weakenesse of Councels. Like as in euery sacrifice there was dungue, so likewise in euery Councell there is found some note of infirmitie and weakenesse. And it is a foolishe thing to adhere to all the ordinances of

Councels, except they doe agree in all pointes with the written word of God.

The second Councell of Nice.

IN the yeere of our Lord, 788. and in the eight yeere of the raigne of *Irene*, and her sonne *Constantine*, a Councell was assembled at Nice in Bythinia, of three hundreth and fiftie Bishops. The Ambassadours of *Adrian* the first, Bishop of Rome, were present in this Assemblie. *Basilius*, Bishop of Ancyra; *Theodorus*, Bishop of Myra; and *Theodosius*, Bishop of Amorium; offered to the Councell their supplicant letters, confessing, that they had sinned in condemning the worshipping of images in the Synode assembled by *Constantinus Copronymus*. These reedes, shaken with the winde, and vnconstant fooles, were accepted in fauour, as a preamble vnto this malignant Councell. The Epistle of *Adrian* Bishop of Rome, was openly read in the Councell, approuing the worshipping of images. His letter was full of fables and lies, such as the fable of the leprosie of *Constantine*, and of the shedding of the blood of innocent babes to procure remedie against his sicknesse, and baptisme of *Constantine* by *Sylvester*, the miraculous restoring of the Emperour to health after his Baptisme, and of the images of *Peter* and *Paul*, produced to *Constantine* before his baptisme. Such a Legend of lyes no Councell could haue heard read in their audience, if it had not bin a time in the which the mistery of iniquity was effectually working: For the history of the life of *Cõstantine*, written by *Eusebius*, expresselv prooueth the contrary: to wit, that *Constantine* was not leprous, but rather a man of a cleane and vnspotted body: and that hee was not baptized by *Sylvester* in Rome, but by *Eusebius* in Nicomedia. Notwithstanding, the letter of Pope *Adrian* was accepted and allowed by the Councell. And it was ordained, That the image of Christ, of the blessed Virgine *Mary*, and of the Saints, should not onely bee receiued into places of Adoration, but also should bee adored and worshipped: And the honour done to the image, is thought to redound to him (or her) who is present by the image, according to the words of *Basilius Magnus*.

Magnus. But *Basilius Magnus* is writing in that place of Christ, the image of the inuisible God, and not of images made with mens hands. *Basil. contra Eunomium, l. 1.*

THe Fathers of this Councell, as it were bewitched by the delusions of the Deuill, were not ashamed to comfirme the adoration of images, by lying miracles, and by a fooliſh confabulation betwixt the Deuill and a Monke, whom Sathan ceased not to tempt continuallie to the lust of vncleannesse, and would make none end of tempting him, except he would promise to desist from worshipping the image of the Virgin *Mary*. But argumentes taken from the fables of Monkes, and delusions of the Deuill, are not to be hearkened vnto, in a matter expressely repugnant to the written word of God.

IN the yeere of our Lord 794. *Charles* the Great, King of France, assembled a great Councell at Frankford: partlie in regard of the heretike *Felix*, who called Christ the adoptiue Sonne of God in his humane nature, and was condemned in a Councell assembled at Ratisbona, *Anno.* 742. but hee was returned to his vomite againe: and therefore was of new againe condemned, as a notable heretike, in the Councell of Frankford: partly also in respect of the great disputation that arose euerie where concerning the worshipping of images, disallowed in the councell of Constantinople, and allowed in the second Councell of Nice. The Councell of Frankford.

Not onely the Bishops of France, but also of Germanie & Lombardie, as Prouinces subdued to the King of France, were present at this Councell. Likewise, Pope *Adrian* sent his Ambassadours, *Theophilactus* & *Stephanus*, to the Councel. And *Charles* himselfe, King of France, was present in the Councel of Frankford. The Ambassadours of Pope *Adrian* produced, the actes of the second Councell of Nice, hoping that the Councell of Frankford should haue giuen consent

and allowance vnto the same. But the Fathers of this Councell collationed the actes of the Councell of Constantinople, with the actes of the second Councell of Nice. And they disallowed in the Councell of Constantinople the strict prohibition to picture images, either in Temples or other places. And in the second Councell of Nice they disallowed the Act of worshipping of images, and of honouring them with garments, incense, candles, and kneeling vnto them: counting the afore-saide Act to be so impious, that the Councell in the which it was concluded, was neither worthy to be called Catholicke nor Oecumenicke. The arguments whereby the second Councell of Nice endeuoured to approue the adoration of images, are all refuted in the Councell of Frankford, as I haue declared alreadie in a treatise concerning worshipping of Images.

Concerning the argument taken from the authoritie of *Epiphanius*, who in his book called Panarium, reckoneth not the worshippers of images in the roll of Heretikes: it is answered by the Councel of Frankford, that in case *Epiphanius* had counted the haters of the worshippers of images, Heretikes; hee had likewise inserted their names in the catalogue of Heretikes: but seeing he hath not so done, the Councell of Nice had no just cause to triumph so much in this friuolous argument, which maketh more against them, than it maketh for them.

More-ouer, in the Councell of Frankford, the Epistle of *Epiphanius*, written to *Ihonne* Bishop of Ierusalem, was read; wherein hee disalloweth the verie bringing in of images into Churches: and this Epistle was translated out of the Greeke into Latine language, by *Ierom.* The Epistle is worthie to be read. Reade it in the *Magdeburg* Historie, *Cent.* 8. *Chap.* 9.

GEN-

CENTVRIE IX.

IN the yeere of our Lord, 813. by the commandement of *Carolus Magnus*, in the Towne of Mentz, were assembled 30. Bishops 25. Abbots, with a great number of Priests, Monkes, Countes, and Iudges, about reformation of the dissolute manners, of Ecclesiasticke and Laicke persons. The Councell of Mentz.

After three dayes abstinence and fasting, joyned with Litanies, publicke Prayers, and imploring the helpe of God, they diuided themselues into three companies: In the first company were the Bishops, with some Noters, reading the history of the Euangell, and the Epistles, and the Actes of the Apostles, together with the Canons and workes of ancient Fathers, and the Pastorals booke of *Gregorie*, to the ende that by the Preceptes contained in these bookes, the enormitie of mens liues might be corrected. In the second companie were Abbots and Monkes, reading the rules of S. *Benedict*, for the reformation of the liues of Monkes. In the third company were Lords and Iudges, pondering the causes of all men, who came to complaine, that wrong was done vnto them.

The 1. 2. and 3. Canons of this Councell, intreat concerning, Faith, Hope, and Charitie. 4. Concerning the Sacraments, to be ministred chiefly at Easter and Whitsonday, except necessitie & feare of death require preuening of these times. 5. That vnitie and concord should bee kept in the Church, because we haue one common Father in heauen: one Mother, to wit, the Church in earth: one Faith, one Baptisme, and one Celestiall inheritance prepared for vs: Yea, and God is not the God of dissention, but

of peace, according as it is said, *Blessed be the peace-makers, for they shall be called the children of God.* The first and seuenth Canons, intreat of Orphanes, and poore people, whose weakenesse is to be supported: but no man should take vantage of their poore and desolate estate. The eight Canon recommendeth vnitie to be kept betwixt men in spirituall offices, and ciuill Iudges: a Canon indeede, if it had beene obserued, verie necessarie for the estate of this time. The ninth & tenth Canon, prescribeth to the Clergie, Preceptes of a modest and sober life, with abstinence from the delicate pleasures of the world, and from Theatricall Spectacles, from pompes, and vnhonest banquets: and to bee more readie to goe to the house of mourning, to comfort them who are heauie hearted, than to the house of banquetting. Vsurie, auarice, ambition, and taking of rewardes, for the benefites of God, such as vse to be taken for medicinall cures, is forbidden. To beware of deceit and conjurations: to flee hatred, emulation, backe-biting, and enuying, wandering eyes, and an vnbridled tongue: a petulant, and proude gesture are forbidden: filthie words, and workes, are altogether abhorred: chastitie is recommended: the frequent visitations of the houses of Widowes, and Virgines, is prohibited: due obedience is to bee giuen to Seniors: to take heede to doctrine, reading, and spirituall songes; as it becommeth men, who haue addicted themselues vnto diuine seruice.

Precepts, concerning the behauiour of Monkes & Nunnes, and the fabricke of their dwelling places, I ouer-passe with silence, lest I should ouercharge a short Compend with an heape of vnnecessarie thinges.

In the 32. Canon, the difference betwixt λιτανεια, and ἐξομολογησις, is set downe. 33. The great Litanie or Rogations, to bee obserued three dayes, by all Christians, with fasting, sackecloath, ashes, walking barefooted, and all kinde of humble carriage. 34. 35. and 36. Publicke Fastings, and keeping of Festiuall dayes is commanded. 37. The Sabboth day is to be kept holy. In it no Merchant Wares to be sold, and

no

no criminall cause to be judged. 38. and 39. Tythes are precisely to be payed. And men, fleeing to Churches for safeguard, are not to be violentlie drawne out of their refuge. 40. In Churches, and the portches thereof, let no secular judgements be exercised. 41. Let no ancient Church be spoyled of tythes and possessions, for the building of new Oratories. 42. Concerning Church-rentes bestowed for reparation and vpholding of Churches. 43. and 44. That no Priest say Masse himselfe alone: for if hee haue no person present except himselfe, how can hee say, *Dominus vobiscum*, or *Sursum corda*, or such other passages? Also frequent offering of the Sacrifice of the Masse, and presenting of the Paxe, is recommended to Christian people. 45. That euery person bee acquainted with the Lords Prayer, and the Beliefe: and they who can no otherwise comprehend these things, let them learne them in their owne vulgar language. 46. Drunkennesse is detested: and they who continue in this sinne, without amendement, are ordained to be excommunicated. 57. God-fathers shall attend, that their spirituall children bee brought vp in the true Faith. 48. Filthie, libidinous, songes are not to bee sung about Churches. 49. The cohabitation with women is forbidden to all the members of the Clergie. 50. Let all Bishops, Abbots, and Church men, haue such Aduocates and Agentes in their affaires, who are men that feare God, and are haters of all vnrighteous dealing 51. Let not the dead bodies of the Saincts be transported from place to place, without the aduice of the Princes of the countrey, or the Bishop, and Synode. 52. No dead bodie shall bee buried within the Church, except the bodie of a Bishop, or of an Abbot, or of a worthie Presbyter, or of a faithfull Laicke person. 53. Incestuous persons are to bee searched out, and separated from the fellowship of the Church, except they bee penitent. 54. 55. and 56. Marriage, in the fourth degree of consanguinitie, is forbidden: and that no man shall marrie his spirituall daughter, or sister, neither the woman, whose sonne or daughter hee hath led to the Sacrament of Confirmation: and, in case they be found to

of peace, according as it is said, *Blessed be the peace-makers, for they shall be called the children of God.* The first and seuenth Canons, intreat of Orphanes, and poore people, whose weakenesse is to be supported: but no man should take vantage of their poore and desolate estate. The eight Canon recommendeth vnitie to be kept betwixt men in spirituall offices, and ciuill Iudges: a Canon indeede, if it had beene obserued, verie necessarie for the estate of this time. The ninth & tenth Canon, prescribeth to the Clergie, Preceptes of a modest and sober life, with abstinence from the delicate pleasures of the world, and from Theatricall Spectacles, from pompes, and vnhonest banquets: and to bee more readie to goe to the house of mourning, to comfort them who are heauie hearted, than to the house of banquetting. Vsurie, auarice, ambition, and taking of rewardes, for the benefites of God, such as vse to be taken for medicinall cures, is forbidden. To beware of deceit and conjurations: to flee hatred, emulation, backe-biting, and enuying, wandering eyes, and an vnbridled tongue: a petulant, and proude gesture are forbidden: filthie words, and workes, are altogether abhorred: chastitie is recommended: the frequent visitations of the houses of Widowes, and Virgines, is prohibited: due obedience is to bee giuen to Seniors: to take heede to doctrine, reading, and spirituall songes; as it becommeth men, who haue addicted themselues vnto diuine seruice.

Precepts, concerning the behauiour of Monkes & Nunnes, and the fabricke of their dwelling places, I ouer-passe with silence, lest I should ouercharge a short Compend with an heape of vnnecessarie thinges.

In the 32. Canon, the difference betwixt λιτανεια, and εξομολογησις, is set downe. 33. The great Litanie or Rogations, to bee obserued three dayes, by all Christians, with fasting, sackecloath, ashes, walking barefooted, and all kinde of humble carriage. 34. 35. and 36. Publicke Fastings, and keeping of Festiuall dayes is commanded. 37. The Sabboth day is to be kept holy. In it no Merchant Wares to be sold, and

no

no criminall cause to be judged. 38. and 39. Tythes are precisely to be payed. And men, fleeing to Churches for safeguard, are not to be violentlie drawne out of their refuge. 40. In Churches, and the portches thereof, let no secular judgements be exercised. 41. Let no ancient Church be spoyled of tythes and possessions, for the building of new Oratories. 42. Concerning Church-rentes bestowed for reparation and vpholding of Churches. 43. and 44. That no Priest say Masse himselfe alone: for if hee haue no person present except himselfe, how can hee say, *Dominus vobiscum*, or *Sursum corda*, or such other passages? Also frequent offering of the Sacrifice of the Masse, and presenting of the Paxe, is recommended to Christian people. 45. That euery person bee acquainted with the Lords Prayer, and the Beliefe: and they who can no otherwise comprehend these things, let them learne them in their owne vulgar language. 46. Drunkennesse is detested: and they who continue in this sinne, without amendement, are ordained to be excommunicated. 57. God-fathers shall attend, that their spirituall children bee brought vp in the true Faith. 48. Filthie, libidinous, songes are not to bee sung about Churches. 49. The cohabitation with women is forbidden to all the members of the Clergie. 50. Let all Bishops, Abbots, and Church men, haue such Aduocates and Agentes in their affaires, who are men that feare God, and are haters of all vnrighteous dealing 51. Let not the dead bodies of the Saincts be transported from place to place, without the aduice of the Princes of the countrey, or the Bishop, and Synode. 52. No dead bodie shall bee buried within the Church, except the bodie of a Bishop, or of an Abbot, or of a worthie Presbyter, or of a faithfull Laicke person. 53. Incestuous persons are to bee searched out, and separated from the fellowship of the Church, except they bee penitent. 54. 55. and 56. Marriage, in the fourth degree of consanguinitie, is forbidden: and that no man shall marrie his spirituall daughter, or sister, neither the woman, whose sonne or daughter hee hath led to the Sacrament of Confirmation: and, in case they be found to

be married, they shall be separated againe. And no man shall take in marriage his wiues sister: neither shall a woman marrie her husbands brother.

The eigth Councel of Rhemes.

IN the yeere of our Lord 813. a Councell was assembled at Rhemes, by the cõmandement of *Charles* the great: for it is to be remarked, that he not only assẽbled that famous Coũcell of Frankford, *Anno*. 794. in the which adoration of Images was condemned: but also, when he was now aged, & saw many abuses in the Church, hee endeuoured by all meanes possible, to procure reformation of the lewd manners of Church-men. Therefore, he appointed, at one time, to wit. *Anno*, 813. fiue National Coũcels, to be conueened in diuers places, for reformatiõ of the Clergie & people: One was conueened at Mentz, as hath bin declared: Another at Rhemes: the third at Towrs: the fourth at Cabilone, or Chalons: & the fift at Arles. In all these Councels no opposition is made to the Councell of Frankford: neither was the adoration of Images auowed in any of these Councels. So much auaileth the authority of a Prince for suppressing of falſe doctrin and heresie. In this Councell at Rhemes, *Wulfarius*, Archbishop was president. 44. canons are rehearsed in the 2. Tome of Councels made in this Councell.

In the 1. Can. it was cõcluded, That euery man should diligẽtly acquaint himself with the Articles of his faith. 2. That euery man shuld learn the Lords Praier, & cõprehẽd the meaning thereof. 3. That euery man, promoted to Ecclesiasticall orders, shal walke worthily, cõforme to his calling. 4. The Epistles of *Paul* were read, to giue instructiõs to sub-deacons, how they shuld behaue thẽselues. Yet is there not one word in all the Epistles of *Paul* of a sub-deacon. 5. The Gospell was read to giue instructiõ to Deacons, to minister condingly in their office. 6. Ignorant Priests are instructed to celebrate the Seruice with great vnderstanding. 7. In like manner, they are instructed how to prepare κατηχουμενοι to the Sacramẽt of Baptisme. 8. The holy Canons were read out of the Decretall of *Innocentius*, for ordering the life of Chanons. 9. The rule of Saint *Benedict* was read, to reduce Abbots, and their Conuents, to a remembrance of their order. 10. The

Pastorall

Pastorall booke of *Gregorius* was read, to admonish Pastors of their dutie. 11. Sentences of diuers ancient Fathers were read, to admonish men of all rankes, both Prelates and subiects, to bring forth the fruit of a good conversation. 12. These things being done, they set downe a forme of receiuing of confessions, and prescribing of penance, according to the Canonicall institutions. 13. They reasoned about the eight principall vices, to the end, their diuersitie being distinguished, every man might know what vices he should eschew, and teach others to beware of the same. 14. That Bishops should take heed of the reading of the bookes of the Canonicke Scripture, and the bookes of Fathers: and should attend vpon the preaching of the Word of God. 15. That Bishops should preach the Sermons and Homilies of holy Fathers, in such sort as all the people might vnderstand them. The 16. Canon is coincident with the 12. 17. That Bishops, and Abbots, permit no man to solace the company with filthy gesting in their presence: but let poore and indigent people be refreshed at their tables with lectures of divine Scripture, and praising of God, according to the Precept of the Apostle, that *whether wee eate or drinke, let all things be done to the glory of God.* 18. Gluttony and Drunkennesse forbidden to Bishops, and the Ministers of God. 19. Let not Bishops bee rash to iudge in things secret, which are to bee referred to the iudgement of God, who can manifest things hid vp in darknesse, and discouer the secrets of the heart. 20. Presbyters shall not transport themselues from a low place to a greater. 21. Whosoever by paying money, procureth a preferment in the Church, shall be deposed. 22. No Church-man shall cohabite with a woman, except it be with his mother or sister, or such like persons, by whose company no suspition of vncleannesse can arise. Precepts given to Monkes, and Nunnes, I passe by, as I did in the former Councell.

Canon 35. The Sabbath day shall be kept holy, and in it no servile worke shall bee done, according to the Lords commandement. 36. Let no man bestow vpon the Church

that

that thing which by vnlawfull meanes hee hath fraudulently with-drawne from others. 37. Nor yet by lies and deceitfull meanes, with-draw any thing duly belonging to the Church. 38. Let tythes be precisely payed. 39. Let no man presume to receiue rewards for his decreet and sentence. 40. Let prayers and oblations be made for the Emperour, and his noble race, that it would please God to preserue them in all happines, in this present life, and vouchsafe vnto them celestiall ioyes in company of the Angels, in the life to come. In the 41. Canon, mention is made of a certaine rent, left by King *Pipinus* of Good memory; which they wish the Emperour *Charles*, *Pipinus* sonne, should not alter, nor transferre into another summe, in respect, that by so doing, many periuries and false testimonies might ensue. 42. And that no man should be remoued from his mansion, to whom the Emperours almes is distributed. 43. And that the statute may bee confirmed by his Highnesse allowance, whereby all contentions and strifes are ordained to haue a decision, and end. 44. And that the statute made in Bononia, concerning false witnesses, may be ratified and confirmed: with augmentation, if neede require, for eschewing of periuries, false testimonies, and many other inconueniences.

The Councell of Towrs.

IN the yeere of our Lord, 813. and at the commandement of the Emperour *Carolus Magnus*, a Councell of many Bishops and Abbots, was assembled, about establishing of Ecclesiasticall discipline, in the towne of Towers.

In the first Canon, all men are admonished to be obedient to the Emperour *Charles* the Great, and to keepe the oath of allegeance made vnto him, and to make prayers, and supplications for his prosperity and wel-fare. 2. All Bishoppes shall diligently reade, and frequently peruse, the bookes of holy Scripture, the histories of the Euangels, and the Epistles of *Paul*, together with the bookes of ancient Fathers written thereupon. 3. It is not lawfull for any Bishop to bee ignorant of the Canons of the Church, and of

the

the Pastorall booke of *Gregorius*, in the which every man, as in a liuely mirrour might see himselfe. 4. Let every Bishop feede the flocke committed vnto him, not onely with doctrine, but also with examples of good conversation. 5. A Bishop must not be giuen to sumptuous banquets, but be content with a moderate diet, lest hee should seeme to abuse the counsell of our Lord, saying; *Take heed, that your hearts be not surfeited with gluttony, or drunkennesse*: but let holy lecture be at his table, rather then the idle wordes of flattering fellowes. 6. Let strangers and indigent people bee at Bishops tables: whom they may refresh, both with corporall and spirituall repast. 7. The delicate pleasure of the eare and eyes, are to bee eschewed, lest by such pleasures, the minde be effeminate, and inchanted. 8. Let not the Lords servants delight in vaine gesting, nor in hunting, nor hawking. 9. Let Presbyters and Deacons follow the foot-steps of their Bishops, assuring themselues, that the good conuersation enioyned vnto their Bishops, is also enioyned vnto them. 10. Let Bishops haue a great sollicitude and care towards the poore: and be faithfull dispensators of Ecclesiasticall goods, as the Ministers of God, and not as hunters after filthy lucre. 11. It is lawfull for Bishops, with consent of Presbyters and Deacons, to bestow out of the Church treasure, to support indigent people of that same Church. 12. A Presbyter is not to be ordained vntill hee bee thirtie yeere old. 13. Let the Bishop make diligent inquisition in his owne parish Church, that no Presbyter, comming from any other parts, make seruice in his Church, without letters of recommendation. 14. Let a Presbyter, leaving a low place, and presuming to an higher, incurre that same punishment, which a Bishop, deprehended in the like fault, should incurre. 15. A Presbyter, who attaineth to a Church, by giving money for it, let him bee deposed. 16. Let tythes bestowed vpon Churches, by advice of Bishops, be faithfully distributed to the poore, by the Presbyters. 17. The families of Bishops shall be instructed in the summe of the true faith. In the knowledge of the retribu-

tion

tion to be given to good men, and the condemnation of people, and of the resurrection and last iudgement, and by what kinde of workes eternall life may be promerited: and that the Homilies, containing these instructions, shall bee translated into Rusticke-Latine-language: to the end that every person may vnderstand them. Marke in what estimation the Latine language hath beene at this time: that instructions in Rusticke and barbarous Latine, are counted better then instructions in good French language. 18. It is the dutie of the Bishop, to instruct his Presbyter concerning the Sacrament of Baptisme, what it is that they should desire the people baptized to renounce: namely, that they should renounce the divell, and all his workes, and his pomps. Now the workes of the Diuell, are murther, fornication, adulterie, drunkennesse, and other such like faults. But the pompes of the Divell, are pride, ostentation, swelling conceits, vaine-glory, loftinesse, and such other faults, as spring vp from such grounds. 19. Presbyters are precisely to be admonished, that when they say the masse, and do communicate, they doe not distribute the Lords bodie indiscreetly, to children, and to all persons, who happen to be present, who if they be entangled with great sinnes, they procure vnto themselues rather damnation, then any remedie to their soules, according to the saying of the Apostle, *Whosoeuer eateth this Bread, and drinketh this Cup vnworthily, hee shall be guilty of the bodie and blood of the Lord: Let a man therefore try himselfe, and so let him eate of this Bread, and drinke of this Cup.* By this let the iudicious Reader marke, that even in the dayes of *Carolus Magnus*, priuate masses had no place: but they who were duly prepared, did communicate with the Priest. 20. Presbyters shall not suffer the holy Chrisme to be touched by every man. 21. Presbyters shall not resort to Tavernes, to eate or drinke. 22. Bishops and Presbyters, shall prescribe to sinners, who haue confessed their sinnes, penance, discreetly, according to the waightinesse of their fault. 23. Chanons, who dwell in Cities, let them eate in one Cloyster, and sleepe vnder one roofe, to

Note.

the

the end they may bee ready to celebrate their Canonicall houres. From the 24. Canon vnto the 32. are contained constitutions concerning Monkes and Nunnes, which I ouer-passe with silence, fearing to be prolix.

Canon 32. All men should studie to peace and concord, but especially Christians: forsaking hatred, discord, and envie. 33. Lords and Iudges should be obedient to the wholsome admonitions of their Bishops: and Bishops on the other part, should reverently regard them, to the end they may be mutually supported, every one with the consolations one of another. 34. Lords and Iudges are to bee admonished, that they admit not vile and naughty persons to beare witnesse in their iudicatories, because there are many, who for a contemptible price, are ready to make shipwracke of a good conscience. 35. Let no man for his decreet, receiue a reward: For divine Scripture in many places forbiddeth this, *as a thing that blindeth the eyes of the blind.* 36. Let euery man be carefull to support indigent persons of his owne family and kindred: for it is an impious and abominable thing in the sight of God, that men abounding in riches, should neglect their owne. 37. Christians when they make supplications to God, let them in humble manner bow downe their knees, following the example of the Martyr *Steven*, and of the Apostle *Paul*: Except vpon the Lords day, and other solemne dayes, on the which the vniversall Church keepeth a memoriall of the Lords resurrection: and at such times they are accustomed to stand and pray. 38. Faithfull people must be admonished, not to enter into the Church, with tumult and noyse: and in time of prayer, and celebration of the masse, not to be occupied in vaine confabulations, and idle speeches: but even to abstain from wicked cogitations. 39. Let not the Consistories and Iudgement-seates of secular Iudges be in the Church, or portches thereof, in any time to come: because the house of God should bee an house of Prayer, as our Lord Iesus Christ saith. 40. Let it be forbidden, that Merchandize be vsed vpon the Lords day, or Iustice-Courts, because all

men.

men ſhould abſtaine from ſervile labours, to the end this day may be ſpent in praiſing and thanking God, from morning till evening. 41. Inceſtuous perſons, parracides, and murtherers, are found, who will not hearken to the wholſome admonitions of Church-men, but perſevere in their vitious converſation, who muſt be reduced to order by the diſcipline of the ſecular power. 42. Let the people be admoniſhed to abſtaine from Magicall Arts, which can bring no ſupport and helpe to the infirmities of men, and beaſts: but they are the deceitfull ſnares of the Divell, whereby he deceiveth man-kinde. 43. A frequent cuſtome of ſwearing is forbidden, wherein men, vpon euery light occaſion willing to purchaſe credit to that which they ſpeake, they take God to be witneſſe of the verity of their ſpeeches. 44. Many free ſubiects, by the oppreſſion of their Maſters, are redacted to extreame pouerty; whoſe cauſes, if our clement Soveraigne pleaſe to examine, hee ſhall finde, that they are vniuſtly redacted to extreame indigence. 45. A falſe meaſure, and a falſe ballance, is an abomination vnto the Lord, as *Salomon* recordeth.

The 46. Canon containeth a regrate, that tythes were not duly payed to the Church: notwithſtanding, that the Church had giuen in, their complaint to the civil Magiſtrate: whereby it came to paſſe, that not only lights in the Church, and ſtipends to the Clergie, began to inlacke, but alſo the very pariſh Churches became ruinous. 47. When generall Faſtings are appointed, for any impendent calamity, let man neglect the fellowſhip of the humble Church, for deſire to feed his belly with delicate foode. 48. Drunkennes and ſurfeiting are forbidden, as offenſiue both to ſoule and bodie, and the ground of many other ſinnes. 49. Lords and Maſters are to be admoniſhed, not to deale cruelly and vnmercifully with their ſubiects: yea, and not to ſeeke that which is due vnto themſelues, with exceſſiue rigour. 50. Let Laicke people communicate at leaſt thriſe in a yeere, vnleſſe they be hindred by ſome grivous ſinnes committed by them. 51. In the laſt Canon mention is made, that they

they diligently examined the cause of them who complained to the Emperour, that they were dis-inherited by the donation of lands, which their Fathers and friends had bestowed vpon the Church: and in their bounds they found no man who did complaine. Alwaies, in that matter, if any thing was done amisse, they humbly submitted themselues to be corrected by their Soveraigne Lord and King.

The Councell of Chalons.

THe Councell of Chalons was the fourth Councell, convened in the yeere of our Lord, 813. by the commandement of *Charles* the Great, for the reformation of the Ecclesiasticall Estate. Many of the Canons of this Councell are coincident with the Canons of the former: therefore I shall be the shorter in the commemoration thereof.

1. That Bishops acquaint themselues diligently with reading the bookes of holy Scripture, and the Bookes of ancient Fathers, together with the Pastorall bookes of *Gregorius*. 2. Let Bishops practice in their workes, the knowledge which they haue attained vnto by by reading. 3. Let them also constitute Schooles, wherein learning may be increased, and men brought vp in them, that may be like to the salt of the earth, to season the corrupt manners of the people, and to stop the mouthes of Heretiques, according as it is said, to the commendation of the Church, *A thousand Targes are hung vp in it, euen all the Armour of the strong, Cant. chap. 4 vers. 4.* 4. Let Church-men shew humility, in word, deed, countenance, and habite. 5. Let Priests bee vnreproueable, adorned with good manners, and not given to filthy lucre. 6. The blame of filthy lucre, wherewith many Church-men were charged, for this, that they allured secular men to renounce the world, and to bring their goods to the Church, they endeuour, with multiplyed number of words, to remoue. 7. Bishops, and Abbots, who with deceitfull speeches, haue circumvened simple men, and shauen their heads, and by such meanes doe possesse their goods, in respect of their covetous desire of filthy lucre, let them be subiect to Canonicall, or regular repentance.

tance. But let those simple men, who have layd downe their haire, as men destitute of vnderstanding, who cannot gouerne their owne affaires, let them remaine in that estate, which they haue once vndertaken: but let the goods given by negligent Parents, and received, or rather reaved by auaritious Church-men, be restored againe to their children & heires. 8. If Church men lay vp prouision of corne in Victuall-houses, let it not be to keepe them to a dearth, but to support the poore in time of need, therewith. 9. Hunting and hawking, and the insolency of fooliſh and filthy iests, are to bee forsaken of Church-men. 10. Gluttony and drunkennesse is forbidden. 11. The Bishop or Abbot, must not resort to civill iudicators, to plead their owne cause, except it be to support the poore and oppressed. Presbyters, Deacons, and Monkes, having obtained licence from the Bishop, may compeare in Civill iudgement-seats, accompanied with their Advocate. 12. Let not Presbyters, Deacons, or Monkes, bee farmers or labourers of the ground. 13. It is reported of some brethren, that they compell the persons who are to be admitted, in time of their ordination to sweare, that they are worthy: and that they shall do nothing repugnant to the Canons: and that they shall be obedient to the Bishop, who ordayneth them, and to the Church, in the which they are ordayned: which oath, in regard it is perilous, we all inhibit, and discharge it. 14. Bishops in visiting of their Parishioners, let them not be chargeable vnto them, but rather comfortable, by preaching the Word, and by correcting things that are disordered. 15. It is reported, that some Arch-deacons vse domination over the Presbyters, and take tribute from them, which smelleth rather of tyranny, then of due order. For if the Bishoppe should not vse domination over the Clergie, but by examplars to the flocke, as the Apostle *Peter* writeth: much lesse should these presume to doe any such like thing. 16. Like as in dedication of Churches, and for receiving of orders, no money is received: even so, for buying of Balme to make Chrisme, Presbyters (keepers of Chrisme) shall be-

Note.

stow

stowe no money: but Bishops, of their owne rents, shall furnish Baulme for the making of Chrisme, and Lightes to the Church. 17. It hath beene found in some places, that Presbyters haue payed 12. or 14. pennies in yeerely tribute to the Bishop: which custome wee haue ordained altogether to be abolished. 18. The receiuing of paunds from incestuous persons, and from men who pay not their Tythes, and from negligent Presbyters, is forbidden, as a thing which openeth a doore to auarice: but rather let Ecclesiasticall discipline strike vpon transgressours. 19. Let people giue their Tythes to those Churches wherein their children are baptized, & whereunto they resort all the yeere long, to heare Church-seruice. 20. Let peace bee kept amongst all men, but in speciall betwixt Bishops & Countes; whereby euery one of them may mutually support another. 21. Ciuill Iudges ought to judge righteously, without exception of persons, and without receiuing of rewards: and let their Officiars, Vicars, and Centenaries, bee righteous men: least, by their auarice and greedinesse, the people bee grieued, and impouerished. And let the witnesses be of vnsuspect credite: for by false witnesses the Countrey is greatly damnified. 22. The Abbots and Monkes, in this part of the Countrie, seeing they haue addicted themselues to the Order of Saint *Benedict*: let them endeuour to conforme themselues vnto his institution and rules. 23. The ordination of Presbyters, Deacons, and other inferiours, is to bee made at a certaine prescribed time. 24. Concerning Bishops, Presbyters, Deacons, and Monkes, who shall happen to be slaine, let the Emperour giue determination to whom the satisfacton of blood shall belong. 25. In many places, the auncient custome of publicke repentance hath ceassed: neither is the auncient custome of excommunicatiō and reconciliation in vse. Therefore, the Emperour is to be entreated, that the ancient discipline may be restored againe, and they who sinne publikely, may be brought to publike repentance: and euery man, according as hee deserueth, may either bee excommunicated, or reconciled. 26. It

is reported, that in ſome Churches there is contention and ſtrife for diuidng of Church rents: It is ordained, therefore, That no Maſſe ſhall be ſaid in thoſe Churches, vntill they, who are at variance, be reconciled againe. 27. Neither the Sacrament of Baptiſme, nor the Sacrament of Confirmation, ſhould be reiterated. 28. Concerning the decrees of affinitie, and in what degree Marriage may be bound vp, euery man is ſent to the Canons of the Church to ſeeke reſolution. 29. Seing that the man and the woman are counted in Scripture as one fleſh, their Parentage is to be reckoned by like degrees in the matter of Marriage. 30. The Marriage of ſeruants is not to bee diſſolued which is bound vp with conſent of both their maſters, euerie ſeruant remaining obedient to his owne maſter. *Note.* 31. It is rumoured, that ſome women by negligence, and others fraudulently, doe preſent their owne children to the Sacrament of Confirmation, to the ende they may bee ſeparated from the companie of their husbandes. Therefore, wee ſtatute and ordaine, that ſuch women as either negligently or fraudulently preſent their owne children to the Sacrament of Confirmation, they ſhall bee compelled to doe penance all the dayes of their life: neither ſhall they in any wiſe be ſeparated from their husbandes. 32. Let a ſinner confeſſe vnto his Father-Confeſſor, all his ſinnes which hee hath committed either in thought, word, or deede: becauſe that hatred, enuye, and pride, are ſuch peſtilentious botches of the ſoule: and the more ſecretly that they are couched, the more periculouſly they hurt. 33. Sinnes ſhould not onely bee confeſſed to God, according to the example of *Dauid*, who ſaith, *I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne, Pſal. 32. verſ. 5.* But alſo wee ſhould confeſſe our ſinnes to our Father-Confeſſor, according to the precept of the Apoſtle, *Acknowledge your faultes one to another and pray one for another, that yee may bee healed, Iac. 5. 16.* 34. In preſcribing of penance, let fauour and hatred of any perſon be laide aſide, and let the injunctions be giuen according

according to the rule of holy Scripture, and according to the Canons and custome of the Church, following the example of the Physitions of the body, who without exception of persons doe adhibit cuttings, burnings, and vehement remedies, to perilous diseases. 35. Many in doing of penance, are not so desirous of remission of sinnes, as of the accomplishment of the prescribed time of their humiliaon: and beeing forbidden to eate flesh, or drinke wine, they haue the greater desire of other delicate meates and drinkes: but spirituall abstinence, which should bee in penitent persons, excludeth all bodily delightes. 36. Let no man sinne of purpose, to the ende hee may aboliſhe his sinnes by Almes-deedes: for that is all one as if a man should hyre God to grant vnto him a libertie to sinne. 37. Seeing all Canons of Councels are to be diligently read, in speciall such as appertaine vnto faith, and reformation of manners, should bee most frequently perused. 38. Bookes, called *Libelli Pœnitentiales*, are to aboliſhed, because the erroures of these Bookes are certaine, howbeit the authors of them be vncertaine: and they prepare pillowes to lay vnder the heads of them, who are sleeping in sinne. 39. In the solemnities of the Masse, Prayers are to bee made for the soules of them who are departed, as well as for them who are aliue. 40. Presbyters, who are degraded, & liue like seculare men, neglecting repentance, whereby they might procure restitution to their office, let them be excommunicated. 41. A Presbyter, who transporteth himselfe from his owne place, shall not be receiued in any other Church, except hee prooue, both with witnesses and letters sealed with lead, & containing the name of the Bishop, and of the Citie which he liued in, that he hath liued innocently in his own Church, and had a just cause of transportation. 42. Let no Church bee committed to a Presbyter, without consent of the Bishop. 43. In some places are found Scots-men, who call themselues Bishops, & they ordaine Presbyters & Deacons, whose ordination we altogether disallowe. 44. Presbyters must not drinke in Tavernes, wander in Markets, nor goe

to visite Cities, without aduise of their Bishop. 45. Many both of the Clergie & Laickes, goe to holy places, such as Rome, & Turon: imagining, that by the sight of these places, their sins are remitted: and not attending to the sentence of *Ierome, It is a more commendable thing to liue well in Hierusalem, than to haue seene Hierusalem.* 46. In receiuing the Sacrament of the bodie and blood of Christ, great discretion is to be vsed: Neither let the taking of it be long differred, because Christ saith, *Except yee eate the flesh of the sonne of man, and drinke his bloud, yee haue no life in you*: Neither let vs come without due preparation, because the Apostle saith, *He who eateth and drinketh vnworthily, eateth and drinketh his owne damnation.* 47. The Sacrament of the body & blood of Christ which in one day is accustomed to be receiued of all Christians: let no man neglect to receiue it, except some grieuous crime doe hinder him from receiuing of it. 48. According to the precept of the Apostle *Iames, Weake persons should be annointed with oyle by the Elders, (which oyle is blessed by the Bishop)* these words inclosed in a parenthesis are added to the Text: for he saith, *Is any man sicke amongst you, let him call for the Elders of the Church, and let them pray for him, and annoint him with oyle, in the Name of the Lord: And the prayer of faith shal saue the sicke, and the Lord shall raise him vp: And if he haue committed sin, it shal be forgiuen him, Iam. cap. 5. vers. 14. 15.* Such a medicine as cureth both bodily & spirituall maledies is not to be neglected. 49. In the Councell of Laodicea it was forbidden, that Masses should bee said, and Oblations offered by Bishops, or Presbyters, in priuate houses. This question also was disputed in this Councell. 50. The authoritie of the Emperour, is to be interponed for reuerent keeping of the Lords day. 51. Because the Church is constituted of persons of diuerse conditions, some are Noble, others are ignoble, some are seruants, vassalles, strangers, &c. It becommeth them who are in eminent rowmes, to deale mercifully with their inferiours, knowing that they are their brethren, because God is one common Father to both, and the Church is one common mother to both.

both. From the 52. Canon vnto the 66. are contained precepts of chaste and honest liuing prescribed to Prioresses and Nunnes. which I ouer-passe, as I haue done in the preceeding Councels. 66. It is ordained, that prayers and supplications shall be made for the Emperour and his children, and for their well-fare both in soule and bodie. 67. These things haue we touched shortly, to be exhibited to our Soueraigne Lord the Emperour. Hee who desireth a more ample declaration of all vertues to be followed, and vices to be eschewed, let him read the volume of the holy Scriptures of God.

The Councell of Arles.

IN the same yeere of our Lord, wherein the preceding foure Councels were conueened, & by the mandate of the Emperour *Charles* the Great, another Councell was conueened at Arles. The Canons of this Councell were in number. 25.

1. They set downe a Confession of their Faith. 2. They ordaine, That Prayers shall bee made for the Emperour, and his children. 3. They admonish Bishops and Pastors diligently to reade the bookes of holy Scripture: To teach the Lords people in all truth: and, To administrate the Sacraments rightly. 4. Laick people are admonished, not to remooue their Presbyters from their Churches, without consent of their Bishops. 5. That Presbyters be not admitted for rewards. 6. It is ordained, That Bishops shall attend, that euery person liue ordinately: that is, according to a prescribed rule. The 7. and 8. Canons belong to the ordering of Monkes and Nunnes. The 9. Canon pertaineth to the payment of Tythes, and first fruits. 10. It is ordained, That Presbyters shall preach the word of God, not only in Cities, but also in euery Parochin. 11. Incestuous copulations are to be vtterly abhorred. 12. Peace is to be kept with all men, according to the words of the Apostle, *Follow peace, and sanctification, without the which no man shall see God, Heb. cap. 12. vers. 14.* 13. Let Lords, Judges, and the rest of the people, be obedient to their Bishop: & let no vnrighteous judgement be

be vsed: and no bribes receiued, nor false testimonie be admitted. 14. In time of Famine, let euery man support the necessitie of his owne. 15. Let all weightes and measures be equall and just. 16. Let the Sabboth day be kept holy, without Markets, Iustice Courtes, and seruile labour. 17. Let euery Bishop visite his boundes once in the yeere: & if he finde the poore to be oppressed by the violence of the mightie, then let the Bishop with wholesome admonitions, exhort them to desist from such oppression: and in case they will not desist from their violence, then let the Bishop bring the cause to the eares of the Prince. 18. Let Presbyters keepe the Chrisme, and giue it to no man, vnder pretence of Medicine. 19. Parentes and Witnesses, shall bring vp baptized children in the knowledge of God, because God hath giuen them vnto Parents, and Witnesses haue pawned their word for their faith. 20. Ancient Churches shall not be depriued of Tythes, nor of none other possession. 21. That the constitution of ancient Fathers shal be kept concerning Buriall in Churches. 22. Ciuill Iudgment-seates shall not bee in Churches. 23. The goods belonging vnto the poore, if they bee bought, let it bee done openly in sight of the Nobles and Iudges of the Citie. 24. Let fugitiue Presbyters and Church-men bee inquired, and sent backe againe vnto their Bishop. 25. He who hath a benefice bestowed vpon him, for helping the fabricke of Churches, let him support the building of them. 26. They who sinne publickely, let them make their publicke repentance, according to the Canons. These things haue wee shortly touched, to bee presented vnto our Lord the Emperour, and to be corrected by his Highnesse wisedome.

Note.

The eight generall Councell.

IN the yeere of our Lord, 870. and in the third yeere of the raigne of *Basilius*, Emperour of the East: and vnder the raigne of *Lewis* the second Emperour of the West: the Ambassadours of Pope *Adrian* the second came to Constantinople. *Basilius* the Emperour gathered a Councell a-

gainst

gainst *Photius*, the Patriarch of Constantinople. In this Councell great policie was vsed, to haue all things framed to the contentment of *Adrian* Bishop of Rome: For no man was admitted to the Councell, except only they who had subscribed the supremacie of the Bishop of Rome, aboue all other Bishops. They who refused to subscribe the fore-saide supremacie, were contemptuously reject-d, and not admitted to the Councell. So did the authoritie of the Bishop of Rome proceede to further grouth, by flattering of *Basilius*, who slew his associate *Michael*: as it was founded in the flatterie of *Bonifacius* the third, who flattered that vile murtherer *Phocas*, who slew his master *Mauritius*. In this Councell *Photius* was deposed and excommunicated, & his bookes which he wrote against the supremacie of the Bishop of Rome were commanded to be burnt. *Photius* was accused for this, that he had accepted the office of a Bishop, before hee he receiued other Ecclesiasticall orders. *Photius* alleadged, that this was no sufficient cause of deposition, in respect that *Ambrose*, Bishop of Millan; *Nectarius*, bishop of Constantinople; and of late dayes *Tarasius*; with consent of the Bishop of Rome; of Laickes were made Bishops. The Ambassadours of Pope *Adrian* the second answered, that *Ambrose* was endewed with extraordinarie giftes, *Nectarius* was called at an extraordinarie time, to wit, when heresie was so ouerspred, that it was an harde thing to finde out a man who was not spotted with heresie: and concerning the aduancement of *Tarasius* to be Bishop of Constantinople, to whose admission *Adrian* the first gaue consent, they answered, That it was done for a speciall cause, in regard hee was a zealous maintainer of the adoration of Images. This answer declareth, that in case *Photius* also had beene a zealous maintainer of the adoration of Images, the Roman Bishop and his Ambassadours could haue dispensed with the want of Ecclesiasticall orders preceeding his admission to his Bishopricke, as they did in the person of *Tarasius*.

In this Councel also the Ambassadoures of *Adrian*, magnifying the authoritie of the Pope, affirmed, that the Bishop of

Rome might judge of the actions of all other Bishops: but no man might judge of him. And albeit the Orientall Bishops in the sixt Generall Councell, cursed Pope *Honorius* after his death: yet it is to be marked (say they) that hee was accused of heresie: And in this case onely it is lawfull for inferiours to resist their superiours, and to disclaime their peruerse opinions. In this point, also they said, That none of the Patriarches and Bishops proceeded against the defunct Bishop of Rome, without the consent of the Roman Chaire going before them. Now obserue (good Reader) with what fidelitie *Onuphrius* defendeth the name of *Honorius* the first: as free of all suspition of heresie: when as the Ambassadours of *Adrian* the second, for verie shame durst not presume to doe it.

Hist. Magd. cent. 9 cap. 9. Caranza de Conciliis.

More-ouer, the worshipping of Images in this Councell got a new allowance againe, and it was commanded, That the image of Christ should be holden in no lesse reuerence than the bookes of the Gospell.

The Bulgarians also were made subject to the Romane Bishop. And *Ignatius* Patriarch of Constantinople, in regarde he was restored to his place againe by the meanes of the Bishop of Rome, hee made no opposition to the contrarie. Neuertheless, this alteration continued but short time: for the Bulgarians droue out of their bounds the Latine Priests, and were serued with Greeke Priests againe.

Diuers Canons were constituted in this Coūcell, but so coincident with the Canons of other Councels, that it is a superfluous thing to make a rehearsall of them. In the subscription of the Actes of the Councel, great controuersie fell out: for the Grecians could not abide the name of *Ludouicke*, Emp. of the West, because they thought, that the honourable name of an Emp. only belonged to their owne Soueraigne Lord, who was Emp. of Cōstantinople. More-ouer, a number of them came to the Emp. *Basilius*, and requested him, that their subscriptions might be redeliuered vnto them againe, wherein they had subscribed to the supremacie of the Romane Bishop, or else the Church of Constantinople would

be

be in perpetuall subiection to the chaire of Rome. These subscriptions afore-sayd were restored againe, but with great difficulty.

Carolus Calvus convocated a Councell in France, at Acciniacum, consisting of ten Bishops. The Bishops of Lions, Vason, and Trier, were chiefe Presidents in the Councell. *Hincmarus* Bishop of Rhemes, accused in this convention his owne nephew, *Hincmarus* Bishop of Laudunum, as a man disobedient to his Metropolitan, and a man who for private iniuries had excommunicated all the Presbyters of his Church, debarring them from saying masse, baptizing Infants, absolving of Penitents, and burying of the dead. And *Hincmarus* Bishoppe of Rhemes, proponed vnto the Councell, 50. Canons, which he desired to be read, in the Synode: and they allowed all the Canons written by the Bishop of Rhemes. Also, they condemned *Hincmarus* Bishop of Laudunum, of petulancy, and compelled him to subscribe obedience to *Charles* his King, and to his Metropolitan: hee was also deprived of his office, and his eyes were thrust out. But Pope *Iohn* the ninth, vnder the raigne of *Carolus Crassus*, restored him to his office againe, being the more affectioned vnto him, because hee had appealed from his owne Bishop, and from the decreet of a Synode in his owne countrey, to be iudged by the chaire of Rome. *Hist. Magd. cent. 9. cap 9.*

The Councell of Acciniacū.

In the yeere of our Lord, 899. and in the eight yeere of the raigne of the Emperour *Arnulphus*, in the Towne of Triburium, twenty and two Bishops of Germany, were assembled, who made many constitutions, a great number whereof, *Caranza* is compelled to over-passe with silence, lest he should make a superfluous repetition of Canons mentioned before.

The Councell of Triburium, or Strasburg.

First, it was concluded in this Councell, that excommunicate persons, if they repent not, are to be subdued by the Emperour. Canon 10. That a Bishop shall not bee deposed, before his cause bee iudged by twelue Bishops: and a

Pres-

Presbyter by ſixe Biſhoppes: and a Deacon by three Biſhops. 11. A Church-man, who committeth ſlaughter, ſhall bee depoſed, albeit hee hath beene enforced vnto it. 12. Baptiſme ſhall not bee miniſtred, except at Eaſter and Whitſunday, without neceſſity require. 13. Tythes are to be paid for the ſuſtentation of the Miniſtery, the ſupport of the poore, and the fabricke of the Church. 15. Let mens bodies be buried in that Pariſh, vnto the which they payed their tythes. 16. No buriall place ſhall be ſold for mony. 17. Let Laicke people be buried in the Church-yard, not in the Church: but if they be buried already, let not their bodies be remooved. 18. The veſſels wherein holy myſteries are celebrated, are Challices and Platters: whereof Saint *Bonifacius*, a Biſhop and Martyr, being demanded, if it was lawfull to celebrate the Sacrament in veſſels of wood? Hee anſwered, that of old there were golden Biſhops, and woodden veſſels: but now by the contrary, ſaith hee; the Biſhops are wooden Biſhops, and the veſſels are veſſels of gold. And *Sepherinus* miniſtred the Sacrament in veſſels of glaſſe. Nevertheleſſe, this Councell ſtraitly inhibiteth the Sacrament to be conſecrated in veſſels of wood. 19. Let not wine without water be offered in the holy Challice, becauſe both blood and water flowed out of the ſide of Chriſt. 20. Prieſts are ſhaven, to the end they may carry vpon their heads a ſimilitude of the crowne (to wit, of thornes, wherewith the Lord was crowned) who is their lot and portion. 21. Let not Presbyters, who are called before Iuſtice-ſeats, be compelled to ſweare, but let them bee put in remembrance of their holy conſecration, in ſtead of an oath. 22. The tryall of perſons defamed, by the burning iron is ceaſed: but let no man giue out raſh iudgement in ſecret matters. 27. They who haue vndertaken a ſpirituall office, ſhould not goe to war-fare, nor accept vpon them ciuill offices, according to the ſeventh Canon, of the Councell of Chalcedon. 31. A theefe, or a robber, who is ſlaine in the perpetration of his diabolicall fact, let no man pray for his ſoule, nor diſtribute almes for his reliefe. 35. Let no

iuſtice

iustice-Courts be holden on the Lords day, neither of Festivall nor Fasting dayes. 39. A man who marrieth a woman of a strange countrey, but not of a strange religion, shall bee compelled to cohabite with her. 40. It shall not bee lawfull for a man to marrie a woman whom hee hath polluted in adultery, during her husbands life-time. 45. Hee who hath defiled two sisters, let him be subiect to penance all his dayes, and remaine continent. 46. A woman that hath committed adultery, and for feare of her husband, who pursueth her vnto the death, shee fleeth vnto Bishoppes to seeke reliefe: let them travell seriously for the safety of her her life: and if that can be obtained, let her bee restored to her husband againe: but if that cannot be obtained, let her not bee restored: but her husband during his life-time, shall not marrie another. 54. A forme of externall repentance is prescribed to them, who of precogitate malice, and of purpose, haue committed slaughter.

CEN-

CENTVRIE X.

The Councell of Ravenna.

IN the yeere of our Lord, 903. a Councell was convened at Ravenna, of 74. Bishops. It seemeth to bee assembled by *Iohn* the tenth, whereat was present *Carolus Simplex*, the King of France. In this Councell the acts of Pope *Formosus* had allowance, and the Decrees of *Stephanus* the sixt were condemned and burnt.

The Councell of Rhemes.

VNder the raigne of *Carolus Simplex*, King of France, a Councell was gathered at Rhemes apparantly (for the place is not certaine) for correcting the abuse of Church-rents. Noblemen in Court, such as *Hugo*, and his brother *Robert*, Master of the Kings horses, and *Vinemarus*, with diverse others, vnder pretence of sustayning the Kinges honourable estate, and paying wages to souldiers, had converted to their owne vse, a great part of Church-rents, especially, belonging to Abbies. *Fulco* Archbishop of Rhemes, vttered his minde freely in the Councell. *Vinemarus* one of the notable oppressors in the Court, defiled the Councell with blood, and killed *Fulco* Bishop of Rhemes. The Fathers of the Councell returned vnto their owne Churches with great feare: for the like of this was not heard, since the second Councell of Ephesus, called λῃστικὴ, that is, a Councell of briggandrie, because in it, *Flavianus* Bishop of Constantinople, was slaine.

The Councell of Rome.

IN the dayes of *Otto* the first, a great Councell was assembled at Rome, against Pope *Iohn* the thirteenth, or as others doe reckon, Pope *Iohn* the twelfth. The principall faults

faults wherwith he was charged, besides perfidiousnes obiected against him by the Emp. were these following, to wit:

1. *Peter* a Cardinall Presbyter, affirmed hee saw him say masse, and communicated not himselfe.

2. *Iohn* Bishoppe Narrien, and *Iohn* a Cardinall Deacon, affirmed they saw him ordaine a Deacon in an horse-stable.

3. *Benedictus* with the rest of Deacons, and Presbyters, affirmed he received money for the ordination of Bishoppes.

4. Likewise they sayd, albeit they saw it not with their eyes, yet they were fully perswaded, that hee accompanied with the widow of *Rainer*, and with *Stephana* his Fathers Concubine: and that he made the sacred Pallace like vnto a bawdy-house.

5. That he was an open hunter.

6. That he thrust out the eyes of *Benedict* his spirituall Father, and by so doing procured his death.

7. That he had gelded *Iohn* an Archdeacon, raised fire, and cloathed himselfe with armour in military manner.

8. That he did drinke to the divell, all the Clergie bare witnesse.

9. And that in playing at dice, hee craved the helpe of *Iupiter*, and *Venus*, and the rest of the gods of the Gentiles, whom the Apostle *Paul* calleth divels.

10. That hee sayd not Mattins, nor kept his Canonicke houres, nor signed himselfe with the signe of the Crosse.

11. That he distributed the golden crosses and chalices of the Church, to his harlots.

12. That hee had consecrated one *Zacheus* a wicked man, and vnlearned, to be Bishop to the Hungars: to the end, that by his seditious Sermons he might concitate them against the Emperour. *Luitprond. hist. l. 6. c. 6. & 7.*

Concerning the letter written to Pope *Iohn*, by advice of the Emperour *Otto*, and his proud answer sent backe againe to the Councell, together with their last good night to him, granting to him such power of binding as *Iudas* had, that is, to binde his owne necke to the Gallowes. Of these things

things I haue ſpoken in the Treatiſe of Succeſſion.

The Councell of Canterbury in England.

IN the yeere of our Lord, 975. a Councell was gathered in England, at Canterburie. The queſtion debated in the Councell, was concerning the marriage of men in ſpirituall offices. *Dunſtanus* at this time was Biſhop of Canterburie, and he was an adverſarie to the marriage of men in ſpirituall offices. But the queſtion was ſo wel diſcuſſed by teſtimonies of Scripture, and the Fathers of the Primitiue Church, that *Dunſtanus* had cauſe to be aſhamed. For this cauſe hee implored the helpe of the Diuell: for he was knowne to be a Sorcerer. Satan compelled him to perſiſt in his argument. And when they were convened againe, and in the heate of their diſputation, a voyce ſounded from the Image of the Crucifix (which was in the place of their convention) that *Dunſtanus* his opinion was the beſt.

Hiſt. Magd. cent. 10. cap. 9.

This lying miracle ſo daſhed the multitude of ſimple and ignorant Prieſtes, that they thought it to bee the Oracle of God; but in their next meeting *Falthodus*, whom others call *Ethelredus*, a learned man of Scotland, ſo evidently by teſtimonies of Scriptures, and Fathers, prooved that marriage was a thing lawfull to men in ſpirituall offices, that the anſwer which came from the Crucifix, was counted the anſwer of the Divell, whom *Dunſtanus* ſerved, becauſe Chriſt would ſpeake nothing repugnant to his owne Word.

The Councell of Conſtantinople.

VNder the raigne of *Nicephorus Phocas*, Emperor of Conſtantinople, and when *Polyeuchus* was Patriarch, the Emperour aſſembled a Councell at Conſtantinople. The queſtion diſputed in the Councell, was this. *Nicephorus* having obtained the dominion of the Eaſt, tooke to wife *Theophania*, the relict of *Romanus* his predeceſſor. This matter ſo diſpleaſed the Patriarch *Polyeuchus*, that hee debarred the Emperour *Nicephorus* from holy things, pretending theſe two cauſes: Firſt, becauſe the Emperour had celebrated the ſecond marriage. Secondly, becauſe *Nicephorus* had beene witneſſe in Baptiſme, to the children of *Theophania*. This queſtion

queſtion being diſcuſſed in the Councell, in preſence both of Prelats and Counſellers, the Emperours marriage was allowed, and the acts alledged by *Polyeuchus* was counted impious, & made by *Copronimus*, and that they had no force to hinder the marriage. The proud Patriarch when he was overthrowne by reaſon, armed himſelfe with obſtinacie and ſtiffe neckedneſſe, vntill *Bardas* the Emperours father came to him, and affirmed by an oath, that *Nicephorus* the Emperour was not witneſſe in Baptiſme to the children of *Theophania*. Thus were the Patriarches of the Eaſt, ſerious in obſerving the traditions of men, but remiſſe and negligent in obſerving the ordinances of God. And this is a ſure teſtimony, that defection from the faith had now prevayled, both in the weſt and Eaſt.

The Councell of Rhemes, againſt *Arnulphus*.

IN the yeere of our Lord, 992. in the ninth yeere of the Emperour *Otto*, and in the fourth yeere of *Hugo Capeto*, King of France, a Councel was gathered at Rhemes, againſt *Arnulphus* Biſhop of Rhemes. His hand-writing was produced, wherein hee did binde himſelfe to bee obedient to *Hugo Capeto*, King of France; and never to come in the contrary, vnder paine of infamy, and perpetuall malediction. Notwithſtanding, he had countenanced Duke *Charles*, who claimed the right of the kingdome, as neareſt heire thereto, being the brother of *Lotharius*. To Duke *Charles*, *Arnulphus* had opened the ports of the towne of Rhemes, and made him Commander of the citie. Great diſputation was in the Councell concerning *Arnulphus*. His friends would haue had this cauſe remitted to the iudgement of the Biſhop of Rome. But many of the Biſhops of France, mightily opponed to the contrary. The diſcourſe is very prolix, but the paines of reading is well recompenced with the fruitfulneſſe of the diſputation. This Councell toke this end, *Arnulphus* confeſſed his fault, denuded himſelfe of his Epiſcopall honour, and *Gilbertus*, who had beene inſtructor of *Robert* the Kings ſonne, was placed in his roome. Likewiſe, *Arnulphus* was ſent to Orlience to be impriſoned there, together with

Siguinus

Siguinus Archbishop of Senon, because hee consented not freely to the deposition of *Arnulphus*, but thought that this matter was overswayed by the tyranny of Courtiers, and vsurpers of the kingdome vnlawfully.

Another Councell at Rhemes, restoring *Arnulphus*.

WHen the deposition of *Arnulphus* was reported at Rome, *Iohn* the thirteenth, was mooued with great wrath, and incontinent, excommunicated all those Bishops of France, who had consented to the deposition of *Arnulphus*. In so doing Pope *Iohn* kept the accustomed order of the Romane Church, to wit, to pronounce a sentence before a lawfull cognition, and tryall of the cause. Also hee sent an Abbot called *Leo*, furnished with the authority of the Romane chaire, to appoint a new Councell at Rhemes. *Hugo* King of France, was somewhat terrified with the cursing of the Bishop of Rome, and feared to oppose himselfe to so many bishops, agreeing in one minde: and therefore he suffered the councell to hold forward. The conclusion of this Councell was, that *Arnulphus* was restored to his former dignitie. And lest that either the Emperour *Otto*, or *Hugo Capeto*, should be offended, *Gilbertus* was promoted to be Bishop of Ravenna.

CEN-

CENTVRIE XI.

IN the yeere of our Lord 1026. and vnder the raigne of the Emp. *Henry* the second, a Councell was assembled at Aken, by the authority of the Emperour; who seeing the wrath of God kindled against the word, & manifold tokens of the anger of God manifested in the Calamities hanging vpon the head of all people and nations, he gathered this Councel: By the authoritie whereof Priests were commanded to pacifie the wrath of God by frequent saying of masse; the people, by fasting & abstinence; & Princes by distributing of almes to reconcile themselues to God. The Doctrine of repetance and amendement of life, was forgotten in this time of horrible ignorance; and all religion was turned into outward exercises of fasting; of distributing of almes; and of saying of Masses. Also new fasting daies were inioyned to be kept in most solemne manner to the honour of *Iohn* the *Baptist* & S. *Laurence*; so that by a multitude of human traditions, daily increased; the ordinance of God (as Christ witnesseth) was made null and of no effect. Mat. 15.

IN the yeere of our Lord, 1023. and in the 21. yeere of the raigne of the Emp. *Henry* 2. a Councell was assembled at Halignustat, wherein *Harido* Bishop of Mentz, was moderator; & great pains were taken to make a conformitie & vnitie in obseruation of superstitious rites in Germanie, such as statut times of fasting, and abstinence from marriage at certaine times of the yeere, and not casting of the corporall into the fire to quench the fire kindled in a towne, which was the custome of foolish Priests at that time; & that no sword should be brought into the Church except the Kings sword; and no The Councell of Halignustat.

no meetings or confabulations should be in the Church or the poarch thereof, and that women should not bee addicted to particular and select Masses, such as the Masse of the Trinitie and Saint *Michael*; but let them heare common Masses for the safetie of the quicke and the dead. Also Lawes were made in this Councell concerning the reckoning of the degrees of consanguinitie, and that no man should iourney to Rome for obtaining pardon for great sinnes, before hee had first confessed himselfe to his owne Priest; and fulfilled the penance prescribed by him, with many other constitutions, full of new invented superstition.

The Councel of Triburia.

IN the yeere of our Lord 1030. and vnder the raigne of the Emperour *Conrad* the second: a Councell was assembled at Triburia. The Emperour was present at the Councell. After some constitutions about fasting, one arose, and said that certaine Epistles were come from heauen concerning peace to be renued on earth, & he was commanded to write a coppie of these Epistles to be communicat to other Bishops, to the ende that nations and people might obserue these new lawes following.

New lawes.

1. That no man should weare armoure.

2. That no man should seeke restitution of things taken from him.

3. That no man should reuenge the wrongs, done to his blood and kindred.

4. That men should be compelled, to pardon them who smote them.

5. That euery Friday, a fasting shall bee kept with bread and water.

6. That on Saturday, there should be an abstinence from flesh and fat things.

7. That men should content themselues with this kinde of fasting for remission of all their sinnes, so that they neede none other kind of repentance.

That all men should be bound by an oath to obserue these new lawes, & they who refused to sweare obedience to these ordinances should be separated from the Church, and they

should

should neither be visited when they were sicke, nor buried when they were dead. *Hist. Magd. cent. 11 cap. 9.*

These new lawes which came not from heauen, but from the instinct of an euill spirit, many were content to receaue. Others who were of more sound iudgement specially the B. of Cambry, reiected them as repugnāt, most part, to the word of God, to the cōstitutions of the Church, to the peace of wel-ordered common-wealths, & to charitie. Alwayes consider that this was a time of horrible darknesse and ignorance, wherein any durst affirme in face of a Councell, that such lawes came from heauen, as were flatlie repugnant to the written word of God.

The Councell of Sutrium.

IN the yeere of our Lord, 1046. and vnder the raigne of the Emperour *Henry* the third, an assemblie was gathered by the Emperour at Sutrium a towne of Italie, for pacefying an horrible schisme in the Roman Church: for three Popes contended for the Popedome, to wit, *Benedict* the ninth, *Silvester* the third, and *Gregorie* the sixt; when the fathers had conuened at Sutrium, and the Emperour had considered the causes of the scisme, and the ambition of Prelats striuing for superioritie, they thought expedient to remoue all these three monsters, and to choose one *Sindigerus* Bishop of Bamberg to be Pope, whom they called *Clemens* the second. Moreouer the Emperour did bind the Romans with an oath, that they should in time to come abstaine from the electiō of the Pope. Contract. *Vspergens. Platina.*

A Councell at Rome against *Berengarius.*

ABout the yeere of our Lord, 1050. *Leo* the ninth assembled a Councell at Rome against *Berengarius* Deacon at Angiers; vpon this occasion was the Councell gathered. *Berengarius* saw that the opinion of Transubstantiation was ouerspred in his time, to wit, that after the words of cōsecration the substance of bread euanished, and the substance of the body and blood of Christ was in the Sacrament, vnder the accidents of bread and wine; which opinion he disaproued, and followed rather the opinion of *Augustine*, & *Ioannes Scotus*, about the Sacrament of the supper. He writ also letters to *Lanfrancus* B. of Canterbury about this question. The Messenger who carried the letters did not find *Lanfrancus* in Normandie whether he was directed. Therefore he deliue-

the letters to some of the Clergie, who opened the letters of *Berengarius* and sent them to Pope *Leo* the ninth. After the sight whereof he assembled a Councell at Rome, and read the letters of *Berengarius*, and condemned him (though absent) as an heretike.

A Councell at Vercellis against *Berengarius.*

Leo the ninth, assembled another Councell at Vercellis against *Berengarius*, in the moneth of September, of the yeere of our Lord, 1050, so that both these Councels were holden in one yeere, against *Berengarius*. *Berengarius* was warned to bee present at the Councell. *Lanfrancus* Bishop of Canterbury was also present. In *Berengarius* name compeared two of the Clergie, who were taken and cast into prison. The issue of the Councell was this. The Bookes, of *Ioannes Melrosius Scotus de eucharistia*, were read in the Councell and condemned. *Leo* likewise appointed in many Prouinces, Synods to be assembled against *Berengarius*, notwithstanding he persisted constantly in his opinion, vntill the dayes of Pope *Nicolaus* the second.

A Councell at Towrs against *Berengarius.*

In the yeere of our Lord, 1055. Pope *Victor* the second, assembled a Councell at Towrs against *Berengarius*. The Popes Ambassadours were present at the Councel, and *Berengarius* answered that hee adhered to no particular opinion of his owne, but he followed the Common doctrine of the vniversall Church, and that hee would not be contentious. This gentle answere mitigated the kindled affections of his Aduersaries, yet he persisted in his own opinion, & for this cause *Lanfrancus* obiected against him that he deluded the Councel of Towrs with general & doubtsome words.

Another Coūcell at Rome against *Berengarius.*

In the yeere of our Lord, 1059. Pope *Nicolaus* 2. assembled a great Councel at Rome of 100. & 13. B. *Berengarius* was present at the Councel. *Berengarius* through infirmitie, submitted himselfe to be corrected by Pope *Nicolaus* 2. and the Councel. They prescribed to him a forme of renounciatiō of his error as they called it, which *Berengarius* accepted & recāted. Notwithstanding afterward he published in writing a refutatiō of the doctrine of Transubstantiation, & damned his owne recantation. Manie other constitutions were made in this Councel, such as, that the election of the Pope

should

should belong to the Colledge of Cardinals; that no man should heare a Masse sayd by a married Priest; that no Laick person should be iudge to a man in a spirituall office; that no person should marrie, any of his owne consanguinitie, vntill the seventh generation; with many other foolish constitutions.

IN the yeere of our Lord 1060. as appeareth, Pope *Nicholaus* the second, sent *Petrus Damianus* to hold a Councell in his name at Millan. The questions disputed in the Councell were two chiefly, to wit, about Simonie, and the errour of the Nicolaitans. It was accounted Simonie to receiue investment by staffe and ringe from a secular man. It was counted the errour of the Nicolaitans when Priests married wiues. And *Damianus* to bring such mariages vnder the Compasse of Heresie, hee said that faults in manners, if they were obstinatlie defended they became Heresies. But suppose this was true (as it is a false definition) how can it bee called the heresie of the Nicolaitans, seeing that Nicolaitans were not called Heretikes in respect they had wiues, but in respect they made their wiues common, as I haue declared in the first Centurie. The issue of this Councell was, that the whole Towne of Millan both Clergie and people, was in an vprore, complaining that the Towne wherein *Ambrose* was Bishop should be brought in subiection to the Ordinances, of any other Church. *Damianus* was in great feare to bee rent in pieces, albeit the Archbishop of Millan was sitting at his one side, and the Bishoppe of Luca at his other. After that the tumult was pacified *Damianus* did speake vnto the Clergie and people, manie things concerning the prerogatiue of the Chaire of Rome, and the Bishop of Millan standing before the Altar, did sweare that hee should bee obedient to the ordinances of the Roman Church, in extirping the heresie of Simonie and of the Nicolaitans, and many of the Clergie following his example

The Councell of Millan.

did the like, and were content like inconstant fooles to receaue penance for cohabitation with their owne lawfull wifes.

The Councel of Mantua.

IN the yeere of our Lord 1066. The Emperour *Henry* the fourth assembled a Councell at Mantua, for pacifiing the sciſme of the Roman Church which arose betweene *Alexander* the second, and *Candalus*, who was called *Honorius* 2. They contended one against another, with armoure, violence, shedding of blood, and cursings. For *Alexander* conueened them who were of his faction at Rome, & deliuered *Honorius* to the Deuill, as an ambitious and bloodie man. On the other part *Honorius* assembled his fauourers at Parma, and cursed *Alexander*, because hee bought the Popedome by money from the Romans, and because hee accepted the Popedome without the foreknowledge and consent of the Emperour. For pacifying of the outrage of these Roman vultures; the Emperour appointed a Councell to be assembled at Mantua, wherein *Alexander* was declared to be Pope, *Candalus* had pardon, and *Gilbertus* by whose Councell *Candalus* accepted the Popedome, was made Archbishop of Rauenna.

1. In this Councell, it was ordained that no man should heare Masse sayd by a Priest who had a concubine.

2. The sonnes of Priests may be accepted to Church orders; prouiding the authoritie of the Pope be interponed to giue allowance thereto.

3. He who is admitted to a Church-office, willingly and wittingly, by a Simoniake person; shal be remoued from his Order.

4. Monks destinat for monasterie, shall not be admitted to offices in the Clergie.

5. Members of the Clergie shall not accept Ecclesiasticall benefices from Laicke persons.

6. No Ecclesiasticall office or benefice shall be sold for money, but freelie giuen to them who are learned and godly.

7. No

7. No person excommunicat, shall haue power to excommunicate others.

POpe *Alexander* the second sent two Cardinals to Englād to pacifie the troubled estate of the Church: there they conuecned a Councell at Wincheſter, wherein they deposed certaine Biſhops & Abbots from their offices; and namely *Stigandus* Biſhop of Canterburie. Againſt whom theſe crimes were obiected. Firſt that he had poſſeſſed the chaire of Canterburie, *Robert* Archbiſhop thereof being aliue. Likewiſe that he poſſeſſed another Biſhopricke with it, as namely the Biſhoppricke of Wincheſter, and thirdly that he had receiued his pallium from *Benedict* the tenth, a man vnlawfullie elected, and reiected by fathers. The Councell of Wintonia in England.

THe Emperour *Henry* the fourth was young when his father died, and it was couenanted amongſt the Princes and Biſhops of Germanie, that during the minoritie of the Emperour *Henry*, the Princes and Biſhops by courſe ſhould attend vpon the young Emperour, and ſhould gouerne the eſtate of the country. The Archbiſhop of Breme when hee had ended his courſe, he gaue not place to others as it was couenanted, but inſinuated himſelfe into the fauour of the yong king, by giuing him Libertie to liue according to all the youthly conceits of his owne heart. The reſt of the Princes and Biſhops were offended at this imperious carriage of the Archbiſhop of Breme, and they aſſembled themſelfes in Triburia, which in our dayes is called Friburg. In this Councell it was decreed that the Biſhop of Breme ſhuld be declared to be an enemie to the countrey, except he deliuered the king to be brought vp according to the couenant aforeſaid. Another Councell of Triburia or Friburg.

IN the yeere of our Lord 1069. a Councell was aſſembled at Mentz vpon this occaſion. The Emperour *Henry* the fourth diſliked his wife, and delt ſecretly with the Biſhop of Mentz for divorcement from her, promiſing to bee addicted The Councell of Mentz.

to his Councell, and to interpose his authoritie to bring the people of Turingia vnder the iurisdiction of the Bishop of Mentz; and to compell them to pay tithes vnto him. The Emperour *Henry* could not blame his wife of any fault. Onely he caried no good liking toward her, when the Councell was conueened at Mentz. *Petrus Damianus* came Ambassador from the Pope, and by many arguments dissuaded the Emperour from the intended diuorcement. It agreed not with human lawes, nor with the constitutions of the Church, nor with the Emperours honour, and it would raise a great scandal in the Church. And it was the Emperours dutie to punish such faults in others, but not to giue them example of sin in his owne person. Finallie if the Emp. would not obey wholsome admonitiō, he had power to vse the Censurs of the Church against him, and to withhold him from the honour of his coronation. The issue of the Councell was this, the Emp. desisted from his purpose of diuorcement, & honoured his Lady with ornaments agreeing to her Princely estate, but cohabited not louingly with her.

The Councell of Erfurd.

IN the yeere of the Lord, 1074. *Gregorie* the seuenth otherwise called *Hildebrand*; hauing alreadie prepared a way to execute Antichristian pride in Councels of Millan and Mantua, before hee was authorised Pope. Now in his Popedome hee beginneth to execute those vnhappie decrees of Millan and Mantua. And hee commaundeth the Bishop of Mentz to separat the Priests of his bounds from their wifes, or else to depose them from their offices. The Bishop of Mentz willing to obey the Popes commandement assembled a Councel at Erfurd; wherein he declared what cōmandement he had receiued. On the other part married Priests said they had libertie to marry by the written word of God, and in doing so, they followed the example of the men of God, and fathers of the Church. Thirdly they confirmed by many reasons that it was lawfull to marrie, speciallie for avoiding fornication, and that it was an auncient custome in the Church that men

of

of ſpirituall offices married, wiues. Finally, with humble ſupplications and requeſts, they entreated the Biſhoppe of Mentz, that hee would not ſeparate them from the company of their louing wiues, and deare beloved children. But all theſe reaſons and ſupplications mixed with teares, prevailed nothing at the Biſhops hand, becauſe hee ſaid, a neceſſity was laid vpon him, to obey the Popes commandement. The married Prieſts aroſe, and departed out of the Councell, and conſulted amongſt themſelues, what was meeteſt to be done: Some of them thought it expedient to depart from the Councell, and not to returne to it againe. Others thought it better to returne to the Councell againe, and to put hands on the Biſhop and ſpoyle him of his life, before hee could promulgate the prohibition of marriage, which the Apoſtle calleth the doctrine of divels. The Biſhop being adverti ſed of this conſpiracy againſt his life, reſolued with faultering words, to mitigate their wrath, promiſing to write to the Pope, to abſtaine from impoſing ſuch hard conditions to married Prieſts: ſo was their fury aſſwaged. This tumult was ſcarce pacified, when another greater aroſe. The avaritious Biſhop exacted tythes from the people of Turingia, beſides the covenant that had paſt betweene him and them at Gerſtundun, after great contention and effuſion of blood: yet the Biſhop overpaſſing the covenant, claymed rigourouſly more then was covenanted. The people of Turingia being inraged, were purpoſed to haue revenged the iniuries, which this avaritious Prelate had done vnto them, with ſhedding of his blood: and the fervent heate of their rage was ſo great, that all the Biſhops and members of the Clergie, who were aſſeſſors to the Archbiſhop of Mentz, departed from him, fearing the rage of commoued people. 1 Tim. 4.

This Councell began with pride, and ended with fury and tumult. The Biſhop of Mentz in great wrath departed to Helegenſtad, becauſe he could hardly digeſt the repulſe which he gat in the Councell.

In

Another Councell at Mentz.

IN the yeere of our Lord, 1075. in the moneth of October, a Councell was assembled at Mentz, wherein the Bishop of Chur, as Ambassador from the Pope, *Gregorie* the seventh, was present; and straitly commanded the Bishop of Mentz vnder paine of deposition from his prelacie, to proceed against married Priestes, according to the Popes commandement. The Bishoppe terrified with the Popes threatning, convened a Synode at Mentz. The married Priests finding that the Bishoppe againe was willing to execute the Popes vngodly commandement, they left supplications, which they had vsed in the Councell of Erfurde, and with their hands, and a vehement commotion of their bodies, so terrified the Bishop of Mentz, and the Popes Ambassadour, that they were glad by flying to escape the danger of their life. Not daring to assemble any mo Councels, to that effect.

The Councell of Wormes.

AFter this, Pope *Hildebrand* in the lofty conceits of his proud and Antichristian heart, intended to gather a Councel at Rome, in the time of Lent. And he gaue warning to the Emperour to compeare before him, and to answer to such things as had bin obiected against him. The Emperor thought it no time to slumber nor sleepe, when this seditious Pope threatned to cut him off from the body of the Church, if hee did not compeare before his Iudgement-seat. Therefore the Emperour assembled all the Bishops of his kingdome, to the number of 24. in the towne of Wormes: Many Abbots also were present. The question intreated in this Councell, was concerning the deposition of Pope *Hildebrand*. As they were devising concerning this purpose in the Councell, *Hugo Blancus*, a Cardinall came from Rome, with letters from the Popes enemies, with many accusations against him. These were read openly in the Councell. *Hildebrand* was accused of periury, and ambition, of avarice, and of pride: and they desired that *Hildebrand* might bee displaced, and another seated in his roome. The determination of the Councell was this, that *Hildebrand*, who called him

himselfe *Gregorie* the seventh, a forelopen Monke, an vsurper of the Popedome, without consent of the Emperour, and against his oath, a false interpreter and wrester of holy Scripture, a renter of vnity, a man who mixed all divine and humane things so together, that he polluted them both, a man who heard the false accusations of vngodly people, who in one cause would be an accuser, a witnesse, a Iudge, and an enemy: who separated husbands from their wiues, and preferred whoredome to lawfull marriage: who stirred vp the people against their Bishops, and teachers: who counted no man consecrated lawfully, except hee had bought his Prelacie from his dependers, and begged it from himselfe, a seeker of popular applause, and a deceiver of the people, vnder colour of religion: a man who like to *Decius*, and the rest of the persecuting Emperours, and worshippers of false gods, vsurped both Empire and the Priesthood.

For all these forementioned causes, the holy Emperour, the Bishops, and Senators, and Christian people assembled with them, decerned that *Hildebrand* should bee remooued from the Popedome, and that the sheepe of Christ should not be committed to a Wolfe. This decreet was subscribed by all the Bishops, who were present at the Councell.

Another Councell at Triburia.

IN the yeere of our Lord, 1076. another Councell was assembled at Triburia. The Princes of Saxonie and Sweue, came to the Councell with obstinate mindes, setting their whole indeavours against the Emperour, *Henry* the fourth. He approached neere to the towne, but the river of Rhene was interiected betweene them. The Emperour in all submissiue manner, promised to amend all the faults whereof they complained. But their hearts being possessed with a superstitious favour to the chaire of Rome, and being inclinable to sedition & alteration of the State: they returned a very hard answer to the Emperour, wherein they made a commemoration of all his youthly infirmities, and how their expectation of his amendment, had often-times deceiued them. But seeing their consciences witnessed vnto them,

that

that infirmities in Princes is no ſufficient cauſe to ſhake off the yoke of their obedience. Therefore in the end, they pretend that in caſe they adhered any longer to him, they were in danger to incurre the condemnation of their own ſoules, becauſe hee was excommunicated by the Apoſtolick chaire. This Councell is like vnto a looking glaſſe, wherein two things may bee evidently ſeene, to wit, the inconſtancy of people, and pride of the Roman Antichriſt, bearing downe the authority of Princes, for deſire of his owne advancement.

Another Councell at Rome.

THe Pope had appointed a day of compearance to the Emperour to be iudged in Lent, as hath beene declared heretofore. This Councell was full of curſings, flattering the Romanes, and prodigall largition of money, to thoſe who followed the Pope. For in this Councell *Gilbertus* Biſhop of Ravenna was curſed. The Emperour *Henry* the fourth, was not onely curſed, but alſo denuded of his Imperiall dignity, as if the Biſhop of Rome had power to conferre the kingdomes of the world to whom hee pleaſeth. The flattering words of the Pope to the Romane Nobles, Senators, and People, are beyond all meaſure of moderation. For hee called them the head of the world, having power to conferre all ſpirituall and civill dignities to whom they pleaſed. Like as 270. yeeres agoe, they transferred the Empire from the Grecians, to the Germanes. And like as the Emperour may diſplace an vnworthy ſouldier, even ſo a ſouldier may forſake an vnrighteous Captaine. After this, hee diſtributed to his followers, 15000. talents of ſiluer; and ſo by curſings, flattery, and prodigality, hee bewitched the Romans, and engaged them againſt the Emperour.

The Councell of Brixia.

IN the yeere of our Lord, 1080. the Emperour *Henry* the fourth, aſſembled of Germany and Italy, 30. Biſhops, in the towne of Brixia-Notice, together with many Princes of his kingdome. All theſe conſented that *Hildebrand* ſhould be depoſed from his Popedome, and *Gilbertus* Biſhoppe of Ra-

Ravenna should be placed in his roome, because *Hildebrand* was a subuerter of Ecclesiasticall order, a troubler of the Imperiall estate, a perturber of peace, stirring vp dissention among brethren, contention among those who lived peaceably, divorcement among married persons, and had troubled every thing that was setled in godlinesse, and peace. The tenour of the Decree followeth. We who are assembled together by the providence of God in Brixia, decerne that *Hildebrand*, that obstinate preacher of sacrilegious flames, and burnings; a defender of periuries and murthers; a Sorcerer, and Inchanter; a man who calleth in question the true Faith, concerning the body and blood of Christ. We (say they) decerne that such a man should bee deposed, and expelled from the Popedome, and except hee forsake it after intimation of this Decree, that hee is to be condemned perpetually.

Another Councell at Rome.

IN the yeere of our Lord, 1081. the Emperor irritate with the incessant attempts of the Pope, against his life and estate thought meet once to put an end to this labour, and to the distresses of the Empire. Therefore hee besieged the towne of Rome and tooke it. *Hildebrand* with the rest of the Wolfes who had troubled the sheepfold of God, they fled. The Emperour with the advice of the Roman Senate, appointed a Councell to be assembled at Rome, wherein fugitiue *Hildebrand* should appeare, and render an account of his administration, but hee would not appeare. Therefore he was deposed as a profane and wicked man, a louer of discord, a bloody man, and an invader of the Apostolick chaire by Sorcery. And *Gilbertus*, by some called *Wigbertus*, was placed in his roome.

The Councell of Beneventū.

AFter the death of *Gregory* the 7. the Romans had no regard to *Gilbertus*, whom the Emperor had made Pope, but they chose another, who was Abbot in Cassinates, named *Desiderius*. He was not chosen by the Cardinalls, nor by the Pope of Rome, but by *Mathildis*, and the Normans, Com-

Commanders of Apulia (as *Functius* recordeth) all these were enemies to the Emperour. After his election to the Popedome, he was called *Victor* the third. He assembled a Councell at Beneventum, which was his natiue soyle. There hee cursed *Gilbertus* Bishop of Ravenna, as an vsurper of the Chaire, belonging to *Gregory* the seventh, his predecessor. Likewise he cursed *Hugo* Archbishop of Lions, and *Richard* Abbot of Marseil, because (as it seemeth) they had been his competitors. This man walked closely in the footsteps of *Hildebrand*; but his time was short, for hee died before hee could execute the proud conceits of his minde, after he had ruled one yeere and six months, *Platina* attributeth vnto him onely the continuance of one yeere, and foure moneths.

The Councell of Clermont.

IN the yeere of our Lord, 1095. *Vrbanus* the second gathered a great assembly at Clermont, in Overnie of France. The lessons of *Hildebrand* were forgot by his successours. Therefore in this Councell, and the Councell of Placentia, and other Councels which I haue ouerpassed, studying to shortnesse. It was ordayned, that no spirituall office, nor rent annexed thereto, should be received from the hand of a secular man: in this Councell it was ordayned, with advice of many Christian Princes, that an army should beeraised vp, and march toward Ierusalem, for support of distressed Christians, and recovery of the holy Land, out of the hands of Infidels, as hath beene declared in the History of the life of *Vrbanus* the second.

CEN-

CENTVRIE XII.

THe multitude of Councels assembled in this Centurie, if they should all be particularly rehearsed, I doubt not but the Reader would bee wearied in reading them, for they exceede the number of an hundred and fifteene Councels. So that I am compelled to reduce them vnto certaine principall heads, and to produce examples of every head; so shall the intention and designe of them, who assembled Councels in this time, be cleerly knowne.

Some Councels were assembled for prohibition of Priests marriages, others for excommunication of the Emperour; some for the question of investment of Bishops, being most willing to extort this priviledge out of the hands of the Emperour, and to conferre it to the Bishops of Rome: Some were gathered for deciding the question which arose by plurality of Popes, contending hotly one against another, for the Popedome. Many Councels also were assembled for advancing of the warre, called *Bellum sacrum*, and setting forward Christians, to fight against the Saracens, for conquering the holy Land out of their hands. Some few were assembled against men, whom they supposed to bee Heretiques, such as *Abelardus*, and his disciple *Gilbertus*, and *Vualdenses*. When a few examples of every one of these heads shall be commemorated, the luxriant superfluity of the Councels of this Centurie, shall not be found inconvenienly abridged.

Alexius Emperour of Constantinople, sent letters to *Vrbanus* the second, wherein he declared the rage of the Turkes,

A Councell at Paris.

Turkes, and implored ſupport from the Weſt. *Urbanus* aſſembled a Councell of all Nations, at Paris, and was preſent himſelfe at the Councell, incitating the hearts of all men, to driue out the barbarous Turkes from the place wherein the redeemer of the world did ſuffer. In this Councell were appointed an hundred thouſand men, out of Aquitania, Normandie, England, Scotland, Ireland, Brittannia, Galitia, Waſtemia, France, Flanders, Lorane, and other Nations toward the holy Land, with *Hademarus* a Biſhop, who had power of binding and loſing in the Popes name.

A Councell at Florence.

IN the yeere of our Lord, 1110. the Biſhop of Florence openly preached, that Antichriſt was already come, which hee cleerely perceiued by that horrible change of the ſpirituall Kingdome of Chriſt, into an earthly Monarchie: for the Biſhops of Rome were rather Warriours, then Preachers of the Word of God. They oppoſed themſelues to Emperours, and moſt contemptuouſly abuſed them; they depraued the articles of Faith, prophaned the Sacraments inſtituted by Chriſt. Idolatry dayly increaſed, hypocriticall diſcipline through propagation of Monaſtique orders, and humane conſtitutions, were out of meaſure extolled. Moe were advanced to the Popedome by deceit, weapons, and ſlaughter, then by free election. Matrimoniall chaſtitie was baniſhed from the order of Clergie-men, who count themſelues holy. And finally, the Biſhop of Rome was like vnto a gulfe, devouring and exhauſting the ſubſtance of the world, and adminiſtrating his turnes rather by force, then reaſon. Theſe abuſes, and others like to theſe, preſented to the Biſhop of Florence, a notice that Antichriſt was come alreadie, and openly domineered in the Church. *Paſcalis* the ſecond, who was Pope at this time, thought it was no time to ſlumber or ſleepe, in ſuch a matter. Therefore hee convened a Councell at Florence, and called the Biſhop of Florence to his accounts. The arguments by which hee prooued, that Antichriſt was already come, are buried in ſilence. Onely hee was ſharply rebuked, and commanded, that

that in time to come he should vtter no such doctrine.

IN the yeere of our Lord, 1102. and in the third yeere of the raigne of *Henry* the first, King of England: *Anselmus* Archbishop of Canterburie, a man much addicted to Pope *Paschalis*, assembled a Councell at London, for prohibition of the marriages of Priests. This was an vncouth thing in England, and some counted it an holy designe, others, a matter perilous (as it was indeed) lest men attempting things that were aboue their strength, should fall into the snare of the Deuill, and into horrible Lusts of vncleannesse, which thing came to passe. For horrible Sodomie had place among the Clergie, and the yeere following, *Anselmus* was compelled to conuene another Councell at S. *Pauls* in London, and to make constitutions for punishment of those who were found to bee polluted with that vild lust of vncleannesse. Neuertheless *Anselmus* was one of the number of the Antichristian Clergie, who would be wiser than God, and finde out better remedies than marriage to stay the intemperat lust of men, who had not the gift of Continencie. A Councel at London.

IN the yeere of our Lord, 1106. a great Councell was assembled at Mentz, against the Emperour *Henry* the fourth, who attended at Ingelheime; looking to haue beene sent for to the Councell. But the Ambassadours of Pope *Paschalis* and the Bishops who were present at the Councell could not delay, vntill the Emperour was sent for. But the venemous vlcer of their cankered hearts being ripe, behoued presently to break forth, before the Emp. was heard to speake for himselfe. Therfore they proceed against the noble Emp. being absent, and condemned him of heresie, & excõmunicated him. Now his heresie was Simony, because he wold not resigne the right of investmẽt of Bishops into the Popes hands. And not content with this, they set the Bishops of Mentz, Colen, & Worms, to Ingelheime, where the E. *H.* 4. was, & deuested him of his imperial ornamẽts. The E. could not resist the violence of those The Councell of Mentz.

headstrong Prelats, because his armie and friends were not about him. But he demaunded the three Bishops in the sight of the eternall God, to declare if hee had taken any reward for admitting them to their Bishopriks. The Bishops of Mentz, Colen, and Wormes, all affirmed; that he had receiued no reward from their hands. How then (sayth the Emperour) am I condemned of Simonie? I pray you fathers doe not so wickedly (sayth he) violate your oath of alledgance. Dishonour not mine estate and horehead. And incase I should resigne mine Emperiall Ornaments to my son; let all the estates of Germanie bee assembled, that I may doe it willingly in a lawfull assembly. But the Prelats forementioned, stirring vp one another, put hands to worke and pulled the Crowne from his head, and denuded him of the rest of his Imperiall Ornaments. The Emperour with sighes and sobbs committed his cause to God who hateth iniquitie, and in his own time can render a condigne recompence vnto it. Moreouer the Noble Emperour humblie craued at the Popes Ambassadours, and the rest of the Bishops; to bee absolued from excommunication, with promise to satisfie them, whom hee should bee found after due triall to haue offended. But these Romane Vulturs answered him proudly that matter pertained to the Pope, he must dresse himselfe to Rome to bee absolued by the Pope, after sight of his condigne satisfaction. Now let the iudicious reader marke, if these Councels had bin like vnto the starre, which led the wise men of the East to Christ; then it were good reason that we should follow them. But since they leade frō Christ, & from al due reverence toward the annointed of the Lord; and from all kinde of gentlenesse, meaknesse, and humane behauiour, toward our superiours, it is time to remember the words of our Lord. *If the blinde leade the blind, both shall fall in the ditch.*

Mat. 2.

Mat.

The Councell of Troyes in Champanie.

IN the yeere of our Lord, 1107. Pope *Paschalis* the second, gathered a Councell at Troyes in France, willing to finish and

and perfit in France the worke begun in Germanie. And to throw out of the hands of *Henry* the fift, the right of inveſtment of Biſhops, as hee had done out of his fathers hands. The Emperour *Henry* the fift, approched neere to the place wherein the Councell was gathered, but was not preſent thereat.

The ſubiect intreated in the Councell was about the inveſtment of Biſhops, by all meanes poſſible they endevored to ſpoile all Laicke perſons of this priuiledge; affirming that the election of Paſtors ſhould be free, and that the preſumption of Laicke perſons, in conferring of Eccleſiaſticall dignities, muſt be cut off. Therefore hee promulgated the like mandats, as his Predeceſſours had done before him, adding alſo againſt the cõtraveners of his mandats the like curſings, as his Predeceſſours had done before him. The Emperour *Henry* the fift, with aduiſe of the Nobles and Biſhops, who were about him, ſent Ambaſſadours to the Pope, and the Councell calling to their remembrance that the right of inveſtment of the Biſhops was conferred to the Emperour *Charles* the Great, and that his ſucceſſors had continued in poſſeſſion of that right vntill his time. Therefore he requeſted that the Pope and Councell would doe nothing preiudiciall to his right. This Meſſage perturbed the cogitations of the Pope, and the fathers of the Councell, but this means was found out, that this queſtion ſhould reſt for the ſpace of a yeere, after the iſſue whereof it ſhould be reaſoned at Rome. And in the meane time, no inveſtment ſhould bee receiued from any Laicke perſon. This interim, together with the place appointed for determination of the queſtion, are manifeſt preſages of the euent: to wit, that the Pope would not be at reſt vntil hee had trampled vnder foote all ciuill domination, & vntill he had remoued out of the way that authoritie, which was a let to his vſurped prehemi-
nence, as the Apoſtle ſpeaketh: when the yeere was exſpy- 2 Theſ. 2. 7.
red, the Emperour addreſſed himſelfe to Rome with an army and tooke the Pope and his Cardinals priſoners. And albeit the Pope at that time condiſcended that the right of inveſt-

ment ſhould conſiſt in the Emperours hand, yet afterward hee revoked the ſame, and in the Councell of Rome aſſembled *Anno*, 1112. yeeres, hee vtterly renounced that priuiledge conferred to the Emperour, as hath beene declared in the Hiſtorie of his life.

The Councel of Triburia.

THe queſtion and controverſie about inveſtment of Biſhops, was not like to take an ende. The Romane Chaire, like vnto a raging Sea, continually ſwelled, frothed and ſtirred vp ſedition againſt the Emperour *Henry* the fift, becauſe hee would not ouer-giue the right of inveſtment of Biſhops into the Popes hands. The Biſhops of Germanie the Popes footegroomes conueened at Triburia, *Anno*, 1119. with exaſperat minds, conſulting how they might vndoe the eſtate of the Emperour, as they had alreadie vndone the eſtate of his father. The Emperour made haſt to returne out of Italie to Germanie; and finding none other way to eſtabliſh his owne eſtate, but either by great effuſion of blood, or by yeelding to the Popes deſire. The Emperour after conſultation with his Princes, and friends, found no outgate, except to render to Pope *Calixtus* the ſecond the right of inveſtment of Biſhops. Alſo hee was compelled to ratifie the election of Pope *Calixtus*, albeit *Gregorie* the eight (to whoſe election the Emperour had conſented) was yet aliue, ſo mightily prevailed the power of the Roman Antichriſt.

The Councel of Senon.

PEtrus *Abelardus*, was counted an Heretike in the Councell of Soyſſon, and was compelled to burne his owne bookes. Yet becauſe hee continued in his errour, and many followed him, another Councell was conueened at Senon againſt *Abelardus*. *Lewes* king of France the ſon of old *Lewis* was preſent at the Councell, and *Theobald* Count Palatine, and *Bernard* Abbot of Clarauall, and innumerable people deſiring to heare diſputation. *Abelardus* fearing popular ſedition declined their iudgement and

and was willing to be iudged by *Innocentius* the second who was Pope at that time. Pope *Innocentius* after hee had read the letters sent from the councell, damned *Abelardus*, and ordained his followers to be excommunicat. *Abelardus* destitute of Patrons & Protectors, entered into the Monasterie of Cluniake. Concerning his opinions I haue spoken of them in the head of Heretikes.

IN the yeere of our Lord, 1160. The schisme that fell out betwixt two Popes, striuing for the Popedome after the death of *Adrian* the fourth, to wit *Alexander* the third, and *Victor* the fourth; gaue occasion to the Emperour *Fredericke* the first (being at that time in Italie) to appoint a Councel to be assembled at Papia. For remouing of the sciisme, and for deciding the controversie by declaring to which of the contending Popes the Popedome should belong. Both the Popes were warned to appeare before the Councell. The Emperour was present the first day of the meeting of the Councell, and declared to the Bishoppes that hee was not ignorant that to the Emperour belonged power to convocate Councels, like as *Constantinus*, *Theodosius*, *Iustinianus*, had done before him; and of latter time, *Carolus Magnus*, and the Emperour *Otto*. Notwithstanding since that matters pertaining to diuine worship ought to be iudged by Bishops; hee remitted the iudgement of this present controuersie to the fathers met together in the assemblie. And he so departed out of the Councell. Pope *Alexander* the third refused to appeare before the Councel of Papia, for hee would be iudged by no man. Pope *Victor* the fourth appeared, and was content that his cause should be examined, and iudged by the Councell. The Councell tooke this effect that *Victor* the fourth, was declared to bee Pope. *Alexander* the third on the other part beeing full of indignation, cursed the Emp. and Pope *Victor* and their adherents; and gathered a Councell of his fauourers at Clermount wherein hee openly deliuered to Sathan the Emp. *Fredericke* and Pope *Victor*, and Count Palatine, The Councell of Papia.

and all other principall fauourers of *Victor*, so great patience was in Pope *Alexander*, when his papall dignitie was called in question. Hee mixed as it were Heauen and Earth together, not for zeale to the glorie of God; but for zeale to keepe his papall preheminence. For beside the Councell which he assembled at Clermont, hee gathered another at Towrs, *Anno*, 1164. and was no lesse prodigall in his cursings, then hee had beene before in the Councell of Clermont against the Emperour and his Competitor *Victor*: yea and hee sent an Ambassadour to Ierusalem and Antiochia, and to the Princes and Patriarchs, of the East, for propagation of his owne authoritie.

Tyrius lib. 18 cap. 29.

A Councell at Rome.

IN the yeere of our Lord, 1180. and in the twentieth yeere of the gouernment of Pope *Alexander* the third, a great assemblie was conveened at Rome, by the Popes authoritie: an hundreth and fourescore Bishops were assembled together in the Church called Constantiniana. Their consultation was about the forme of election of the Pope in time to come.

Canon 1. And first it was appointed and ordained, that in case the Colledge of Cardinals did not with vniforme consent agree who should be elected Pope; if the two part of them did consent to the election of any person, the dissenting of the third part should be no sufficient cause to reiect him who was elected.

Canon 2. Secondly it was ordained that all Ecclesiasticall dignities conferred by *Octavianus*, and *Guido*, who now are accounted schismatikes; shall be null, and of none effect.

Canon 3. And that no man be admitted to the office of a Bishop before hee be 30. yeeres old, neither shall any man bee admitted to be a Deacon, or Arch-deacon, or to haue the gouernment of a parish before hee be twentie fiue yeeres of age.

Canon 4. That Bishops and Archbishops in their Visitations doe not ouercharge the Church of their bounds with vnnecessary charges

charges & expenses speciallie: the Churches that are poore.

If a Bishop admit any man to bee a Presbyter or Deacon without the title of a place that may affoorde vnto him, things necessarie for the maintenance of his life: let the Bishop himselfe sustaine him, vntill he prouide a liuing for him, except he be able of his owne patrimonie to sustaine himselfe. Canon 5.

That no man shall be excomunicat or suspended from his office, before hee be lawfully warned to appeare, and answere for himselfe; except in such causes as deserue summar excommunication. Canon 6.

That no reward be taken for admitting men to spirituall offices, and that no money be taken for blessing them that are married, or for ministration of any other Sacrment. For at this time marriage was counted a Sacrament of the Roman Church. Canon 7.

That no Ecclesiastical office be prõised to any man before it be vacãt, by the decease of the possessor. For it is an vnrighteous thing to put any man in expectation of another mans liuing, whereby hee may wish his brothers death. And when any place shall happen to be vacant, let it be planted againe within six months, or else hee who hath the right of plantation shall loose it at that time; and the Chapitar, or Metrapolitan Bishop, shall haue power to prouide the vacant place. Canon 7.

That the Brethren called Templarij or hospitales shall not abuse the priuiledges granted by them to the Chaire of Rome, by receiuing Churches out of the hands of Laicke people, by admitting to the Sacraments in their Churches, and to buriall, persons excommunicated; nor by admitting & deposing Presbyters without the fore-knowledge of their Bishops, and by occasion of their fraternities which they haue multiplied in many places, they shall not weaken the authoritie of Bishops, but they shal doe al things with aduice of their Bishops, and they who shall be found to haue disobeyed this ordinance shall vndergoe the discipline, & their actions in the contrary shall be declared to be of none effect. Canon 9.

Canon 10. That Monkes ſhall not be receiued into a Monaſterie for gaine, and that they ſhall poſſeſſe no goods as properlie belonging onely to themſelues.

Canon 11. Men admitted to holy orders, let them either liue continently without the companie of women; or otherwiſe let them be depriued of their offices and liuings.

Canon 12. Subdeacons and others in Law offices who are ſuſtained in the Church, let them not appeare, as procurators and advocates before ſecular iudges, except a matter belonging to himſelfe, or to the Church, or to the poore, be queſtioned. Like as it is written, no man that goeth to warre, entangleth himſelfe with worldlie buſineſſe, &c. 2 Tim. 2. 4.

Canon 13. Let ſuch men bee preferred to Eccleſiaſticall dignities who will be actuallie reſident with their people, and vndertake the cure of their ſoules, by doing the worke of the miniſterie in their owne perſons: otherwiſe let them depriue them of the office and benefice conferred to Rome, and hee who doth conferre them without theſe conditions, let him loſe the right of conferring offices, and benefices.

Canon 14. Pluralitie of benefices is forbidden, as a vice ſmelling of auarice and ambition, and is perilous to the people whoſe ſoules are neglected by Paſtours, attentiue to the world heaping vp riches, and not carefull to feed, the flocke of God. By this alſo many worthy men are ouer-ſeene, whoſe trauels might bee worthily beſtowed in feeding the flocke of God. Moreouer ſome Laickes are bold without conſent of Biſhops to place and to diſplace Paſtours, & to diſtribute Eccleſiaſtical liuings according to their pleaſure And to burthen Church-men with exactions, and taxations whenſoeuer they pleaſe. This forme of doing is ordained to be puniſhed with excommunication. And he who receiueth a Church from a Laicke perſon, without his owne Biſhops anthoritie, is to be debarred from the communion, and in caſe he perſeuere obſtinatly in his ſin, he is to be depriued of Eccleſiaſticall orders. Alſo Laicke perſons who transfer the right of tythes to other Laicke perſons, they who receiue thē,

and

and deliver them not to the Church, shall want the honour of Christian buriall.

Church-men who haue accquired riches by Church-rents, howsoever they die, let their goods pertaine to the Church. Moreover because some Bishops are found in some parts who permit them, whom they call *Decani*, for a summe of money, to exercise Episcopall iurisdiction: it is ordained that hee who so doth, shall bee depriued from his office, and that the Bishop shall haue no power to conferre any such office. Canon 15.

Let not the votes of a few persons in the Church, hinder the ordination of them, who are thought meet by the most part to be ordained to Ecclesiasticall offices. Canon 16.

If a question arise, concerning presentations of diverse persons to one Church, or concerning the gift of patronage: if the foresayd question bee not decided within the space of three moneths, the Bishop shal place in the Church the man whom he thinketh to be most worthy. Canon 17.

Seeing that the Church as a prouident mother, should provide all things necessary for the soules and bodies of the people, lest the poore and indigent parents, want the benefite of good education in learning. It is appointed and ordayned, that in every Cathedrall Church, a worthy benefice shall be bestowed vpon a Schoole-master, to the end the teacher receiving a competent reward, for his travels, a patent doore may be opened to the increase of learning. Canon 18.

Diuers Churches are so heauily over-loadned with tribute and taxations by Consuls, Gouernours of townes, and Rulers of Provinces: that the estate of Bishops is worse, then was the estate of the Idolatrous Priests of Egypt, in the daies of *Pharaoh*; for the Priests had an ordinarie of *Pharaoh*, and they did eate their ordinary which *Pharaoh* gaue them, wherefore they sold not their ground which *Pharaoh* gaue them. But now all charge of civill affaires are layd vpon Gods Church: Therefore it is ordayned vnder paine of cursing, that Governours, and Rulers of Provinces, desist in time to come from such doing, except the Prelates vpon Canon 19. Gen. 47. 22.

consi-

consideration of the great neceſſitie of the countrey, would voluntarily conſent to ſupport the neceſſitie of the Laiques.

Canon 20. Seeing that Pope *Innocentius* the ſecond, and Pope *Eugenius* the third, our predeceſſors of good memorie, condemned the ſpectacles on market-dayes, and holy-dayes, for oſtentation of their valure and ſtrength, skirmiſhing one againſt another in ſight of the people, whereby it came to paſſe, that ſome were ſlaine, and their ſoules were in ieopardie. Theſe ſpectacles are alſo damned by vs, and if any perſon be ſlaine in them, let him want the honour of Chriſtian buriall.

Canon 21. This containeth a commandement of ſuperſtitious obſervation of dayes.

Canon 22. Let no men preſume to alter the ancient cuſtome of exactions, without the authority and conſent of Princes.

Canon 23. Perſons diſeaſed with leproſie, it is permitted to them, to haue their owne Church, and their owne Paſtor.

Canon 24. They who furniſh armour to the Saracens, who fight againſt Chriſtians, or who take Chriſtians priſoners who are buſie in their lawfull callings, or who ſpoyle them who haue made ſhip wracke, let them be excommunicated.

Canon 25. Manifeſt vſurers ſhall be debarred from the communion: and if they repent not, they ſhall want the honor of Chriſtian buriall, and no man ſhall receiue their offering.

Canon 26. Iewes and Saracens ſhall not be permitted to haue Chriſtian ſervants in their houſes, no not vnder pretence of education of their children. Alſo the teſtimony of a Chriſtian againſt a Iew ſhall be admitted; and if any Iew through the mercy of God, be converted to the Chriſtian religion, hee ſhall in no manner of way be ſecluded from his poſſeſſions.

Canon 27. In the laſt Canon, after a ſmooth preface, that Pope *Leo* ſaid, Eccleſiaſtical diſcipline is content with a Prieſtly iudgment; but vſeth not bloody revenges. Alwayes Pope *Alexander* in this Councell thought it lawfull, to borrow the power of ſecular Princes, to perſecute thoſe whom he called Heretiques in Gaſconie, Tholuſe, and other parts. Theſe he calleth Cathari, Patrini, or Publicani, but out of queſtion

stion they were Valdenses, who being driven out of Lions, Pope *Alexander* would grant them no corner in the world to rest in: ~~But incitated by his cruell edicts, all Princes,~~ Nobles, Lords, Governours, to pursue them with fire and sword, and all kinde of hostility; promising to them who so doth, if they bee vnder Ecclesiasticall censure, indulgence, and relaxation of two yeeres, of the compleat time of their penance: and to those who doe zealously pursue them, such security in their persons and goods, as vseth to bee conferred to such persons as visite the holy graue, and are taken vnder the protection of the Church. Others of Aragon, Navarre, and other places, whom also hee calleth Heretiques, and who practised against Christians, all kinde of mercilesse inhumanity, neither sparing sex nor age: I cannot vnderstand of what kinde of Heretiques he meaneth, for their heresie is not expressed.

CEN-

CENTVRIE XIII.

Concilium Lateranense.

ABout the yeere of our Lord, 1215. Pope *Innocentius* the third, gathered a generall Councell at Rome, wherein the doctrine of Transubstantiation was ratified. Also the Grecians were ordayned to turne to the obedience of the Church of Rome, to the end there might be one shepheard and one sheepfold, and that they should desist from detesting the Priests of the Latin Church, whom the Grecians so abhorred, that they would not say masse vpon the Altar which the Latin Priest had touched, vntill it had beene cleansed and washed. Also that they should not rebaptize such as were baptized by Latin Priestes, and that all these things should be observed vnder paine of cursing. And finally, it was concluded, that an army should bee sent vnto Syria, for reliefe of the Christians there, and the recouery of the holy Land, and that processions, supplications, and fastings, should be kept monethly, for the more easie obtaining of it.

The conclusions of this Councell.

Concilium Lugdunense.

LIkewise in the yeere of our Lord, 1273. *Gregorius* the tenth, gathered a generall Councell at Lions; where *Michael Paleologus* Emperour of Constantinople, was present, who by the slaughter of *Theodorus Luscaris* sonne, committed to his custody, had vsurped the Empire. This *Michael* (I say) being present at the Councell, acknowledged the superiority of the Church of Rome, wherevnto the other Grecians were so farre from condiscending, that they ab-

Note.

abhorred the ſaid Emperour, and would not ſuffer his body to be buried amongſt other Chriſtians.

In this Councell alſo was concluded, that the tenth part of all Eccleſiaſticall rents for the ſpace of ſix yeeres, ſhould be payed, to furniſh out an army to fight againſt the Infidels, for recovering of the holy Land; and a full remiſſion of ſinnes, was promiſed to all them who would vndertake a part of this war-fare.

CEN.

CENTVRIE XIIII.

The Cóuncell of Vienna.

IN the yeere of our Lord, 1311. Pope *Clement* the fift bearing rule, a generall Councell was assembled at Vienna, wherein he set forth a booke of Papall decrees, called *Liber Clementiarũ*, which was received, allowed, and ratified, by the Councell. And albeit (as *Nauclerus* witnesseth) *Clemens* himselfe before his death, repented the setting out of this booke, and commanded it to be burnt; yet the Popes succeeding him, and namely, *Iohannes* the two and twentith, confirmed and authorized the sayde booke againe, together with the Decretals of *Gregorius*, and *Bonifacius*; because these bookes most highly advanced the seat of Rome, exeeming the Bishop of Rome from subiection to generall Councels, and attributing power to him, to receiue, or to reiect the Emperour, after hee is chosen; comparing the Pope to the Sunne, and the Emperour to the Moone: finally, counting it a thing necessary vnto eternall life, that every person bee subiect to the Bishop of Rome.

Liber Clementiarum, received by the Councell.

The contents of this booke.

The feast of *Corpus Christi* ordained.

In this Councell it was ordayned, that the feast of *Corpus Christi* should be kept, with many indulgences granted vnto them, who should celebrate this feast.

Note.

Likewise it was Decreed, that the way to reduce Infidels to the true faith, was not by armour and shedding of blood, as the preceeding Popes had done, for the space of three hundred yeeres, though in vaine; but by preaching of the Word of God, to gaine their soules to the Lords Kingdome. And for this cause it was ordained, that

that Schooles should bee erected, and forraine tongues should bee learned, namely, the Hebrew, Chaldaicke, and Arabique languages. Finally, it was ordained, that the name and remembrance of the order of Templaries should be rooted out, and this Decree was put in execution, by all Christian Princes, who in one day vtterly rooted out the sayd order of Monkes, as formerly hath beene declared.

The Templars rooted out.

CEN-

CENTVRIE XV.

The Councell of Constance.

IN the yeere of our Lord, 1414. the Emperour *Sigismund*, and pope *Iohn* the 23. gathered a generall Councell at Constance, for pacifying of a Schisme, which was between three Popes striving for the Popedome; to wit, Pope *Iohn*, whom the Italians set vp; Pope *Gregorie*, whom the French-men set vp; and *Benedict*, whom the Spaniards placed. In this schismaticall, ambitious, conflict, every one defended his owne Pope, to the great disturbance of Christian Nations. This Councell endured foure yeeres space. The first beginning of it (as the manner was) is with a masse of the holy Spirit. As they were singing, according to their custome, the Hymne, *Veni sancte spiritus*, there was at the same time, a certaine paper set vp in the Church, by some well disposed persons, as it seemed, wherein was contained these words following; *Alijs rebus occupati nunc, adesse vobis non possumus*: that is, wee are otherwise occupied at this time, wee cannot intend to come to you. In this Councell, was not onely Pope *Iohn* the 23. deposed, for many grievous and haynous crimes, obiected and prooved against him, but also *Gregory* and *Benedict*, sustayned the like censure; and Pope *Martin* was chosen, as hath beene declared. Many wicked things were decreed and done in this Councell; as namely, in the eight Session thereof, a sentence of condemnation was given out against the doctrine of *Iohn Wickliffe*, and for the hatred of his memorie, his bones ordained to be raysed out of his sepulchre, and to be burnt. In the thirteenth Session it was ordayned, that no Priest vnder paine of excommunication, should communicate vnto the people vnder both kindes,

The occasion of this Councell.

Note.

All the three Popes deposed

A decree against *Iohn Wickliffe*.

Against the Communion in both kinds.

kindes of bread and wine. In the 15. Session the Sentence of *Iohn Husse* his condemnation was read and published, and he was deliuered to the secular power to be burned. *Iohn Husse condemned.*

In the 19. Session it was decreed that notwithstanding the safe conduct giuen by the Emperour and kings; inquirie may be made against a man for heresie, by a sufficient iudge, and processe to be made according to Law.

In the 21. Session a sentence of condemnation was pronounced against *Ierom* of Prague; and hee was deliuered to the secular power to be burned. And finallie nothing was decreed in this Councell or enacted worthy of memorie, but this only that the Popes authoritie is vnder the Councell, & that the Councell ought to iudge the Pope, yet albeit Articles were giuen in to the Councell craūing reformation of the Corrupt life of the Clergie and namely of the Court of Rome, and *Ioannes Gerson* Chauncellor of the vniuersitie of Parishimselfe gaue in 75. abuses which hee willed to bee corrected and amended, no reformatiō was obtained; because the chiefe gouernors of the Councell themselues being men of corrupt and filthie conversation, hated aboue all things the Articles of reformation. *Ierom of Prague condemned.* *The Councell aboue the Pope.*

But on the other part this new Pope *Martine*, although hee could not finde time and leasure to reforme the abuses of the clergie, yet found he time to deuise a cruell & bloody inquisition against the true professours of the Gospel whom hee called Heretikes, and for represſing of the Hussites hee deuised a strict inquisitiō, which afterward followed in many Countries, and namely in the countrie of Spaine. *Martin not having leasure to reforme the abuses of the Clergie erects an inquisition for represſing of the Hussits.*

IN the yeere of our Lord, 1431. was gathered a generall Councell at Basil; which as it indured longer then any other Councell before celebrat and holden in the Church (for this continued almost 17. yeeres) so likewise was it most troublesome, in respect that *Iulian* Cardinall and Deacon of S. *Angel*, being appointed president of the Councel, by Pope *Martin* the fift and after his death being also approued by his successor *Eugenius* the fourth. *The Councel of Basil.*

A generall Councell aboue the Pope

This *Iulian* (I say) suffered a certaine question to be reasoned freely in the Councell, touching the authoritie of generall Councells; after which reasoning it was concluded that the generall Councell is aboue the Pope, and that all persons ought to be subiect to the generall councells, as children are subiect to authoritie of their mother. This conclusion grieued the Pope the more, that this matter being once concluded in the Councell of Constans alreadie; was now againe ratified and more amply discoursed in the Councell of Basil, for this cause he would haue transported the Councell to Bononie. But the Emperour *Sigismund* (who was a great fauourer and protector of the Councell) with aduice of the fathers of the Councel; admonished *Eugenius* that hee should not onely leaue off his intended purpose of transferring the place of the Councell, but also by his owne appearance before the Councell of Basil, ratifie his subiection to the same, which if he refused to doe they would proceede against him as a person contumacious, & obstinatly, rebelling against the voyce of the Church. The Pope was so dashed with this admonition, that he was constrained to dissemble for a time, and to confirme the Councell of Basil with his Apostolike letters. But after the death of the Emperour (who died in the sixt yeere of the Councell) *Eugenius* tooke vpon him greater boldnesse, and first held a contrarie Councell at Ferraria and afterward at Florence, pretending that he behoued to meet with the Greekes for vniting of them to the West Church; who because they would no wayes passe the Alpes, he was compelled for their commoditie to keepe a Councell in some neerer place. The Councell of Basil although weakned by the Emperours death, proceeded not the lesse to the deposition of *Eugenius*; and elected *Amedeus* Duke of Sauoy, to be Pope whom they called *Felix* the fift. To this Councell were the Bohemians and Morauians invited, who after they had receiued sufficient suretie and pledges for their safe passage & returning againe; sent Ambassadours to the Councell, by whose earnest trauels it was obtained that the Bohemians and Morauians should

Eugenius seeketh to translate the Councel from Basil to Bononie, but by the Emperour is forced to ratifie the Councell of Basil.

Eugenius after the Emperours death holds contrarie Councels.

Eugenius deposed.

ſhould haue the communion celebrat vnto them vnder both kinds.

The Bohemians obtaine to haue the Sacrament vnder both kinds.

The Hiſtorie of this Councell was written by *Æneas Syluius* who was preſent at the ſame, and liked well of the proceedings and determinations thereof, as may appeare by his owne writings; and namely by a certaine Epiſtle of his written to the Rector of the vniuerſitie of Colen, wherein he reioyceth for a certaine treatiſe of the ſaid rectors which came into his hands: reprouing the rudeneſſe and raſhneſſe of ſuch as deny the Biſhop of Rome and his conſiſtory, to be ſubiect to the Generall Councell, and that the ſupreme tribunall ſeat of iudgement ſtandeth in the Church, and not in one Biſhop. Notwithſtanding the ſame *Syluius* who by his learned writings advanced the decrees of the Councell of Baſil, yet afterward being promoted to that papall dignitie himſelfe, turned his coat; and returned againe to the old filthy pride of the Chaire of Rome, which magnifieth it ſelfe not onely aboue the Church, but alſo maketh it ſelfe companion to God himſelfe.

Æneas Syluius changeth his opinion with his ſtate of life.

IN the yeere of our Lord, 1439. while as the Councell of Baſil was yet ſitting vndiſſolued, *Eugenius* the fourth perceiuing that matters went againſt him in Baſil, he held a contrarie Councell at Florence, where he brought to paſſe that the Emperour and Patriarch of Conſtantinople with the reſt of the Grecians there preſent, were perſwaded to receiue the ſentence of the Church of Rome concerning the proceeding of the holy Ghoſt, alſo to receiue the communion in vnleauened bread, to admit Purgatorie, and to yeeld themſelues to the authoritie of the Romiſh Biſhop, wherevnto notwithſtanding the other Churches of Grecia would in no wiſe aſſent at their comming home; in ſo much that with a publict execration, they did condemne afterward all thoſe Legats which had conſented to thoſe Articles, that none of them ſhould be buried in Chriſtian buriall.

The Councell of Florence.

It is to be noted in this Councell, that the Grecians who agreed to other opinions of the Roman Church, yet could

neuer be induced to beleeue their doctrine of transubstantiation. Notwitstanding they were content to set forth vnto the people a Bull of agreement which they called *Bulla Consensus*, and the difference of opinions in that point of doctrine was not thought a sufficient impediment to stay the promulgation of this agreement. Howbeit afterward as it were forgetting what they had done themselues in the Coūcels of Florence & their *Bulla Consensus*, they cry out that there is no agreement & vnitie amongst the Protestants, because there is some difference of opinions about the Sacrament among them. In the time of this Councell, *Iosephus* Patriarch of Constantinople died, & *Eugenius* required that presently before the dissolution of the Councell another should be chosen; but to this the Grecians would not agree, affirming that it was not lawfull to choose a Patriarch of Cōstantinople, but onely in their owne Church there. The Emperour *Paleologus* after his returning liued not long.

Note.

The agreement of the Grecian Church with the Roman, an euill presage of the destruction of the Grecian Empyre.

And finallie this agreement was counted of the Grecians infortunat, and an euill presage immediatly before the vtter ruine of the Orientall Empire and the destruction of the towne of Constantinople. For within 14. yeeres after this agreement at Florence, the famous citie of Constantinople was taken by Mahomet Emperour of Turkes, the Emperour *Constantine* the Brother of *Paleologus* was slaine, and the Empire of the East was cut off.

CENTVRIE XVI.

THis Councell of Trent begun in the yeere of our Lord, 1546. the fourth of Ianuary, in the Popedome of *Paulus* the third. In the firſt ſeſſion thereof an oration was made by the Popes Legat, declaring the cauſes of the calamitie of the Church. In the ſecond Seſſion the Articles of faith were read and confirmed: and that was kept the fourth of Februarie. The third Seſſion was kept the eight of April, wherein it was decreed that the old Latine tranſlation of the Bible ſhould onely be vſed and accounted authentike in Churches and Schooles; and that the rule in expounding of the Scriptures ſhould bee this, to expound them as the Church and the ancient fathers haue expounded them before. As alſo the number of the bookes accounted holy and Canonicke Scriptures were reherſed. the fourth Seſſion was kept the 17. day of Iune, where it was decreed that all men ſhould beleeue that originall ſinne was vtterly taken away in Baptiſme, in ſuch ſort that the concupiſcence which remaineth in our nature after Baptiſme is not to be accounted a ſinne, vntill wee giue the conſent of our minde thereto. And becauſe the Law of God plainely condemneth it, and the Apoſtle *Paul* in plaine words ſayeth, *I had not knowne concupiſcence to haue beene a ſinne, except the Law had ſayd thou ſhalt not covet*; leſt they ſhould ſeeme to Proclame to the world their manifeſt contradiction to the Scriptures: they lenifie their decree againe with this diſtinction that the Apoſtle calleth it a ſin, not becauſe it is a ſin properlie and indeede, but becauſe it commeth of ſin, & tendeth alſo thereto. Howbeit (with thoſe fathers licence)

Concilium Tridentinum.

Seſsio prima.

Seſsio ſecunda.

Seſsio tertia.

Seſsio quarta.

Cõcupiſcence accounted no ſinne.

the Apoſtle *Paul* declareth his owne ſenſe and meaning, that hee calleth concupiſcence ſinne, becauſe it is a tranſgreſſion of the Law, ſo that he accounteth it a ſinne properly and indeed. Alſo in this Seſſion they decerne, that the mother of our Lord was not conceived in originall ſinne.

Seſsio quinta. In the fift Seſſion was decerned, that even after the fall of *Adam*, and in the nature of man before his regeneration, there remaineth a free-will to doe good; which being wakened by God, and ſtirred vp, is a fellow-bearer with his grace.

Seſsio ſexta. In the ſixt Seſſion was concluded, that man is iuſtified partly by faith in Chriſt, and partly by workes; and that our iuſtification ſtands not in a free forgiueneſſe of ſinnes, and a free imputation of the righteouſneſſe of Chriſt, to all them who beleeue in him.

Seſsio ſeptima. The ſeventh Seſſion was kept the third of March, *an.* 1547. wherein was decerned that all men ſhould beleeue, that the Sacraments of the Church were ſeven in number; to wit, Baptiſme, Confirmation, the Euchariſt, Penance, Extreme Vnction, Orders, and Matrimonie. After this ſeventh Seſſion, the Popes Phyſition affirmed, that the ayre of Trent was corrupted; whereupon many of the Biſhops were moued to depart from Trent, to Bononia; onely the Biſhoppes of Spaine remained ſtill at Trent, being commanded by *Charles* the Emperour, ſo to doe. For the Emperour had gathered in Ausbrugh an aſſembly of the States of Germany, and had induced the moſt part by menaces and threatenings, and ſome alſo by alluring promiſes, to ſubmit themſelues to the generall Councell of Trent.

Diuers Biſhops remoue from Trent to Bononia.

And this being obtained of the States of Germany, the Emperour ſent the Cardinall of Trent, together with his Ambaſſadour *Mendoza*, deſiring that the Pope would cauſe the Biſhoppes that were retyred to Bononia, to come backe againe to Trent. But the providence of God pitying the weakeneſſe of Germany (whom the Emperour had induced, to bee obedient to the Councell of Trent) hardened the Popes heart, who would not conſent that

Note. The Pope vnwilling the Biſhops ſhould

that the Bishops should goe backe againe to Trent, but vpon strict conditions: 1. That the Bishops of Spaine who remained yet still at Trent, should first come to Bononia. 2. The Emperour should make good, that all the States of Germany should absolutly submit themselues to the Councell of Trent. 3. That the Fathers to be gathered againe at Trent, might haue liberty to depart out of the towne freely and safely, when they pleased, and to make an end of the Councell when they would thinke good. The Emperours Ambassadour *Mendoza*, seeing that his Masters petition was little set by, declared that the Councell was not lawfully translated from Trent to Bononia, and therfore protested, that all things that should bee done there, should bee of no force. Thus the first meeting of the Councell of Trent vnder *Paulus* the third, had an end: and their remaining together at the Councell of Trent, was two yeeres.

returne to Trent.

The Emperors Ambassador protesteth against the Councell of Bononia.

The second meeting of the Councell of Trent.

THe second meeting of Bishoppes in the Councell of Trent, was in the dayes of Pope *Iulius* the third, in the month of September, *anno*, 1551.

In the first Session of the Councell, which was kept the first of September, *Abbas Bollosanus*, Ambassadour of the King of France, appeared, declaring that the King was so disturbed with warres within his dominions, that he could not send the Bishops of his Land to Trent. Next, that the King of France acknowledged not the convention kept at Trent, for a generall Councell, but for a convention gathered for the weale of a few, not for the common vtility of all the Church: and therefore neither hee himselfe, nor the subiects of his kingdome, were bound to be obedient to the decrees of that convention.

Sessio prima.

The King of France by his Ambassador protesteth against the Councell of Trent.

The second Session was kept the eleventh day of October, wherein the doctrine of Transubstantiation was confirmed, yet diverse questions pertaining to those matters, were deferred till the comming of the Protestants of Germanie

Sessio secunda.

nie, to whome allso they granted their safe conduct.

Sessio tertia. The third Session was kept the 25. of November, wherein was confirmed, that Penance, and extreme Vnction, were Sacraments of the new Testament. The Ambassadours of the Protestants, would haue given in the confession of their Faith, and summe of their doctrine, to the Councell, but the Popes Legate repelled them; because they did not signifie in the title thereof, that they would submit themselues to the Councell. In the meane time there was warre in Germany, betweene *Charles* the Emperour, and *Maurice* Duke of Saxonie, which was the cause of the hastie dissolution of the second meeting of the Councell of Trent, vnder Pope *Iulius*. For the Bishops of Mentz and Cullen, made haste to returne to Germany. Likewise all the Bishops of Italy, hearing that Duke *Maurice* had taken the town of Ausbrough, returned home; & the Spanish Bishops alone, who remained a space behind the rest at Trent, assembled themselues together the 29. of Aprill, *anno* 1552. and put off the Councell till a new meeting, after the issue of two yeeres, or more, as should be found meet.

The Protestants confession of Faith reiected.

The wars betwixt the Emperour and the Duke of Saxony, cause of the Councels breaking vp.

The third meeting of the Councell of Trent.

THe Bishops of Spaine supposed, that the Councell should haue met againe within two yeeres. Nevertheless, there intervened nine yeeres before it could be gathered againe. For after the death of *Iulius* the third, vnder whom the second meeting was, succeeded *Marcellus*, who lived not aboue the space of 20. dayes in his Popedome: and after him *Paulus* the fourth, who governed foure yeeres, two moneths, and 27. dayes. And after him *Pius* the fourth, in whose time this last meeting of the Councell of Trent was appointed. Their first Session was kept the 18. day of Ianuary, *anno*, 1562. wherein was decreed, that the bookes written by diuerse Authors, since the springing vp of heresies (for so they called the preaching of the Gospell) should be viewed and reviſed: and that all who had fallen backe

Sessio prima.

from

from the vnity of the Church of Rome, vnto any kinde of hereſie, ſhould be exhorted to returne againe, with promiſe of great clemency, and indulgence, if they would ſo doe.

The ſecond Seſſion was kept the 26. day of February, *anno*, 1562. wherein certaine perſons were ſpecially nominated and choſen, to examine thoſe bookes which was ſuſpect of hereſie, and to report their iudgement backe againe to the Councell. Likewiſe, all men were exhorted to reſort to the Councell, with peaceable hearts, voyd of all contention and heate, and ſafe conductors were promiſed to them, who would come thereto. *Seſsio ſecunda.*

In the third and fourth Seſſion nothing was done, but the time of keeping the next Seſſion was appointed. *Seſso tertia, & quarta.*

In the fift Seſſion kept the 26. day of Iuly, *anno*, 1562. it was decreed, that the Laike people were not bound by an abſolute neceſſitie, to communicate vnder both formes of bread and wine. But the Church had power to diſpoſe concerning the outward miniſtration of the Sacraments (providing the ſubſtance were kept) according as they ſhould find expedient for the good of the receiuers. *Seſsio quinta.*

The ſixt Seſſion was kept the 17. day of September, *anno*, 1562. wherin was cõcluded that the whole Maſſe was a propitiatorie ſacrifice for the quicke & the dead: & whoſoeuer ſhould ſay, that it was onely a ſacrifice of thankſgiving, and a commemmoration of Chriſts death onely, are pronounced to be accurſed. *Seſsio ſexta.*

The ſeventh Seſſion was kept the 15. day of the moneth of Iuly, *anno*, 1563. wherein certaine Canons were ſet forth concerning the Sacrament of Orders, and it was accounted a Sacrament of the new Teſtament. *Seſsio Septima.*

In the eight Seſſion, it was not onely decreed, that mariage is a Sacrament of the new Teſtament: but alſo the Roman Church aſſembled at *Trent*, as a troubled Sea that can not reſt, but caſt out her froth and filth to the ſhore, laying aſide all ſhame and due reverence to the Scriptures of God, they pronounce all men to be accurſed, who will not grant that the Church hath power to diſpenſe with the Law of *Seſsio Octava.*

Note.

God

God conteined in the 18. of *Leviticus*, not onely to grant libertie to persons to marrie, who are forbidden there to marrie, but also to interdite and forbid mariage betweene persons, who haue libertie by the Law of *Leviticus* to marrie.

Sessio nona. The ninth and last Session of this Councell, was kept the third day of December, *anno* 1563. wherein the doctrine of purgatorie was confirmed with invocation of Saints, keeping of Reliques, kneeling to Images, giving of Indulgences, superstitious Fastings, and keeping of festiuall daies, to the end that the Roman Church should seeme in no point to haue erred. All past through, and all was allowed, by them; but the Lord will onely allow that doctrine which is agreeable to his blessed Word: To whom be be praise for ever

Amen.

Πάντοτε δοξα Θεῶ.

FINIS.

C 23598

16554

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION